

SHRIMAD RAJCHANDRA

A GREAT SEER

By

DR. SARYU R. MEHTA
M.A.; Ph.D.

BHOGILAL G. SHETH
B. A.; F.R.Econ.S.

Published by:
SHREYAS PRACHARAK SABHA

MUMBAI

SHRIMAD RAJCHANDRA' A GREAT SEER.

By

DR. SARYU R. MEHTA

M. A.; Ph. D.

BHOGILAL G. SHETH

B. A.; F. R. Econ. S.

Published by:

SHREYAS PRACHARAK SABHA

MUMBAI

Published by:

Shree. J. B. Mody. Chairman,

Shreyas Pracharak Sabha.

મોરવી હાઉસ, ત્રીજે માળે

ફ્લેટ નં. ૩૫,

ગોવા સ્ટ્રીટ, ફોર્ટ, મુમ્બઈ- ૪૦૦ ૦૦૧

ફોન. : ૨૨૬૧ ૨૪૫૪.

Available at:

Shreyas Pracharak Sabha.

મોરવી હાઉસ, ત્રીજે માળે

ફ્લેટ નં. ૩૫,

ગોવા સ્ટ્રીટ, ફોર્ટ, મુમ્બઈ- ૪૦૦ ૦૦૧

ફોન. : ૨૨૬૧ ૨૪૫૪.

First Edition :3000 Copies.

A D. 1971; Samvat Year 2027

Second Edition :1000 Copies.

A D. 2001; Samvat Year 2057

Sunny Enterprise

15/37, Bandu Gokhle Path,

Khedliker Road, Girgaon,

MUMBAI -400004

Publisher's Note

Sanatan Jain, the Paramount path of Emancipation founded by the omniscient Lords (Tirthankaras) is considered to be the most ancient religion in the world. It has its high and convincing metaphysical doctrines, profound philosophical literature, inestimable ethics, highest spiritual discipline and admirable psychology. Yet it is perhaps the most neglected and misrepresented religion.

Historically looking, it has valiantly withstood and survived the attacks of other orthodox religions from time to time because of its own merits as also the good efforts of its adepts and ardent followers.

Fortunately whenever needed the adepts and masters were being born time and again and revived the religious precepts and conduct fallen into neglect and oblivion, by preaching the best doctrines of Ahimsa (non violence), peace, theory of relativity, equality, universal fraternity etc. and kept this Sanatan (eternal) Jain religion ever alive.

In modern Age about a hundred years ago (in S. Y. 1924, A. D. 1868) one such highly enlightened personage and knowledge-incarnate, Shrimad Rajchandra was born to put in order the confused thinking regarding the path of liberation. He was a great Atma-Yogi. He lived mainly for his own spiritual elevation. Still side by side, as circumstances allowed, he had always very eagerly attempted to preach the doctrines and reveal the secret and sacred path to the aspiring public. Through his invaluable literature,

poems, immortal work 'Atma-Siddhi Shashtra' and nume-
 rable letters to the devoted disciples and aspiring
 followers, much work towards that end was done during
 his short stay on this earth for only 33 years.

This institution Shrimad Rajchandra Ashram, Agas
 is mostly indebted to its originator Saint Shree Laghuraj
 Swami the unique devotee of Shrimad. He was most
 fortunate to get himself enlightened with self-realization and
 was consequently endowed with exalted calm, cool and self-
 engrossed spiritual state, through the grace of Shrimad.
 Thousands of votaries here are fortunate to get inspiration
 for obtaining the sacred path of liberation through the
 instructing and inspiring means laid down by Shrimad.
 This is due to Shri Laghuraj Swami who had ever lived
 to bring this Knowledge-incarnate Shrimad Rajchandra
 in light through his sincere devotion and by his eagerly
 propagating and preaching Shrimad's inestimable
 spiritual mission.

A number of books on various religious subjects has
 been published in Gujarati by this Ashram. In addition
 to this, the work of Param Shrut Prabhavak Mandal,
 founded in S. Y. 1956, A. D. 1900, by Shrimad himself
 with the aim of publishing precious scriptures is now
 carried on by this Ashram. This Param Shrut Prabhavak
 Mandal was merged with this Ashram some twelve
 years ago. Since then various sacred scriptures in
 Magadhi, Sanskrit & Hindi have been published and are
 still being published by the institution.

The Ashram takes delight in putting before the
 English-knowing aspirants this small book containing all

but brief information about Shrimad's life, works and teachings. This is its first publication in English and it looks forward to publish other books like 'Atma Siddhi Shastra', 'Moksha Mala', 'Shrimad's Teachings' etc. for the benefit of English-knowing people.

We have much pleasure in accepting the donation of Rupees eight hundred in this publication from Shrimad's devoted followers and take this opportunity of thanking them.

Shrimad Rajchandra Ashram

Post : Boria, Station : Agas.

Via : Anand, (Gujarat).

26th January, 1971.

Raojibhai C. Desai

Preface

All writings of Shrimad Rajchandra, a great personage with high spiritual attainments, have been done in his mother-tongue Gujarati and through them the wonderful secrets of Jain literature have been disclosed in Gujarati for the benefit of those who are ignorant of Sanskrit or Magdhi language. Moreover his whole life was full of various astonishing powers and achievements. It appears quite certain that anyone who would study his life and works with spiritual eyes, would most probably be highly benefitted. For this reason it is only natural for everyone, directly or indirectly acquainted with him, to have an idea that it would be better if the knowledge of his life and literature does not remain only within the reach of Gujarati-knowing people but also becomes accessible even to the knowers of alien language. In the modern age there is an ever extensive use of the English language. And hence the earnest demand for the simple but effective English version of his life and teachings, was constantly made by the people not well conversant with the Gujarati language.

Keeping this demand in mind the Trustees of the institution, Shrimad Rajchandra Ashram, Agas (Gujarat) were ever in search for such English version. In course of time they happened to see a 'Summary' in English of the thesis titled "Shrimad Rajchandra, A Study" written by Smt. Saryuben R. Mehta in Gujarati in A. D. 1965 for her Ph. D. degree. This booklet was only one-tenth part of

the thesis and it being so, their ambitious aim could not be fully satisfied. However they were pleased with the style of expression and so they suggested us to expand the matter of the summary to some reasonable extent. To become a mere tool in helping this beneficial cause we accepted the proposal with gladness and commenced the work.

Keeping the original Summary as a base, an attempt has been made to expand the matter at certain important and thought-provoking points principally in chapters one and five concerning his life and spiritual growth and elevation. The other points, ordinarily stated, have been kept unchanged. This has been done with a view of gratifying the curiosity of the readers. In this way all due efforts have been taken for expanding several points which it was not possible to do in the Summary.

Moreover with an idea of making the readers conversant with Shrimad's unique individuality, his remarkable style of expression and his innate conspicuous abilities, the English version of some of his letters and poems rendered in prose, has been given in chapter 6th.

In doing this, no doubt we had to face some difficulties because Shrimad's writing is in main full of very deep meaning and sometimes doctrinal. To obtain equivalent words in English in place of technical terms of Jainism is very hard. At the same time in order to give justice to and expose the underlying meaning of his writing, an elaborate explanation has been resorted to and yet it is felt that sometimes the secret sense has not been brought to full light. For this, the $\lim \frac{1}{\infty}$ of the

language and the limitation of our capacity are responsible factors. We sincerely hope that our dear readers would condescend to pardon us for these limitations and we would gladly accept any useful suggestions to bridge over this imperfection.

In a short life of only 33 years, Shrimad had achieved a good deal. From his very childhood great was the development of high powers of remembrance, writing and composing poems. At the age of 16-17 he had strikingly disclosed to a considerable degree the ability to perform Avadhana and the power of predicting from stars. These helped to raise him to a renowned fame and popularity. But after that time, his mind having been greatly inclined towards Supreme Reality, he discontinued displaying these attainments. His whole life was destined to be as one of Atmayogi and to that end was spent the rest of his life. An effort has been made here to show this innermost trend in a concise way.

He experienced what he wrote, and wrote what he experienced. Only a few literary works were published during his life-time. Most of his writings got printed after his death through the efforts of his brother Mansukhbhai, the devoted disciple Ambalalbhai and others. Many aspiring souls derive inspiration and benefit from these sources. We, too, humbly place before the inquisitive people this small book with a hope that it might prove useful and beneficial to them.

One point needs explanation. To avoid confusion and to remain consistent with the dates of Samvat Era used by Shrimad himself, the same Samvat years have

been mentioned throughout the book. To arrive at the A. D. year, one has only to deduct 56 from the Samvat year.

We take this opportunity of thanking the Trustees of Shrimad Rajchandra Ashram, Agas. for taking keen interest in publishing this book.

Bombay,
1971.

Authors

CONTENTS

Publisher's Note

Preface

6-

Chapter 1. Life of Shrimad Rajchandra.

1-36

Period of gloom & Awakening (1);
Birth and childhood (2); Jati-Smarana
Gnan (5); As Shatavadhani (7); As
Jyotishi (12); As a Poet (15); His
Siddhis (17); Family life (19); Busi-
nessman (27); Personality (28); Last
year of life (31); His religious bent
(33); Supernatural powers (34).

Chapter 2. His Boyhood Writings.

37-52

Bhavana Bodha (37); Mokshamala
(41); Miscellaneous Works (48).

Chapter 3. His Metaphysical Thinking after age 20, in verse.

53-78

Atma Siddhi Shashtra (53); Apoorva
Avasara (63); Other Poems (73).

Chapter 4. His Metaphysical Thinking after age 20, in Prose. 79-101

(a) As revealed in letters. Subjects as samsara, Karma, Faults of Jiva, Dhyana, Sadguru, Sat-sanga, Devotion, Samyak-Darshana, Moksha, Jain Religion etc. (79)

(b) Diaries, Hasta-Nondha etc. (91)

(c) Miscellaneous Prose-works (94)
On Subjects Pratima Siddhi, Samyati Dharma, Panchasti-kaya; six Padas of Soul (95)

(d) Recorded Notes on his Oral Teachings; Updesha Nondha, Vyakhyanasara etc. (98)

Chapter 5. His contribution to spiritual Development of Self & Others. 102-144

(a) His Development (102) Quotations from his letters (110)

(b) Persons in contact with him (125)
Shri Juthabhai, Mansukhbhai, Mahatma Gandhi, Ambalalbhai, Munishri Lalluji Maharaj, Sobhagbhai

(c) Conclusion (138)
Memorial Temples & Ashramas.

Chapter 6. Shrimad's Letters & Poems. 145-199

Prayer for Forgiveness (145); Invaluable Thought on Tattva (146); Secret of Devotion of Guru (148); Philosophy of Six Spirtual Steps (151);

Letters Nos. 37 (156); 76 (159); 128 (160);
135 (163); 163 (165); 172 (167);
200 (169); 254 (171); 417 (175);
609 (175); 780 (180); 832 (181);
877 (182); 194 (182); 209 (185);
211 (186); 438 (187); 751 (190);
771 (191); 779 (193); 780 (194);
783 (195); 808 (197); 833 (197).

Appendix

200-208

Meanings of Gujarati Words.

SHRIMAD RAJACHANDRA

A Great Seer

CHAPTER 1.

Life of Shrimad Rajachandra



A period of gloom and awakening

It is a truth universally acknowledged that a gathering of dark and black clouds always precedes the emergence of white, clear and shining sky.

The first half of the nineteenth century A. D. was in a state of doldrums. It was a time of dullness and depression in all walks of life. Bharat, principally a land of religion and philosophy, was seething with discontent, unrest and grievances. The people were boiling and smouldering inwardly with the feelings of grief, dissatisfaction and rage against the expanding incursions of the British rule. Then followed the inevitable Indian Mutiny of 1857 A. D. which, though it was suppressed with mighty force by the government, left its indelible marks both on the rulers and the ruled. For in 1858 Queen Victoria proclaimed a soothing declaration of reforms with a view to redress the grievances and satisfy to some extent the expectations of the discontented people. The declaration had only a temporary effect outwardly. But inwardly the discontent of the people was leading them towards morbidity

of thought and disintegration of recognized standard values. In fact, the next decade was a period of gradual social, moral and religious degradation.

The study of human history teaches a very important lesson and an infallible truth that whenever there occurs a decline in virtue and an increase in vice, the kindly nature intervenes unerringly to rectify the misdoings of the people and set them on the right path. Benevolence of nature takes its shape in giving births to persons of eminence and high personalities at such moment of utmost importance. Exactly in consonance with this truism, it can be said with the authority of history that Bharat was indeed fortunate to celebrate the births of esteemed persons of exalted moral character and religious conduct like Rama Krishna Paramhansa and Swami Vivekananda in the east, Swami Rama Tirtha in north, Dayananda Sarasvati and Mahatma Gandhi in the west and topping all, Shrimad Rajachandra also in the corner of the west.

Birth and Childhood

Exactly after a decade of Indian Mutiny, at the auspicious time of upheaval and revival in almost all fields of human activity like social, moral, educational, industrial, political and religious, a bright and luminous star arose in the firmament of a simple but noble and respectable Vanik family, residing in the small village Vavania, almost twenty miles away from the city of Morvi, a first class state in Saurashtra, situated on the western coast of India, on the full-moon day of the first month Kartika in the Samvat year 1924, corresponding to November 9, 1867. It is interesting to observe that births of children occurring on full moon days are ever considered

favourable, auspicious and harbingers of prosperity. These fortunate children shine with brilliance and intellectual Magnificence in whatever field of activity they engage in. It affords further pleasure to recall to memory that about some eight hundred years before the birth of the present star, Shrimad Hemachandracharya, a Jain Muni, popularly eulogized as Kali Kala Sarvajna meaning one who is omniscient in this age of decay, was also born on Kartika full moon Samvat year 1145 in Dhandhuka.

The birth of a male child after the birth of a daughter was a very happy event in the family and was celebrated with joy and rejoicing. The child was named Laxminandan by his parents, serviceable Ravjibhai and pious and virtuous Devabai. The name was subsequently changed to Raichand (Rajachandra) when the son was four years old. Shrimad had in all one younger brother Mansukhbhai and four sisters of whom one was elder and the rest younger. The names of sisters in order were Sivkunverbai, Zabakbai, Menabai and Jijibai.

Since Rajachandra was familiarly known among his disciples and followers later on as only "Shrimad", the same name has been used here throughout from now onwards.

The joyous parents welcomed the birth of the fortunate child, celebrated the occasion with mirth, and believed that the child would grow up as an illustrious figure. And yet, they could not at that time realize that the born STAR represented the four great qualities of Sublimity, Tranquillity, Austerity and Resignation, leading one to the other in a perfect natural order.

Childhood

About childhood he (Shrimad) himself wrote in S. Y. 1946, "Seven years passed in playing games of childhood. Strange imaginations overtook my mind, without my comprehending the nature or meaning of the same.. There was a strong desire of attaining a high status of a King of Kings even in innocent child's games. There was a desireless state of mind with respect to wearing of dress, eating and sleeping. It was a guileless state. I still remember, my heart was pure and compassionate. Had there been an illumination of discriminate knowledge at that time as exists today, perhaps there would not have been more eagerness for Moksha. In sport, that guileless and guiltless state of mind comes to the surface of memory again and again."

He commenced his education at the age of seven and completed vernacular seven years' course in a period of only two years on account of his astonishing remembrance and supernormal intelligence. Not only that he could study so fast but as he himself said later, he taught back to the same teacher the deep meaning of the lessons from the same book in an elaborate but very pleasing manner. This fact is a great testimony to the depth of his clear understanding, quick grasping, and sound thinking.

By that time, he had already started displaying his talents, innate virtues, and internal qualities. He desired oneness with all; he learnt naturally that happiness lay in fraternal love; his tender loving heart was weeping when he observed the feelings of cross-currents among the people. By developing the qualities of loving dis-

position, frankness, sincerity and selflessness, he was popular among the students and a pet to the teachers who regarded him a prodigy of intellect and memory.

Jati Smriti Gnana

Before going further, a mention should be made of his experiencing an occurrence of a rare, extraordinary and supernatural event, technically known in Jain Philosophy as Jati Smriti Gnana i. e. knowledge and perception of one or more previous incarnations resulting from the purity of soul. This happened in S. Y. 1931.

The story of how and under what circumstances he met with such a superb experience was told by himself in S. Y. 1942 to one Sri Padamsi Thakersi of Cutch on his asking. The substance of the talk is this :

He was at the time seven years of age. At that time one gentleman named Amichand, who loved Shrimad much, died of a snakebite in Vavana. On hearing this he returned home in a sullen mood and told the news of death to his grandfather. Then he asked him in a curious inquisitive voice, "Dada, what is called death?" First of all the grandfather was reluctant to reply lest the child be terrified, but on child's repeated inquiries he said at last, "Son, true it is that Amichand is dead. Death means life has gone out of the body. Now the body will not speak or eat or sit or move. It will be burnt to ashes at the cremation place."

He was however not satisfied with the given explanation. He was moved with roving anxiousness to solve the mystery of death. He went out secretly and reached a place near cremation ground. He climbed over a two-

branched tree and settled himself comfortably there. He saw some people placing the dead body on the pyre and someone igniting it. In a short while, the pyre was burning furiously.

He thought to himself, "Is n't it an act of cruelty to burn such a good and god-fearing person? What impelled them to behave in this ignoble manner! etc." In his musings he was gradually moving deeper and deeper till at last losing the physical consciousness he fell in a reverie. In that motionless and tranquil state, he could see before his mental eye some events of his past birth. The mystery of death was now solved to him. This superb experience turned him graver, more serene and inclined to Vairagya (non-desire for material happiness).

Leaving this astonishing event and coming to his childhood activity, it is seen that at eight he composed a poem which was found to be accurate when examined at a later age. He left education at the age of eleven but continued his studies at home. He learnt Sanskrit, Hindi and Magadhi languages by himself without the aid of anyone else. He employed his intelligence even in studying the English language but the interest was not sustained as was the case with the other languages.

His power of grasping and understanding was so great and his memory was so sharp and retentive that it took very little time in studying books. Most of his reading was confined to heavy literature and books on moral and religious principles—rather unusual for a child of tender age. He also used to hear hymns in praise of God Shrikrishna from the mouth of his grandfather. He.

admired and revelled in the stories of Avataras as told to him in his childhood. Thus the thoughts of Vaishnavism filled his mind. In course of time his contact with local Jains and the reading of some Sutras of Jainism attracted his attention to that Darshana too.

After he reached the age of thirteen, he helped his father by attending the shop. During the spare time he used to read books and write poems on Bhagavan Rama and others.

After thirteen, supernatural experiences were increasing rapidly. There is a record of a number of instances denoting Shrimad's knowledge of many past births, not only of himself but of others too. He could also foresee the events of the future quite accurately. These events are also recorded for testimony. At the same time his power of remembrance was developing with a miraculous speed and had reached to the stage of performing Avadhana.

Shrimad as Shatavadhani

He was a living psychological instance of how far memory can be developed. He possessed extraordinary Avadhana Shakti. Avadhana means attention. The power to attend to, remember and reproduce from memory certain number of things, is called Avadhana Shakti. Retentive memory is a part of Mati-Gnana. In Jain philosophy, knowledge is said to be of five different kinds (1) Mati Gnana, (2) Sruta Gnana (3) Avadhi Gnana (4) Mana paryaya Gnana and (5) Kevala Gnana. Mati Gnana is sub-divided further into four sections which are in fact the four stages of development; these are Perception, Conception, Decision and Retention.

1 In S. Y. 1940 when he was sixteen, Shrimad had an occasion to witness the performance of Eight Avadhana by Sri Shankarlal Maheswar Bhatt, in a Jain Upasraya at Morvi. Shri Bhatt was a very learned person, scholar of Sanskrit, a veteran in Vedic religion and an author of a number of books in Sanskrit. Asthavadhana means storing up in memory eight different things at a time and reproducing them correctly from memory. At that time Sri Shankarlal Bhatt in Morvi and Pandit Gatulalji in Bombay were the only two Ashtavadhani persons who had become known and popular for their wondrous memory power.

Shrimad observed the performance given by Sri Shankarlal Bhatt with attentiveness and also with keen interest. His powerful intellect immediately came to his help and taught him then and there the art and science of Ashtavadhana. On the next day, before the congregation of a few friends he exhibited successfully his ability of performing similar Asthavadhana. And on the third day, amidst cheers and applause, he gave the performance of twelve Avadhana in the same Jain Upashraya before an assembly of two thousand people. Thus he started practising Avadhana with eight things and gradually increasing it to twelve, sixteen, fiftytwo and reached finally to the giddy height of one hundred Avadhana known as Shatavadhana. Here he used to store up in his memory one hundred different things at a time and reproduced them correctly and in order.

Fortunately a letter written by Shrimad to one Shri. Ravjibhai Devraj dated bright-half sixth of the month Jetha S. Y. 1942 has been preserved and included in a book of his works. Therein the author himself has given,

a description of his performance of fifty-two "Avadhana".
In his words :

"One time this writer had performed in public fifty-two Avadhanas and succeeded therein victoriously.

"These said fifty-two Avadhana were :

- | | | |
|----|---|----|
| 1 | Playing a game of Chopat with three persons. | 1 |
| 2 | Playing cards with three persons. | 1 |
| 3 | Playing chess with one person. | 1 |
| 4 | Counting the strikes on the bell. | 1 |
| 5 | Counting in mind, addition, subtraction,
multiplication and division. | 4 |
| 6 | Counting with attention the beads of Mala
(Rosary) | 1 |
| 7 | Completing some eight new puzzles | 8 |
| 8 | Composing verses on sixteen new subjects
and in "Chhandas" (metres) as asked by
the respective persons. | 16 |
| 9 | Remembering four hundred words of sixteen
different languages as Greek, English, Sanskrit,
Arabi, Latin, Persian, Gujarati, Marathi,
Bengali, Maru, Jadeji etc. told in varying
irregular order and then writing out correct
sentences in a perfect order of subject etc.
while doing the other works at the same time. | 16 |
| 10 | Instructing a pupil | 1 |
| 11 | Expressing thoughts on some metaphors." | 2 |

These fifty-two functions were done by him in one sitting and reproduced from memory. The study of this description reveals at once his perfect presence of mind, is extraordinary memory and such other natural gifts.

He gave in public the performances of feats of his memory power at several places, viz. Morvi, Jamnagar, Botad, Vavania, Bombay and other places. This he did between 16 and 19 years of his life and earned a covetous reputation of a Shatavadhani Poet.

Some extracts from the newspapers of the time regarding his feats are given as under :—

Regarding the performances, the Indian Spectator wrote in the paper dated 18-11-1886,

"We have had a visit from a young prodigy, Shatavadhani Kavi Shri Raichandra Ravji, an inhabitant of Vavania between Kutch and Morvi. Mr. Raichandra is a Bania by caste, a versifier by birth and also by birth a Shatavadhani. That is one whose mnemonic powers will perform, we suppose, a hundred different functions at one and the same time. He knows no other language but the Gujarati and yet he can exercise his marvellous powers in sixteen different languages at one sitting."

The Times of India wrote on 24-1-1887,

"A large number of native gentlemen assembled on Saturday at the Framji Cowasji Institution to witness an exhibition of the mnemonic powers of a Young Hindoo, named Raichandra Ravjibhai of about 19 years of age. Dr. Peterson presided on the occasion. Ten gentlemen of different castes and creeds were selected from the audience to form a committee and they all wrote out sentences

composed of six words into as many different languages. Each one then gave in his turn one word of their sentence, often times varying the order of the words. After a time the young Hindu reproduced to the surprise of his audience the entire sentences, giving the order of words from memory. The young man also seemed to have a remarkable sense of perception by touch or feeling. He was first shown about a dozen books of various sizes and was informed of the names of those books. The man was then blind-folded and he gave out the names of each of those books by feeling it as it was placed in his hand. Dr. Peterson congratulated the young Hindu on the wonderful mnemonic powers he seemed to be gifted with and presented him with a gold medal on behalf of the Jain community."

These extracts amply delineate the **extraordinary** memory power of Shrimad Rajachandra. The swift and sudden development of this power in a very short period could not have been the outcome of artificial memory-training. It was all a natural sudden flowering.

The public performances of feats of memory brought to him worldly reputation and honour. While though thus reaching the height of glory and prestige, name and fame, at the very young age of nineteen; he all of a sudden gave up all such popular activities from his twentieth year (A. D. 1887) as these were found by him only acting as a binding rope of Karmas around him, and quite unhelpful in the spiritual progress which he ever desired. The thought appears to be highly befitting a Sadhaka, a real aspirant, and the action of winning over the unconquerable power of Greed and Moha (Infatuation) was worthy of a True Yogi.

Shrimad as Jyotishi (Astrologer)

He learnt the ancient sacred science of prediction out of curiosity and fondness while he was quite a young boy. Subsequently the art of prediction led him to the same height of glory and honour as the feats of his memory power (Avadhana Shakti) did. Both these miraculous powers were well developed at the same time.

A little before he went to Bombay in S. Y. 1942, he visited his brother-in-law Shri Chatrabhuj Bechar staying at Jetpur near Morvi. It so happened that at the time there was one learned astrologer named Shri Shankar Pancholi to whom Shri Chatrabhuj put some queries with respect to Shrimad's future financial prospects. The learned Jyotishi immediately drew up a horary chart, studied the same for a few moments and then told the querist that it appeared from the interplay of planets that Shrimad would move towards Bombay and be able to earn wealth substantially within a specific period of time. Truly as predicted, Shrimad went to Bombay but did not have a fortune of making money during the forecast period. In short, the prediction did not turn out entirely true, though he had tremendous luck in the achievement of name and fame on account of his successful performances of Shatavadhana.

Shrimad's curiosity was aroused by this event of partly true prediction and he thought of studying the science himself. He had already come into contact with a number of best astrologers of the time who had witnessed the feats of his abnormal power of remembrance and were never content in admiring his finely developed

qualities of head and heart. Discussions with these people on the mysterious subject proved advantageous and also valuable to him. Out of these a group of ten well renowned astrologers studied Shrimad's horoscope and unanimously declared it as consisting of rare best yogas which would lead the native to Perfection and Godhood.

He commenced studying deeply Jain astrological books written in Sanskrit and Magadhi languages like Bhadrabahu Samhita etc. Strange though it might appear, it was a fact that any book had to be read by him only once in order to be digested. And without any regular study of Sanskrit and Prakrit, he could accurately understand works in those languages. Within a short time of less than a year, he had grasped the subject well and developed a marvellous power of correct prediction. He could also foresee future by the observation of face and hand (palm). He used to give the benefit of this knowledge to all his relatives, friends, and associates.

One Shri Chhotalal Revashankar Anjaria of Morvi, a friend and an admirer of Shrimad noting about his experience in respect of correct predictions by the master, said, "About myself and occasionally about personal self he told so accurately of the past and predicted so marvellously about the future happenings that I felt myself startled and amazed..... Shri Revashankar Jagjiwan Zaveri (Shrimad's uncle-in-law and later on a business-partner) was engaged in legal practice and never dreamt of entering business enterprise. At that time he was slightly in debt. Looking into his horoscope the master foresaw that the native was to be highly benefited in commercial activity and had a chance to be a millio-

maire. In foretelling this he suggested him to leave the legal practice and start for Bombay. ... Today he is reckoned to be a wealthy person worth twenty lacs of rupees."

His reputation as a master predictor attracted more and more persons to him. He rightly realized that such a situation constituted a great hindrance and a live obstacle to his internal progress for which he had an innate craving ever since birth. In consequence whereof he totally abandoned the science of prediction from S. Y. 1947. An additional factor contributing to the strengthening of his desire to give up astrology is worth noticing.

He was once asked by a friend in Ahmedabad to read the future of a certain person who was ailing for a while and lying on the sick bed. Shrimad could clearly foresee the end of the life of the person. He was heaving with deep feeling of sorrow and agony of heart but at the time he conveyed the bad news in these words, "What a pity that we should give such unpleasant prediction!" Then he remained silent and turned serene.

As said, he left the science of astrology in S. Y. 1947 completely, so much so that despite his bosom friend Shri Shobhagbhai's repeated requests for resuming predictions, he paid no attention to it any more. He wrote to him once, "He considers this science as 'Kalpit' i. e. imaginary. Hence he desires not to go in for that, since this has no value in spiritual advancement." After S. Y. 1947, he remained wholly inattentive by heart and mind to even talks of astrology or prediction.

Shrimad as a Poet, and His Literary Works

A rapid review has been taken of Shrimad as Shatavadhani and Jyotishi, which won for him the pinnacle of glory. But he was no less a poet with extraordinary talents and high imagination at the same time. Actually, he was a born poet, starting his literary activity by composing a poem at very early age of eight. The poetic talent, the power of rapid composition, the high degree of imagination coupled with intuitive and reasoning ability—all abided in him very peacefully and pleasurably.

In virtue of the presence of these qualities in him, he was awarded a title of "Shakshat Saraswati" by the people. His admirer and friend Mr. V. P. Daftary wrote in S. Y. 1943 a booklet named "Shakshat Saraswati" wherein he eulogized the admirable powers of Shrimad besides giving the short sketch of his life till nineteen years of age.

Shrimad himself said, he composed a poem when he was eight which was found without a flaw when read over again at a later date. It is said he wrote verses on Ramayana and Mahabharata at the age of nine. At eleven he had commenced contributing articles, essays and poems to dailies and monthlies and earned several competitive prizes. At the age of twelve, he wrote three hundred stanzas on clock in three days. The writings between age eight and twelve are not preserved.

All available literary works of Shrimad written after the age of fifteen can be conveniently divided into parts, his age twenty-forming a dividing line. Till twenty, his literary pursuits covered all subjects religious as well as non-religious;

but after twenty, all his efforts were directed towards and confined to matters religious only. The important work written and published before twenty years of his age include "Stree Neeti Bodhaka", "Bhavana Bodha" and "Mokshamala". The literature written after his age twenty was published only after his lifetime. It is to be noted that several works remained unfinished for one or the other reason.

Observation shows that Shrimad after twenty turned a quiet, patient and deep thinker in the true sense of the word, with his attention solely directed towards Sublime Divinity. And that is the reason why his writings thereafter denote sublimity of thought and spiritual advancement.

Most of this literature is in the form of letters, about eight hundred in number, written to his followers, disciples and associates such as Munishree Lalluji Maharajji, Shri Sobhagbhai, Mahatma Gandhi, Shree Ambalalbhai, Sri Jothabhai Ujamshi, Shri Mansukhbhai, Kiratchand, Shri Manasukhram Suryaram and others.

In letters regularly written to his bosom friend and follower, a disciple and a devotee, Shri Sobhagbhai who was older than Shrimad by forty four years; Shrimad used to open his heart and narrate his ever widening and expanding spiritual progress. He also used to mention the existence of obstacles impeding his smooth way to internal welfare, besides the usual teachings and advices sought by Shri Sobhagbhai. These letters proved to be very useful in assessing the spiritual value of Shrimad, The Divine Incarnation.

Perhaps more important than letters is his immortal work "Atma-Siddhi Shastra" versified in simple Gujarati

language consisting of one hundred and forty two verses. This was written in S. Y. 1952. It is a jewel of jewels, a happy product of his Divine knowledge and Experience. It is a Shastra showing the True Path to Moksha (Liberation).

At the age of twenty nine, Shrimad wrote at a stretch a unique poem, "Apoorva Avasar" wherein besides giving the fourteen stages of Spiritual Development, he mentioned his own existing spiritual status and his ultimate desire.

In addition to these works, he composed Twenty Dohara, The Secret of the Sacred Path, Bina Nayan and other poems. At thirty, he faithfully translated Panchastikaya written by Sri Kundakundacharya and gave us the exhaustive commentary on Shri Anandaghanji's Poems and also other works in prose.

Shrimad's Siddhis

Though it is not mentioned directly anywhere or told by any of his disciples about the existence of other siddhis, there are ample evidential facts to prove the same. Usually these siddhis and supernatural powers spring up and take shape in case of a Yogi who attains spiritual purity and unpolluted cleanliness of mind and spirit.

In Jain Philosophy, Gnana has five stages of development viz. Mati-gnan, Sruta-gnan, Avadhi-gnan, Manaspariyava-gnan and Keval-gnan. Avadhi means a limit. With Avadhignan, a person can see in his mind's eye the physical conditions and objects (without the help of senses) to a variety of degrees but within limits. In case of Mana-paryavagnana, he can well read the thoughts

of others, Kevalgnan is Perfect Absolute Knowledge, unblemished in strength and character.

It is interesting to note however that he never cared to show or utilize these powers, which were expanding in him rather rapidly throughout his life. He totally remained inattentive to and a spectator of Siddhis and Labdhis.

His Knowledge of Various Languages

After completing vernacular seven years' course in a period of only two years, he left school education at age of 11, but he continued studying at home different languages such as English, Hindi, Sanskrit and Magadhi. He had no interest in English language, though he had obtained sufficient knowledge necessary for routine work.

He was very fond of books. And since he was a Vairagi by birth, he was principally interested in reading books on religion and metaphysics, which he commenced at the early age of thirteen. When he was seventeen, he could write a book "Moksha-mala", a happy product of his reading and deep thinking. Besides Jain books, he had studied books on other religions like Vedanta etc. for comparative evaluation.

Whatever he found best and useful in Magadhi, Sanskrit or Hindi works, he used to translate them or offer explanatory notes thereon or give references therefrom in his letters or diaries. Panchastikaya, some chapters of Uttaradhyayana Sutra etc. are the examples of his translation, Anandaghanji's padas etc. that of explanatory notes and quotations from Anandaghanji, Yashovijayaji, Banarasidasji, Bhagawata illustrate the third fact.

From the available literature written by Shrimad, we could easily collect references of the intense study of about one hundred and twentyfive books, which had passed under his quick eyes and that too within a short period of his life. It is instructive to note that due to the developed qualities of the Soul, he could easily grasp the deep meaning only at a glance.

His Family Life

Let it be told at once that very little is known about his family life. There is a complete absence of information from the reliable outside sources. Hence the attention is naturally drawn to his own written letters or confidential notes for finding out if he thought fit to express his views in the matter at any time. Fortunately there are some informative notes, though not in detail yet instructive in value. The reference to these will be made later on.

It is abundantly clear that from the very childhood, he was engulfed in vairagya dasa and filled with a sense of natural non-attachment to worldly happiness, considered from any point of view. Though the public activities as shown earlier yielded him a high rank of honor and prestige while he was merely twenty, he renounced them all for the sacred purpose of searching for and attaining eternal peace and bliss. And yet, strange enough, that did not lead him to abandon the world and be an ascetic. For the resultant of previous potential Karmas is indeed strange and unpredictable. The Karmas rest themselves only on giving out their fruits. The same story was repeated in the case of Shrimad.

So with a spirit of submission and surrender to what was destined for him — and which he knew well from the innermost recesses of his heart — he accepted marriage with a view to wearing out the Karmas by patiently enduring them. His marriage was celebrated on bright-half twelfth of the month Maha in S. Y. 1944. His wife's name was Zabakbai, a daughter of Shri Popatbhai, the elder brother of renowned Shri Revashanker Jagjiwan Zaveri with whom he joined in partnership business in S. Y. 1945.

A short note written by him in S. Y. 1945 in a personal and confidential way, clearly denotes his apathy for conjugal bliss and a higher bending of mind to real happiness. The heading of the note reads as "My views about woman". Therein the author said :

"After deep, serene and mature thinking followed a truthful convincing evidence that uninterrupted ever-lasting happiness lies in the supra-conscious pure cognition of self and therein reside too the tranquility and peace.

"It is only out of indiscriminate and faulty thinking that a woman has been imagined and taken as a source for the best sort of worldly happiness, but surely that is not so. The part of the body used for the enjoyment of conjugal bliss, when looked through the piercing eyes of discrimination, does not stand fit even for a worthy receptacle for vomiting. All the substances that are contemptible — all of them have a residence in her body, and for them again it is the place of origin. In addition, the happiness derived therefrom is only momentary and a cause of exhaustion and repeated excitements. Pictured in and stamped upon the heart, the scene of the time for

enjoyment ejects a laughing response, O what a mirage-like deception !

“ Briefly saying, there’s not an element of happiness therein. And if the belief of bliss still persists, analyze it from all different angles of vision without exception and then see. By that way the logical conclusion will be that the erroneous belief was simply an off-spring of infatuation. I am not sitting here to indulge in writing an essay on the distinctive values of the parts of a woman’s body; but I put forth in a casual way only a suggestion of an awakened discriminating power (within me) which would not let the soul be attracted there. Fault lies not in a woman but in self. And on the destruction of the fault (infatuation), what the soul then sees, is a wonderful bliss. So it is my utmost craving desire to be free of that fault.

“ If once an accomplishment of purified resultant consciousness is achieved, it will be able to act subsequently, moment after moment, in destroying the power of previously acquired potential Mohaniya Karma. These are sanctifying words of wisdom, and experience proves the same.

“ But, O, I still feel bound by previous Mohaniya Karmas. How and by what way then, can there be peace? Thinking on it, an enlightened solution emerged in this manner :—

“ Educate the wife to a high moral conduct. Consider her as one of the party devoted to Sat-sanga. Keep with her a relation of a sister by Dharma. Not to entertain in heart any emotional feeling of difference between a sister or a mother and her. True it is that out of delusion, inflamed by Mohaniya Karma, some portion of her body

is used for (imaginary) pleasurable experience, but keeping in constant memory the yoga, forget the idea, 'what amazing sort of pleasure I experience if she is there'. Just as friends have a feeling of mutual enjoyment of a meagre substance, likewise accept that substance for enjoyment with a dejected heart and doing so, get free from the previous bondage of Karmas. As far as possible converse with her in a way as not to arouse dirty emotional feeling. Fix conscious attention on the ideal even while in the act of experiencing physically the unclean deeds.....

"I have not the slightest desire for up-keeping attachment or aversion with respect to wife; but the prevalence of the fruit of past deeds prevents the materialization of my wish."

The foregoing extracts throw a good light on the secret facts of Shrimad's life. They delineate very clearly and in unambiguous terms that he was unconcerned by heart with any sort of attachment to family life; that he was enshrined in vairagya; that he was obliged to enter into marriage entanglement under the force of under-hand intrigue of fate; that after involuntary submission to wayward destiny he thought wisely for the solution; that he formed and stuck to his cherished ideals which were dear to him and finally that he evolved out a plan for the fulfilment with goodwill, strength and help of the better half.

His desire was to march speedily on religious path and towards expanding and purifying vairagya dāsa. But there were obstacles on the way for which he often expressed his sorrow in his letters, and yet his mental attitude distinctly exhibited perfect composure and calmness.

The following extracts are worth noting :—

“ Because of the mind being unwilling to be trapped into fetters again, there exists not a thought to hurt the feelings or sentiments of those persons with whom different kinds of relationship in form of wife, father or mother have been acquired during this birth. In other words, we are enduring patiently with a fortified heart the worldly entanglement of such relationships, on justifiable grounds of compassion and indebtedness to parents and others. And so long as whatever desires they imbibe, do not get materialized exactly in a manner as pre-ordained by the invincible power of destiny, our mind likes to remain unconcerned even in accepting retirement. In the matter of non-renouncement there exists not in any way our internal cherished desire; our heart is purely desireless and stainless in all that. Yes, undoubtedly it is so.”

(Dark half fourteenth of Sravana S. Y. 1948)

A man of the world is generally not cognisant with the infallible Law of Karma. His thinking is purely based on worldly experience and he reasons out things in an ordinary way as he learnt them. His mind is not trained to solve the intricacies of capricious nature nor to solve the riddles of the working of mind by finding out the root cause of all mysteries. He looks only apparently and what is apparently visible, is seldom true. To such a person there might arise a question, most logical to his mind (which is untrained to the Law of Karma) that why should Shrimad marry at all and drag all concerned to deplorable condition if he had no inclination for marriage and no attachment to the pleasures of the world? Why did he not renounce the world then and there and lead

an ascetic life for the fulfilment of high spiritual discipline ? He might argue out his case strongly and powerfully and add by saying, he committed no doubt, a blunder.

To a person with such a bent of thinking, the above extracts from the pen of Shrimad himself explaining the unavoidable circumstances that led to the decision of his marrying, provide not in a lesser degree a food for re-thinking over the puzzling problem.

Now if he would resume the logic of his reasoning in the right direction of understanding in the first place the unerring Law of Karma which secretly works underneath all human thoughts and acts. And once he comprehends the efficacy of the Law and learns the technique of its operation by stretching the imagination in search of a basic cause for all practical events that occur in the course of life of living organisms, he soon finds himself landed on the safe plane of solution for mystery which hitherto persisted to remain as an enigma.

The Law of Karma ordains that there is no escape for a living being from suffering the fruits sweet or bitter, of all acts and deeds done in the numerous past births, whether one wishes them or not. He cannot run away from the inevitable result of Karmas and can never be free from the debt until it is repaid by patiently bearing it.

The Law knows no influential authority, accepts no favouring of others, approves no graces of superiors and regards not the respect or good-will of the concerned persons. But it acts only fairly and justly without either favour or disfavour for any living being. Its power is supreme and unchallenged. It cannot be revoked even by

kings and emperors, by priests and sages, by gods and demons. One has to submit to retribution and requital.

The Law decrees that what is to happen as a fruition of a certain past deed to a particular being, at a particular moment of time and at a particular place, does come to pass in exactly the same manner. In other words, that particular being receives unfailingly the fruit of the Karma at that particular moment of time and at that particular place. Here is no occasion, however, for the elaborate and complete exposition of the wonderful and logically convincing Theory of Karma along with all its rules and sub-rules, and hence only the broad and basic principle is enunciated.

In the light of these remarks on the Law of Karma, it would be easy to understand how Shrimad was obliged to bow to the inevitable with the passive attitude of mind. Had it been within his power to avoid what was unavoidable, he would have gladly sublimated it. But to his surprise, he found the existence of potential Karmas which had already arrived at the fore-front for fruition, and fulfillment. They urged him to compensate for the debt incurred by him to his wife in one of the previous births. Again in his transcendental cognition a wonderful inner power of knowledge giving the glimpses of past events as well as present and future, he did see that he had contracted some obligations to his wife which he was destined to fulfil in the present birth. Thus he chose to get himself bereft of debt by marrying and carrying the load until the time of unloading.

Shrimad's expressions of fatigue, dissatisfaction and disgust for the world are found in his writings during the

period of three years only from S. Y. 1945 to 1948. After S. Y. 1948 no reference is made to this matter for the simple reason that he had attained more powerful mental equanimity. Of course at times after S. Y. 1948, some such references are observed in his letters to Shri Sobhagbhai. But here there seems to be a fundamental difference both in intention and attitude. With a view to giving solace and administering courage and patience to Shri Sobhagbhai who was passing through monetary difficulties and worldly troubles, he used to mention his own vexatious problems, but nowhere it was said that they disturbed his inner peace. Contrarily, he never failed to state, he was experiencing tranquility and evenness of mind in face of difficult situation.

Despite his inner non-desire, he had to lead the family life for about ten years till S. Y. 1955 when he renounced both wife (i. e. undertaking a vow of celibacy) and wealth. The period proved a handicap to reaching that stage of spiritual progress as estimated by him, though it could be truly reckoned as embodying fast development of his soul, rather difficult to be achieved even by those who relinquished the world.

The example of Shrimad at once sheds the fallacious notion and amply proves the fact that a person even though remaining in the bondage of family life, can advance spiritually to a very great height if one is determined to do so with mind and heart.

Shrimad had two sons and two daughters. The first son Chhaganlal was born in S. Y. 1946. Very often he used to call him by name Chhagan Sashtri. From his

childhood he had imbibed religious outlook and later devoted himself seriously to the study of religion. But unfortunately at age of nineteen he breathed his last.

The second child, a daughter Javalben by name was born in S. Y. 1948 followed by another daughter Kashiben two years later. Samvat Year 1952 witnessed the birth of a second son who died in childhood. Amongst the children of Shrimad, only Javalben, the elder daughter is still living. Shrimad's wife left this world in S. Y. 1969, twelve years after the death of her husband.

Shrimad As Businessman

The financial condition of the family being ordinary, he joined jewellery business in S. Y. 1945 in partnership with Shri Revashanker Jagjivan Zavari and Maneklal Ghelabhi Zaveri. Within two years, the business was expanded outside India to Arabia and England. The work was divided among the partners. Shrimad attended Finance and Foreign Trade. It was a very successful venture, for natural talents win success in any field of activity.

He was honest to the core even in business. His uprightness and integrity were well-known. These qualities together with his foresight, accuracy, tidiness and clearcut method earned him a great name. His instructions and advice to his partners at critical times proved always very valuable. In accounts too, he was very accurate, exact and exacting. In fact he was minutely attentive to all affairs of business.

Whenever he got free from his business work, he used to utilize his spare time in either reading or jotting.

down notes in the diary that lay always beside him. Not a single minute was wasted in idleness or leisure.

In the words of Mahatma Gandhi (Mohandas Karamchand Gandhi) who was two years younger than Shrimad, "Raichandbhai's commercial transactions covered hundreds of thousands. He was a connoisseur of pearls and diamonds. No knotty business problem was too difficult for him. But all these things were not the centre round which his life revolved. That centre was the passion to see God face to face. Amongst the things on his business-table there were invariably to be found some religious books and his diary. The moment he finished his business, he opened his religious book or the diary. Much of his published writings are a reproduction from this diary.

"The man who immediately on finishing his talk about weighty business transactions, began to write about the hidden things of the spirit, could evidently not be a businessman at all but a real seeker after Truth. And I saw him thus absorbed in godly pursuits in the midst of business, not once or twice but very often."

Shrimad's Personality

It is the unanimous opinion of all who came in close contact with him, be they friends, relatives, associates or followers that Shrimad had a mind detached to worldly things right from his childhood, that he entertained no internal desire for the so called good things of life and that he was ever anxious to attain Moksha. All these had been repeatedly told by him at various times and in various letters.

All the above qualities were found manifested to an

observant eye in all his outward behaviour. Mahatma Gandhi wrote about him thus: "There was vairagya bhava in him seen in all his actions, whether eating, sitting or sleeping. I had never seen him infatuated anytime to worldly power of wealth or authority. He was satisfied with whatever food was available to him. In dress, he was simple, wearing shirt, coat, dhoti and head-dress and those too not very clean or ironed. It was same to him, sitting on floor or chair."

"He was slow in walking, There was lightening flash in eyes. There was no impatience. He had round face, thin lips, pointed nose, single body, medium size, slightly dark colour and in appearance he was Peace and Tranquility incarnate."

This description is best fitted to one who is a Sanyasi (Yogi).

With the increase of vairagya bhava in course of time, Shrimad had turned indifferent to body and as a result it got emaciated. In S. Y. 1956 he weighed 65 lbs. while in 1957, the weight had gone down to only 45 lbs.

The first photo of Shrimad was taken in S. Y. 1940 in his simple dress but his grandeur is quite evident on his face. The last two photos taken in S. Y. 1956 display his Dhyana Mudra and the Veetaraga Dasa.

It is worth remembering that though he was leading the life of a Grihastha, he did not leave any opportunity of practising sadhana for self-welfare. As a matter of fact, his mind always turned inwardly and had become inattentive to worldly affairs or events. The spirit of spiritual discipline was well observed when he used to go

outside Bombay to places of Gujarat once or twice a year. At these places he always wished and tried to conceal his identity and whereabouts and in spite of that, he was often found out by a large number of people eager to listen to his preaching and advice. The reason of his desire to remain incognito was his ambition to devote whole time to Swadhyaya and Dhyana. In these places he lived a life of a Yogi (Sanyasi), taking very little food once a day. He was indifferent to dress and clothing. While in meditation, he cheerfully endured the pricks and bites of insects and with these he summoned more spiritual power to go deep in meditation.

Had Shrimad Samyak-Darshana?

In Jain philosophy, Samyak-darshana is the fourth stage of spiritual development which means Right Belief and represents the Experience of all the qualities of Soul in a degree. With this superb experience, a person becomes Atma-Gnani and Atma-Darshi as distinct from Agnani (Mithya-Darshani). It is not easy to separate Gnani (of fourth stage) and Agnani looking from their outward activity and behaviour which appear to be similar.

There are enumerated in Shastras and also by Shrimad characteristics to distinguish one from the other. These are:- Sama (Pacification of emotional feelings of anger, pride, deceit, infatuation and greed), Samvega (Desire for Moksha), Nirveda (Non-desire for worldly objects), Astha (Faith in Dharma and religious Preceptor) and Anukampa (Mercy).

All these characteristics were well present and deve-

veloped in Shrimad as could be proved sufficiently from his own writings and also by referring to the experiences of him by others. He himself wrote in S. Y. 1947, "It is doubtless that Atma became Gnani ... etc." These and other writings provide us with ample evidence that he had Samyaka Darshana (Atma-gnana).

The Last Year of His Life

Ever since S. Y. 1952 he desired to renounce the world and to become an ascetic, but he was not successful in his ambition, for his mother did not allow him to do so out of love and attachment to him. He could not go against the wish of his mother. In S. Y. 1956, he expressed before the meeting of his Muni-Disciples in Naroda his desire of becoming totally A-sang (complete renunciation inwardly and outwardly). By this time he fell ill. Again when he asked his mother for her permission to allow him to accept asceticism, she this time, considering his extreme vairagya dasa and no interest in worldly affairs allowed him to follow his wish only after his recovery from the then prevailing ailment. Shrimad was however pleased with the affirmative reply though with a condition. This happened in S. Y. 1957.

But unfortunately his health was going from bad to worse emaciating his body to a considerable extent. The weight had gone down to only 45 lbs. and yet internally he was completely quiet, tranquil and blissful, for he was only experiencing the qualities of immortal Soul. He was treated by a number of competent doctors, but it was of no avail. He left the mortal body on dark-half fifth of Chaitra in S. Y. 1957. During his illness he never uttered

even once a sigh or a groan. Let us turn to the description of the last day of Shrimad's life as given by his brother Shri Mansukhbhai which will help us to learn about the full and complete Samadhi Dasa of one who was a real Gnani and Atma-Darshi.

"At about half past seven in the morning, he asked me to remove him to the couch from the bed on which he was lying. I managed in such a convenient way that he could lie easily and . . . comfortably, where his sacred body and self-engrossed soul separated. There were absolutely no signs of separation. The Divine lustre on the face was more visible, the more he was drawing towards life's end. The self-engrossed state (Samadhi) lasted for five hours. Passing of urine, motion, oozing of water from mouth or eye or perspiration was not visible from quarter to eight in the mornig to two in the afternoon..."

Again in the words of Mansukhbhai, the last piece of advice was as under :-

In the evening of the day before his parting, Shrimad told Mansukhbhai, Revashankarbhai and Narbherambhai who were attending him, "You all be free from anxiety and worry. This Soul is Eternal and is sure to acquire a highest spiritual status in its evolution. You all remain in peace and act with a balanced mind." Again on the next day at quarter to nine in the morning, Shrimad told these words to Shri Mansukhbhai, "Mansukh, don't be aggrieved or sorry. Take care of mother. I now go into meditation and engross myself in myself i. e. going into Samadhi for enjoying soul's Anand."

Thus in the sixth month of S. Y. 1957, the mortal

body possessing the name of Shrimad Rajchandra was left by the immortal, eternal and brilliantly shining Divinity.

His Religious Bent of mind

In his childhood he had imbibed the ideas of both Vaishnava and Jain religions, since his father was a Vaishnav and mother a Jain. He was a believer in God as the doer of all things, as distinct from the belief of Jainism. However he was a true Researcher of Truth ever since his childhood. He studied Shastras of different religions, examined their principles with a critical mind and showed conclusively his confirmed belief in the principles enunciated by Shri Veetaraga, in his book "Mokshamala". At the same time, he never denounced any other religion which in his opinion was also useful to certain extent though Apoorna (Incomplete in Knowledge) as compared to Poorna Jain Dharma. This indicates the broadness of his mind and magnanimity of spirit.

It was his confirmed belief that stubborn, stiff and obstinate attitude to any religion, be it Jain, Vedic or any other, establishes a great obstacle and a stumbling-block to attaining the highest spiritual status of Moksha. He obeyed this doctrine and preached the same to all his followers. He had repeatedly told that Absolute Freedom from Raga and Dwesha, Attachment and Aversion, is Moksha and wherever it is found it constitutes a Veetaraga Dharma.

He often expressed his sorrow for the deplorable condition of Veetaraga Dharma and was always solicitous

for its amelioration. He found fault with the religious teachers of the day because they preached sectarianism. Even in Jain religion, there were two principal sections, Svetamber and Digamber which in his opinion could be easily reconciled if the proper attitude was given to the thought. In his later years, it was clear that he was preparing to fulfil his life's mission in that capacity if he could renounce the world and took to ascetic life. After some time he left this idea too for he wished to be purely A-Sanga.

In short Shrimad was a True Researcher and always favoured Real Truth.

Principal Persons Having His Samagam

The persons who came into close intimate contact with Shrimad were Shri Jothabhai Ujamshi, Mahatma Gandhi, Shri Mansukhbhai Kiratchand Mehta, Shri Ambalal Lalchand, Shri Lalluji Maharaj and Shri Sobhagbhai. These and others were attracted to him for he was a remarkable man in every way. His mental powers were extra-ordinary. The moral elevation of his character was equally striking. His regard for truth, his adherence to the strictest moral principles, his serenity and gravity, his vast and accurate knowledge of religions and philosophy, and his wonderful powers of exposition, and lucid delivery, were the factors for drawing the persons towards him. The above mentioned were the principal ones. As this subject is treated elaborately in chapter five, no further mention is made here.

His Supernatural Powers and Memorable Events

It has already been stated previously that Shrimad

possessed extraordinary powers. At seven, he had the unusual experience of his past birth; from eighth year he started composing poems, from sixteenth he commenced performing feats of his memory powers, starting with eight and reaching upto one hundred things when he was nineteen. About the same time he had earned a great name in the field of astrology as Jyotishi. However he discontinued performances of Avadhana after he was twenty and left interest in astrology after twentythree.

In addition to the above, he had in him super-natural powers due to purity of heart and soul. There are a number of instances given in books dealing with his life-sketch and monuments, out of which only three are mentioned here.

Shrimad came to know beforehand that two persons were coming to meet him from Kutch to Rajkot where he was staying at the time. They were attracted to his spiritual powers. He walked a distance to receive them and when he met them, he called them by their names to their astonishment. When asked by them, Shrimad only said in reply, "Atma has Infinite Powers."

A gentleman from Sayla named Sobhagbhai with a view to offer "Beeja Mantra" with consent of his father who had received the same from a gracious Guru, to Shrimad, considering him to be a fit person, went to see Shrimad for the first time at Morvi. On his approach, he called him by name and soon asked him to take out from the nearby woodenbox a piece of paper and to read it. Sobhagbhai did as asked and found written thereon the same Mantra which he was carrying with him. He was greatly amazed.

Tokershibhai, his brother-in-law, was on his deathbed suffering from tumour and delirium. Shrimad went to see him. He sat beside him and within five minutes the patient became normal in consciousness. The pain of tumour subsided as long as Shrimad was there. In the evening Shrimad again went there and transmitted spiritual force through certain gestures. He soon regained normal senses and said he was better with no pains. The patient spoke a Sloka which he had heard from Shrimad, and he was asked to remain in the meaning of it. He did and when asked, Tokershibhai replied, he was very happy and blissful and added he had never experienced such bliss. And immediately he left this world.

CHAPTER 2.

His Boyhood Writings



Bhavana-Bodha

The book was written in S. Y. 1942. It contains a detailed description of twelve bhavanas, so famous in Jain philosophy, enunciated by Tirthankeras and handed down to us through ages. The twelve Bhavanas are named as (1) Anitya (2) Asarana (3) Ekatva (4) Anyatva (5) Asuchi (6) Samsar (7) Asrava (8) Samvar (9) Nirjara (10) Loka (11) Bodhi-durlabha and (12) Dharma-durlabha Bhavana. The twelve Bhavanas mean twelve ideas that must be kept at the focus of thinking constantly.

The preface of the book occupies five to six pages wherein the author has elaborately and convincingly emphasized the fact that any one wishing to acquire true peace and happiness should resort to Vairagya Bhava (renunciation of worldly desires and attachments). Seed of vairagya lies in the right understanding and contemplation of twelve Bhavanas. Even Yogis who have renounced the world for getting self-realization and Moksha meditate on one or the other Bhavana. Such is the paramount importance of Bhavanas.

The first six Bhavanas are described more elaborately

than the rest. In the beginning, the author gives the gist of Bhavana in self-composed verse, then expands the idea with relevant illustration, and finally ends it with a short note of advice. The author follows a slightly different course in the treatment of next three Bhavanas (7 to 9) where he starts elucidating the theme in a summary form in prose and ends with illustration. The tenth Bhavana is summarily explained. No treatment is given to the last two Bhavanas.

Now a short description of each Bhavana as taught by the author, is given below:

Anitya Bhavana

Anitya means impermanent or non-eternal. The body, wealth, power, objects of sense perceptions and various objects experienced and enjoyed by living beings are all of impermanent nature. But the ignorant people under delusion consider these to be lasting. Only the Atma (Soul) with the essential qualities of Knowledge and Perception is the real substance which is ever-lasting and eternal. The illustration related here to support the theme appears to be author's own product as no such reference is found in any of the Jain Sutras.

Asarana Bhavana

Asarana means without protection. Just as a young deer alone before a hungry tiger is helpless without any chance of safety or security, so also the living beings are helpless when death arrives and thus they in the midst of births and deaths find no safety. Dharma alone is the protector and saviour. Thinking in this manner is Asarana Bhavana.

Ekatva Bhavana

"I am born alone. I die alone. I endure alone the fruits of my past Karmas, good or bad. No person is friendly to me or a foe to me. None can remove my suffering. The only unfailing friend is my Dharma," thinking in this way is called Ekatva Bhavana.

The illustrative dialogue between Namiraj and Sakrendra given here is based on the story in the "Uttaradhyayana Sutra" 9th chapter.

Anyatva Bhavana

Principally this refers to the thought that The Atma (Soul), is entirely distinct and different from the body, the relatives of the body wealth, power etc. It is out of ignorance that one thinks the body as one's own. Such a thinking is Anyatva Bhavana.

The illustrative story of Bharat Chakravarti is found in "Trishashti Salaka Purusha Charitra" by Shrimad Hemchandracharyaji.

Asuchi Bhavana

This body is completely impure. It is subject to ailments and diseases, old age and decay. Thinking "I am distinct and separate from that impure body" is the Asuchi Bhavana. The story of Sanatkumar Chakravarti narrated here is adapted from "Trishashti Salaka Purush Charitra". It is also found in Shri "Uttaradhyayana Sutra."

Samsar Bhavana

Samsar means the cycle of births. Atma as a result of Karmic action passes from one kind of life to another.

continuously. The thought "when shall I be free from playing different parts in the drama of cycle of births and deaths." is Samsar Bhavana. The illustration of Mrugaputra is taken from "Uttaradhyayana Sutra" chapter 19.

Asrava Bhavana

Asrava means flowing in of Karmas. Ignorance, attachment, aversion, passions etc. are the sources for the flow of Karmas towards the Soul. The soul bound by Karmas wanders in Samsar. The thought about the fate of Soul due to the binding of Karmas is Asrava Bhavana. There are fifty-seven doors for entry into sinful deeds. The story of Pundrik and Kundarik given here finds place in "Gnata Dharma Kathang Sutra", Skandha 19.

Samvara Bhavana

The blocking up of the inflow of Karmas through the above-mentioned fiftyseven doors is called Samvara. The same story of Pundrika and Kundarika narrated in above Bhavana is finished here to illustrate this Bhavana. There is an additional story of Vajraswami taken from "Prabhavaka Charitra" by Prabhachandrasuriji.

Nirjara Bhavana

Nirjara is the shedding or wearing out of Karmas. It is brought about by different kinds of Tapas (Penances) and by right conduct with right knowledge. The story of Dridha Prahari is found narrated while commenting on 952nd, verse of "Avasyaka Niryukti" as also in "Upadesha Prasada."

Loka Bhavana

Loka or the Universe is situated in the midst of infinite space. The Loka is divided in four parts, the

uppermost as Siddha-Sila or the abode of Bliss, below it, celestial regions or Urdhva Loka, then in the middle Temporal world or Madhya Loka and lower-most Nether Regions or Adho Loka. Thought about the nature of the universe is Loka Bhavana.

Nothing has been written on the last two Bhavanas. Thus Bhavana Bodha is a very useful and instructive treatise for ordinary common man who can easily get inspiration for his internal good.

Mokshamala

"Mokshamala" containing one hundred and eight short but instructive lessons, was written in S. Y. 1940 when he was 16 years and five months old. It is a cream product of his churning of various religious texts, wherein the author has convincingly proved the validity and truthfulness of Sri Veetaraga Dharma as taught by Tirthankars. He had arrived at the conclusion after deep thinking. The book was published in S. 1944.

The author advised in the preface, "After reading the lesson, think over it for twelve minutes and then ask inwardly a question, what significant substance did you get? Out of the substance what is to be abandoned, what is to be known and what is to be executed. In so doing the real significance of the whole book will be easily understandable, the heart will turn more tender and faith will be established well in Jain Tattvas.

Mokshamala is a living guide to the road to Moksha. Such is the importance of the book.

The first lesson related to Advice to Readers. He said, by reading good books the qualities of knowledge,

attention, power of discrimination etc. spring up and expand; Atma becoming quiet and tranquil becomes happy here as well as in next birth.

After that he set up 107 lessons for teaching the way to Moksha as per Jain philosophy. In Jain religion, road to Moksha consists in the worship of *samyak Darshana*, *Gnana* and *Charitra*.

Samyak Darshana

It means right faith in the existence of soul and experience of the same. The causal factors leading to above state are *Sat-Deva*, *Sat-Dharma*, and *Sat-Guru*, besides Devotion, *Sat-Sanga* etc. These are explained in lessons 8, 9, 10, 11, 13 to 15, and 24. One who has attained Absolute Perception, Absolute Knowledge, Absolute Bliss and Absolute Power by annihilating potential Karmas as *Gnanavarana*, *Darshanavarana*, *Mohaniya*, and *Antaraya* and who is completely devoid of 18 stains or blemishes like emotions of laugh, likes and dislikes, desires etc. is a *Sat-Deva*. *Sat-Dharma* is one by the resort of which soul rises higher and higher without falling. Emphasis is laid on Compassion, complete non-violence and non-injury to one-sensed to five-sensed creatures. *Sat-Guru* is one who swims the ocean of this *Samsara* and helps to do the same by following spiritual discipline strictly. Devotion and *Sat-Sanga* are highly recommended by the author for pupil's own spiritual benefit and without which it is very difficult to destroy ignorance and control *Raga* and *Dwesha*.

Samyak Gnana

It means Right Knowledge, Knowledge of Self and

Non-Self, matter and soul, the nature of this Samsara, Vairagya, nine principal Tattvas etc.

In depicting the nature of this Samsara (Cycle of Births and Deaths), the author says, it can be compared to ocean, fire, darkness and the wheel of cart in lessons, 19-20. The similies given here are very appropriate and impressive. In short this Samsara is the abode of misery, calamity, unhappiness and disasters. In order to get free from this misery the first step is to understand the nature of Samsara and to cultivate Vairagya Bhava. Vairagya stands at the root of Dharma.

Then the author proceeds to draw attention to varied religions, each one of them claiming its own as the best, which he says is impossible. No two religions can be perfect in all respects. So after deep thinking and logically examining the truthfulness of the principles of all religions, he came to the conclusion and preached that Jainism is the only true religion amongst existing ones. This has been treated logically and convincingly by the author in lessons 58 to 60.

When a person turns to the right religion, what he would think is known from the instructive twenty-lined poem "Amoolya Tattva Vichar." The poem is fully imbued with deep meaning. It draws our attention to the rare and difficult availability of human life, the losing of Real Bliss on account of human activity in search of worldly power, wealth etc. It is an excellent poem both from the literary and spiritual points of view.

The author wrote various lessons nos. 74 to 98 for helping the attainment of Samyak Gnana. These are-

found under headings Dharma-Dhyana, A few words on Knowledge, Tattvabodha etc. Under Dharma-Dhyana, the lessons are 74 to 76. Dhyana means contemplation or meditation. It is described as of four types, Arta, Raudra, Dharma and Sukla. Then again 16 sub-divisions of Dharma-Dhyana are explained in brief. Under "Gnana sambandhi be bol" four lessons nos. 77 to 80 are given. Here after showing the importance of Knowledge as a principal requisite for gaining liberation, the author has emphasized the importance of human birth, Arya Desha, high noble family, meeting with Sat-Guru and faith in Guru's words and teachings.

In lesson no. 81 is described the cycle of Time divided into two Chakras, Utsarpini and Avasarpini. The present age belongs to the latter. He has also stated therein the signs and symptoms of this age, what the behaviour of the people will be, how they will think and act.

Then follows 17 lessons nos. 82 to 98, teaching therein the Tattvas as preached in Jainism. The basic principle underlying the nature of a Tattva or substance is that of Tri-padi, i.e. production, destruction and existence of substance are present at one and the same time. The apparent contradiction is easily explained away. The true knowledge of this tripadi which is applicable to all substances, leads one to the knowledge of all twelve Angas of Shastras. The subject of Tri-Padi is treated in lessons 86 to 91.

The importance of the knowledge of Tattva is shown in lesson 92. The tattvas are Jiva, A-Jiva, Punya, Papa, Asrava, Bandha, Samvara, Nirjara and Moksha. These are arranged in order in a circle in lesson 93 showing

thereby that there is close proximity between Jiva and Moksha. In lessons 94-95 the author explains the reason for writing these lessons on the knowledge of Tattvas and has proved the infalliability of Veetaraga Dharma. The superiority of Jain religion has been proved convincingly in lessons nos. 96 to 98, and set at naught the belief of God as the Doer of all things of the world by suitable arguments and powerful reasoning.

Samyak Charitra. (Right conduct)

The lessons related to this subject are number 21 on Twelve Bhavanas, 25 on lessening the desire for obtaining worldly objects, 27 on carefulness in behaviour so as to avoid injury to others, 28 on Non-taking of food after sunset both from physical and religious points of view, 29-30 on the protection of all worldly creatures (Compassion), 31 on Pratyakhya (abstinence from taking certain things for a particular period of time). This Niyama acts as a training of mind for gradual steadiness, discrimination, thoughtfulness, 35-36 on Japa for developing concentration and steadiness of mind. 38 to 40 on Samayika, one of the six essentials for spiritual right conduct that helps towards opening a way to liberation, the discussion also includes The Aticharas, 40 on Pratikramana which is the repentance for the past sinful acts and a vow for not-committing sins in future, 56 on Kshamapana written in a forceful manner in the form of a prayer to Veetarag Paramatma, 50 on Pramada i. e. inattentiveness to Dharma activity due to mind being directed towards sense objects and worldly affairs, it is advised here not to be a victim to this poisoning attitude of mind; 68-69 on Jitendriyata and Nav-vada of Brahmacharya for the control of mind.

Auxiliary Lessons

Over and above these, he wrote several other lessons for the proper understanding of Samyak Darshana, Gnana and Charitra; lesson 2 in verse on a universally accepted religion, lesson 3 on the potentiality of Karmas and their effects; no. 12 on the Best House-holder; 16 on Right Esteem (of things) where no importance is attached to worldly things, wealth, power etc. but right significance is shown in the possession of virtues as compassion, forbearance, truthfulness etc; no. 45 on the common desires of an aspirant in verse of eight lines; no. 49 on the queer nature of greed also in verse; no. 51 on what is discrimination, denoting thereby that it is discrimination that sets apart what is a nectar or a poison to the soul; no. 52 on why self-realised souls preached vairaga with illustrative story; no. 53 on the Shashan of Lord Mahavir; no. 54 on what is called Ashuchi; no. 55 on Nitya Niyama indicating what one should do daily for own benefit; no. 72 on thirty two Yogas which are the disciplinary rules for house-holders and sages; no. 99 on significance of society, 100 on obstacles to mind-control; 101 on words to be ever remembered; 102 to 106 on various questions and answers and in the end 107-108 in verse on ever beneficial words of Shree Jineshwar and Purna Malika Mangala which is an unique poem of eight lines representing the development of soul from the lowest to the highest stage (Moksha).

Illustrative Stories

There are about sixteen stories spread over 27 lessons for the purpose of elucidating the siddhantas.

They are taken from Jain religious books as well as from other shastras. The story of Anathi Muni is given in lessons 5 to 7, 17th lesson depicts the story of Bahubala from Trishashti Salaka Purusha; the other stories from the same book are related in lessons 25 Subhum Chakravarti, 43-44 Gajsukumar and Gautam Swami, 46-47-48 Kapil Muni, Story of Kamdev Shrivaka in lesson 22 is based on the narration in "Upasakadashanga sutra" chapter 2. In lesson 23 the story of King Vasuraja is ^{given} on the importance of Truth.

In 30th & 32nd lessons an illustration of Shrenik and Abhaya Kumar is given for the purpose of asserting Guru's greatness.

In lesson 33, a story of Sudarshan Seth is given. It is found in Sri "Rishimandal" by Dharmaghosh Suri; 41-42 illustrate the story of a beggar showing impermanence of worldly things. Story under heading "Thought on happiness" in lessons 61 to 66 is related by the author to show where the real Happiness lay; while that of Sanatkumar Chakravarti in lessons 70-71 has a moral to teach the grave consequences of Pride. That of a Bhil in 73 under heading "Moksha sukh" shows that the Bliss in Moksha is inconceivable and indescribable but only to be experienced.

Thus it will be seen that to illustrate the Tattvas the author has referred to the life-stories of Mahatmas for the purpose of creating lasting influence. The style of relating the stories is unique and impressive.

Poems In Mokshamala

As we have seen earlier, there are eight poems in the book indicative of his poetic talents and ability.

They are easy to read and yet contain deep meaning. The poems with deepness of thought and par-excellence in meaning are perhaps "Amulya Tattva Vichar" and "Purna Malika Mangala." The poet has composed the poems in various chhandas.

The whole book is written for the sake of instructing persons under average intelligence, who can by the study, grasp and understand easily the principles of Veetaraga Dharma and take suitable advantage of the same for their spiritual welfare.

Miscellaneous Works

He wrote and published in S. Y. 1940 his first poetical work "Stree Neeti Bodhaka Part I" which is not now available. But all these poems are included in subsequently published book "Subodha Sangraha" containing some additional poems composed by the author.

The lyrical poems of Stree Neeti Bodhaka, as the name suggests, were specifically written for educating the women socially, morally, and spiritually.

The book is divided into four sections. Eight poems in first section relate to eulogy to God, value of diligence, transient nature of body etc. Second section deals with the advantages of literary education and knowledge. Third one refers to the importance of eradicating prevailing evils. In the fourth section is given an elaborate description of a virtuous wife.

Various Poems on Non-Religious Subjects

These are fifteen in number and published in Subodha Sangraha, the subjects are wide and varied as praising of

Hanuman, appeal to patriots, advice to the rich, art of love, moral degeneration of Aryans etc. The Poem "Degeneration of Aryans" is written at great length consisting of 170 lines giving therein the minutest details of the vice of the people and shows the lament for moral degradation. The idea of the poet was to inspire the persons for moral uplift, eradicating social evils, cultivating the spirit of true patriotism etc. In addition to above, there are about 110 verses on various subjects included in Subodha Sangraha. These are written in easy but forceful manner and are highly educative. The author has succeeded tremendously in hammering his idea of social morality into the minds of the readers.

Avadhana Kavyo

Avadhana means attention. Shrimad was a Shatavadhani i. e. he used to store up in his memory a hundred things at a time. During the course of performances of feats of his remarkable and astonishing memory power, he was asked by the spectators to compose poems on subjects given by them.

About forty such poems are collected and given in Subodha Sangraha. This clearly gives us an idea of poet's tremendous power of rapidly composing poems on any subject, light or deep, significant or insignificant, in numerous chhandas. It is surprising to note that many poems have metaphysical value in the background.

Poems with Religious Basis

These are collected and named here under eight different headings.

(1) He intended to write a book "Moksha Subodha" but it remained unfinished. Only twenty verses written as a prayer to God are available, as also one stanza about the importance of Religious Conduct. (2) A poem of seven stanzas showing that one who is born cannot escape death. The theme is illustrated. (3) It is a poem of four stanzas, each containing eight lines, showing insignificance of all worldly possessions without faith in religion, means for attaining real happiness, the triviality of an atheist and the importance of religion as advocated by good learned persons and sages. (4) A prayer to God Shantinatha Prabhu. (5) Chhatra prabandha. Here is a four-line verse, each letter of which is arranged marvelously in a picture of the shape of an umbrella. (6) Five two-line verses, each easy to understand but rich in substance. (7) Two or four line poems on some of the twelve Bhavanas in his own unique and impressive style. The versified Bhavanas are Anitya, Asharana, Ekatva, Anyatva, and Asuchi. (8) The eight poems found included in 108 lessons of Mokshamala are treated in respective sections.

Dwadasanupreksha

He intended to translate Twelve Bhavanas from Hindi comments written by Pandit Sukhadasji on valuable book "Ratnakarand Shravakachara" of Munishri Sammatbhadra-charya. The first two Bhavanas Anitya and Asharana are fully translated. The translation of the third remained incomplete. The first Bhavana deals with the transitory nature of all objects, physical body, home, wealth, family etc. In Asharana Bhavana, it is shown that a living being is utterly helpless before death, so Dharma is the only

Saviour. After that Samsara Bhavana is explained. All embodied souls wander in this world in different Gatis (classes), namely Naraka Gati or Nether World, Tiryak Gati or sub-human existence, Manushya Gati or Human Beings and Deva Gati or celestial abode. All living beings suffer pains and miseries. There is also given a graphic description of the untold and heart - breaking miseries of Naraka Gati

Jivajiva Vibhakti

Here is given the translation of the first twelve gathas of the twentysixth chapter of "Uttaradhyayana Sutra." It deals with two different tattvas Jiva or soul and Ajiva or Non - soul. The two tattvas are defined here for distinguishing one from the other. One that has the power of perceiving and knowing and experiencing, is a Jiva; while one who has no such power is Ajiva.

Muni - Samagama. (A Meeting with Muni Mahatma)

He wrote this illustrative and instructive but incomplete story with a view to impress upon the readers the right principles and right steps leading to self-realization and Moksha. Here is given the story of Chandrasingh, a king of Ujjain who turned himself from one religion to another and the extraordinary occasion of his meeting a Jain Muni Mahatma. The discourse between Muni and the King results in the King's staunch faith in Jain religion. The stress on non-violence and the principles of Karmas has been given here.

Comments on Svarodaya Gnana

With a view to reveal the secrets of Svarodaya Gnana

written by Muni Chidanandji, the author commenced writing this treatise but after giving a short description of Chidanandji's life and some comments on certain verses, he left it unfinished.

Thought on Jiva Tattva

This is the comment on the third verse of "Nav Tattva. Prakarana" wherein is shown one, two, three etc. types of Jiva considering from different angles.

Pushpa Mala

This booklet "Pushpamala" was published by the author himself. It contains 108 gems of thought or aphorism which are instructive and useful in practical life.

700 Maha Neeti Vakyo

As the name suggests, these are the instructive rules or the code of Ethics for mental and moral training and religious discipline.

Vachanamrita

Here too are given the rare thoughts expressed in forceful manner on Non-violence, Truth, Moksha etc.

Miscellaneous Bodha Vachanas

These are also the gems of thoughts under different headings as Bodha Vachana, Nitya Smriti etc. worthy to be treated as tantamount to religious commandments. In end, it is interesting to note that all the writings except the works published by him, remained incomplete in this section.

CHAPTER 3

His Metaphysical thinking after the age 20, in verse



Atma-Siddhi Shastra

Atma-Siddhi Shastra as the name suggests, is a shastra for attaining the liberation of the soul from the bondage of body and Karma. It was written by the author in S. Y. 1952 at the request of his aged bosom friend and a devout disciple, Sri Sobhaghai. While he was at Nadiad at one sitting of only two hours, the poet composed this Shastra consisting of 142 verses, each of two lines, in simple Gujarati language, easy to understand and easier to remember. The whole from start to finish moves rhythmically and in a perfect logical manner; here nothing is superfluous and nothing of importance is neglected or left out. It is in fact a quintessence of all Shastras, which can be had only through the pen of a highly spiritually developed and experienced soul. It is thus a product of the author's long and sustained spiritual experience and as such its importance and invaluableity cannot be overestimated. It is astonishing to see that a deep and grave subject of metaphysics, Tattva and Moksha has been treated and expounded in so simple and terse language.

As told earlier, the book was written solely for the

benefit of his friend Sobhagbhai but on the next day four copies had been taken out for distributing each to Sri Sobhagbhi, Sri Lalluji Maharaj, Sri Ambalalbhai and Sri Maneklal Ghelabhi, who were the real aspirants. It was not meant for publicizing. The first printed edition was published in S. Y. 1961 after his death in 1957, by "Parama Sruta Prabhavaka Mandala" established by Shrimad himself. Then followed many editions and also translations in English, Sanskrit, Hindi and Marathi. Mahatma Gandhi had also translated this immortal work in English but to our bad luck, the same was lost during his voyage from Africa to London.

His Style of Exposition

In first 24 verses is treated the subject of Salutations to Sadguru, the nature and characteristics of non-real aspirants (i.e. religious bigots) real aspirants and Sadguru, importance of surrendering body, speech and mind to Religious preceptor etc. Next 18 verses are devoted to the detailed description of the characteristics of Matarthi (non-real aspirants) and Atmarthi (real aspirants) so as to distinguish between the two. The study was intended for finding out and then annihilating self-injurious qualities as depicted in case of Matarthis and developing the qualities of an Atmarthi. In verse 43 is given the six spiritual steps. Verses 44 to 127 treat the six padas of Atma, individually and (in order) in the form of a dialogue between a pupil and a Sadguru. The worthy pupil puts in his doubts before the spiritual master and then Sadguru removes his doubts by his masterly discourse on the subject. On the doubts having been discarded and Right Faith and Knowledge established, the pupil attains self-realisation, for which he

shows his indebtedness to Sadguru in most appropriate and forceful words. The ending verses 128 to 142 are in a form of a conclusion.

After stating in short the gist of the theme, a little more explanation is given now.

Verse 1 The poet offers his salutations to Sadguru who gave the right knowledge for liberation of soul. It is amazing to find all the six spiritual steps interwoven in this single pada.

Verse 2 Shows the reason for writing this Shastra No. 3 describes two principal kinds of persons who think themselves following the right path to salvation but in fact who are far off from the same.

Verse 4-5 The definition of each type is given here for recognition. The two types are (1) Kriya jada (2) Shushka Gnani.

Verse 6-7 The author puts emphasis on Vairagya which is the prime requisite for becoming a true aspirant, and also on continuous expanding stage of Vairagya without being driven backwards. The true aspirant should have the proper thinking and behaviour as shown in verse 8, which is a very important generalization.

Verses 9 to 23 These teach the true value and magnanimous importance of Sadguru and also how a real aspirant thinks and behaves. Atmarthi recognises the Sadguru by the attributes as shown in verse 10. He pays more importance to a living Guru than a Siddha for the simple reason that without him, the true nature and character of Jina is not known. The greatest obstacle to attain liberation is his self-opinionated will and

self-guidance, and it is restrained and put under control only in the presence and under the guidance of Sadguru. The willingness itself of completely surrendering to Sadguru constitutes Right Belief and by so doing, the mighty foes like Pride etc. go away with slight effort. The author says, such is the path of reverence described by Shri Jina which only some fortunate souls understand.

Verses 24 to 33. *Characteristics of a Non-real Aspirant.*

In these verses are given the thinking of a religious bigot or Matarthi. He has no inclination to self-knowledge. He takes for a Sadguru, one who has external renunciation but has no Atma-Gnana. He understands Jina by the description of the body and confines his intelligence to external manifestations. Even when he comes in contact with a Sadguru, he turns indifferent to him and sticks on to untrue master for satisfying the feelings of pride and honour. He is not able to know the true meaning of Sruta-Gnana and follows the rituals only externally. Or he adopts real point of view to the extent of only speaking in words without recourse to spiritual discipline. Such a person neither attains to the stage of self-knowledge nor of a true sadhaka; he at the same time throws his companions into a deep ocean of Samsara. In verse 32, the characteristics of Matarthi are compounded as absence of (1) suppression of passions (2) internal Vairagya (3) frankness & (4) open mind.

Verses 34 to 41. *Characteristics of A True Aspirant*

Now in these verses the poet shows the true characteristics obtaining in a real and true aspirant. He accepts as his Sadguru one who has obtained self-realization and acts

on his precepts with utmost obedience. He has no other desire but that of liberation.

The compounded characteristics of an aspirant are (1) suppression of passions and emotional feelings (2) sorrow for the cycle of births and deaths (3) the only desire for Moksha or Liberation and (4) compassion for all beings. With this state of mind, the preachings of Sadguru generate blissful right thinking followed by the manifestation of right knowledge which leads ultimately to salvation.

In verses 42-43, are given the names of six spiritual steps viz. (1) Soul is there, (2) Soul is eternal, (3) Soul is The Doer of Karmas, (4) Soul is the Enjoyer of the Fruits of Karmas, (5) There is Liberation and (6) There is Remedy For Liberation. In verse 44, the author declares that these six parts or spiritual steps are really the six schools of Philosophy. The wise have described them for explaining the highest ideal.

Verses 45 to 58. *Doubt About & Solution to "Soul Is There"*

In the first four verses, the worthy pupil puts humbly his doubt about the existence of the soul before the spiritual master arguing that if there is soul, it should be visible or it may be, Soul is the Body or Senses or Breath. To these queries, the master replies in the most convincing manner in verses 49 to 58. He preaches that Atma is one who is the Seer of sight and Knower of form and he ever remains separate from external substances, one that experiences is the Soul.

Verses 59 to 70. *Doubt and Solution of "Soul Is Eternal"*

The pupil having been convinced about the existence

of the Soul, puts in another doubt about its eternity in verses 60-61 by saying that soul is created with body and dies with it too etc. The Sadguru proves the Eternity of Soul in verses 62 to 70. He raises a question, who knows that soul is generated or destroyed with the body? The power of knowing lies only with Soul and it should be separate from the one that is known. Again Soul is not the product of creation out of any substance. It is a fundamental Law that Consciousness does not arise from Matter or Matter from Consciousness. Hence one that is not produced is always indestructible and eternal. Then he illustrates the point in a manner very easy to understand and convincing withal.

Verses 71 to 78, *Doubt and Solution of "Soul Is The Doer of Karmas"*

After being convinced of the first two steps, the next doubt occurs in the mind of the pupil after thinking over the things. The doubt relates to the Soul as the doer of Karmas. He argues in verses 71 to 73 that either Karmas do Karmas or else the doing of Karmas is the nature of the Soul. Or it may be, God instigates and if so, Soul is faultless. These and other doubts advanced by the pupil are removed by the master. The Sadguru answers in verses 74 to 78 all the arguments and proves that Soul is the Doer of Karmas for if the Soul does not do them, the Karmas would not be; so it is not the natural characteristic of Karmas to do Karmas nor it is the nature of the Soul. At the same time God is not the Instigator, for God is the Pure Self-Nature. The last verse clarifies the doubt completely; Shri Sadguru says, if the Soul is in a condition of self-

knowledge, it does its own nature, but if not, it effects the changes in Karmas.

Verses 79 to 86. *Doubt and Solution of "Soul is the Enjoyer"*

The worthy pupil under the guidance of a master now understood how Soul is the Doer of Karmas. Again he is baffled to find the solution of his next doubt as to who inflicts the fruits of Karmas. He puts his doubt in verses 79 to 81 before the master. The Sadguru replies through verses 82 to 86 by saying that just as poison or nectar does not know its effects, but a person who eats, experiences the effects, so also in the case of Karmas which invariably give their effects good or bad of their own accord to the Doer and there is no external agency for giving fruits of Karmas like God or any other instrument.

Verses 87 to 91; *Doubt and Solution of "There is Liberation"*

The pupil says, the Soul may be the doer and enjoyer of the fruits of Karmas, but there is no liberation for him from the good or bad effects of Karmas. Infinite time has passed and yet the defect still continues. He puts this doubt in verses 87-88 and the Sadguru replies in the next three verses, where he says, just as every action is fruitful, so cessation of both good and bad deeds has its fruits too. And that is Liberation. The infinite time has elapsed in thought-activity, breaking this activity, good or bad, creates liberation and that is the Pure Self-nature of the Soul. The entire separation from the union of body is the Moksha or Liberation where there is infinite enjoyment of own bliss and happiness.

Verses 92 to 118. *Doubt of and Solution to "There is a Remedy for Liberation"*

In verses 92 to 96, the pupil advances arguments for non-remedy for Liberation, for different religions advocate various means, various garbs and castes etc. So he says it is not possible to know what is the right path to liberation, or it may be, there is no real path and every one is groping in the dark. The Sadguru preaches his sermons to the pupil in verses 97 to 118 rather in an elaborate manner so that the pupil can rightly understand the path and gain benefit for his Soul. The verses follow each other in a most systematic and logical order, carrying the student one step further at each stage of exposition. This has been done so, because the question is of importance and great value. Without following the right path one cannot attain emancipation.

Sadguru says that the cessation of attachment, hatred and ignorance which are the principal knots of Karmas, is the path to liberation, for the Soul is Truth or consciousness itself free from all faults of feelings and emotions. Such a right belief is gained by enlightenment and right conduct by non-attachment. So living in perfect knowledge of the self is called Kevala-Gnana or Absolute knowledge. Karma bondage is due to passions of anger etc. and is destroyed by forgiveness etc. The Spiritual Master advises the pupil to give up own idea of self-guidance and blind pursuit of own religion and to follow the real path as stated above. One who follows this with mind and heart, he will surely have limited incarnations. The six questions asked by you in their entirety are certainly the path to Liberation. In that there is no distinction of caste or garb. Whoever follows it, attains liberation.

Then the Sadguru enunciates three kinds of Samkit, each one leading to the other, these are the Right Belief in Tattva as preached by the Master, then the same belief resulting in Self experience, called Shuddha Samkit and then the last - Paramartha Samkit where one lives in the nature of one's own self and is continually attentive to own nature. Verses 115 to 118 reveal the secret of self-realization and Absolute Knowledge. The Sadguru says to the pupil that "Thou art pure, Enlightened, Full of consciousness, Self-brilliant, the Abode of Bliss Thyself. What more to say? Think over it and realise."

Verses 119 to 127. *The Pupil attains Self Realization.*

The rare teaching of Sadguru produced beneficial effects in the mind of the pupil and all his doubts being removed, he becomes very happy and elated. Deep thinking leads him to the attainment of Self-Knowledge. He now describes before his revered teacher the right understanding of the six spiritual steps as a result of his own experience, for the purpose of gaining testimony to his right thinking from his master. He describes all the padas one by one as he understood them and then the feeling of indebtedness to Sadguru overtakes him. The words coming out of pupil's mouth reveal his innate elation and great indebtedness to Sadguru for showing him the Soul and the path to its Liberation. The last six verses are in this respect very important and constitute a Prayer. The pupil says, "O, The Holy Preceptor, the unfathomable ocean of Compassion, you have done the greatest good to this poor pupil. What should I offer at the feet of the Lord? Everything is inferior to the soul, and the soul the Lord has given me. So all this body etc. from today, I employ

in the services of the Lord. I am a very, very, humble servant of the Lord. O Lord, your boon to me is immeasurable."

Verses 128 to 142. *Conclusion*

The author says, all six different Darshanas (Schools of Thought) converge in these six spiritual steps of the Soul and remain there very happily without any opposition (128). Self-delusion is the greatest disease; teacher is the great Vaidya; command of the master is the prescription and meditation is the right medicine (129). The author advises therefore that one who is a real aspirant should refrain from thinking of and sticking to any one point of view either absolute or practical. He should have his aim at the ideal and reach it by right practical means. He should act only in a way beneficial to own soul (130 to 133).

In verse 134, he propounds that the path of liberation is one and only one, in all the three times as shown by the Gnanis of the past and the present and those of the future will show the same path. In verse 135, the author tells that all living beings are like Siddha; and he who knows this becomes so by following the precepts of Sadguru.

Verses 136 and 137 reveal the pitfalls in right thinking. One who preaches knowledge by the mouth but there remains delusion inside to which no attention is paid, only commits sin. In verse 138 are mentioned the qualities of compassion, peace, equanimity, forgiveness, truth, renunciation and non-attachment which are ever present in the heart of aspirants of self-realization.

*Verses 139 and 140 give a picture of a true self-realized ascetic who is without delusive thought-activity or

has suppressed it. To him the whole world appears like rejected food or like a dream. Verse 141 shows that one who ponders over first five padas or the spiritual steps as mentioned and described earlier and sincerely follows the sixth with heart and mind, gains the fifth i. e. Moksha. There is no doubt about it. The emphasis here is that the way to liberation is one and only one as shown while explaining the sixth pada i. e. the remedy for liberation.

And now in the ending verse numbered 142, the author pays his innumerable salutations in humbleness to God, who though is in an embodied condition, lives a life beyond any attachment to the body.

In this way this immortal work, Atma-Siddhi is the quintessence of all the six Darshanas. Pandit Sukhlalji has called it "Atmopanishada," the true and perfect science of the soul. There is nothing written with the purpose of denouncing either religions or for establishing a new religion. It is written for the sole purpose of showing the right and true path for the liberation of the soul from the bondage of body and Karmas as enunciated by the Absolute Knower and Seer Veetaraga Parmatma. And as the author says, whoever follows this, shall attain Moksha without any distinction of caste or creed or religion.

Apoorva Avasara

The Poem Apoorva Avasara consisting of twentyone verses of 4 lines each, appears to be written sometime in S. Y. 1953, though the exact time of composition remains unknown. Apoorva means inexperienced at any time before, including previous births and Avasara means an occasion.

Here in this poem, the author has given us the clear but concise delineation of the fourteen stages of spiritual development of an embodied soul, technically known in sacred Jain Darshana as fourteen Gunasthanas. The names of Gunasthanas are (1) Mithyatva (2) Saswadana (3) Misra (4) Avirati Samyak-darshana, (5) Desa Virati Samyak Darshana (Or Samyatasamyata), (6) Pramatta Samyata, (7) A-pramatta Samyata, (8) Apurvakarana, (9) Anivriti Badar, (10) Sukshma Samparaya, (11) Upshanta Moha, (12) Kshina Moha, (13) Sayogi Kevali and (14) A-yogi Kevali. Now short description of each is given.

Mithyatva

Here the living being is afflicted with spiritual blindness. He is incapable of either belief or perception of the reality. This is the lowest stage of spiritual existence.

Saswadana

This is a stage where a living being after advancing on the path of spiritual evolution with right faith and belief, slips down to the bottom of the ladder from where he started climbing. This is only a transition period of a short duration. This second stage does not really mean an advance in the upward evolution of the self. Here he has a taste of Samyak Darshana before degeneration occurs.

Misra (Samyak-Mithyatva)

This is the spiritual oscillation between false faith and right faith and so it represents mixed quality, spiritual characteristics being undetermined.

Avirati Samyak Drishhti

Here the person is equipped with the right faith in self and non-self resulting in the experience of the Self. He has not yet been able to control sense-pleasures by living a spiritually controlled life and so he is called a A-Virati or A-Samyata.

Desa-Virati (Samyatasamyata)

This is an advanced stage as compared to fourth, since this stage represents partial effort towards spiritual discipline, though he has a sole desire for full spiritual discipline.

Pramatta Samyata

This is the sixth stage representing the whole-hearted effort to control one's life. It is the stage of a Muni or a Saint with good control over the self-desire but there is no complete renunciation of attachment to external things and so it is called Pramatta.

A-Pramatta Samyata

Here the attachment to external things is overcome but still previous samsakaras due to previous Karman overtake him often and so he swings to and fro, between sixth and seventh.

Apoorvakarana

Here there is an unique psychic force never before experienced by the self. From here the upward development branches off into two paths, one leading to absolute perfection and the other to relative perfection, called Kshapak Sreni and Upashama Sreni respectively. The latter reaches to 11th stage from where he degenerates invariably.

Anivritti Badar

This represents the stage of spiritual warfare attacking the gross (Badara) emotions.

Sukshma Samparaya

It is also a state of warfare against an enemy army, consisting of certain impulses. Non-attachment, non-desire etc. are developed here.

Upasanta Moha

This is the gunasthana only for the sadhaka who ascends Upashama Sreni (Relative perfection), wherefrom the person falls as a rule.

Kshina Moha

This represents the destruction of subtle and gross psychic impulses of Darshana Moha and Charitra Moha prakriti of Karma.

Sayogi Kevali

It is the stage of spiritual perfection. The Soul becomes omniscient and omnipotent but yet with body, speech and mind activity.

Ayogi Kevali

Here the mind speech and bodily activity is discarded. When Yoga disappears, the self is called Siddha and he travels and dwells in siddha-loka.

Shrimad has given us the graphic description of Soul's development from the fourth stage to the fourteenth in this poem. It can be divided into two parts (1) first twelve verses and (2) the rest nine verses.

Part One

In the first stanza, the author has expressed his intense craving to be a Nirgrantha i. e. one devoid of internal and external bindings and to follow the righteous path treaded by spiritual masters before. Internal bindings are Raga and Dwesha and external ones are father, mother, wealth, power etc.

In second stanza, he has shown the visible and invisible characteristics obtaining in a nirgrantha Muni, who absolutely remains inattentive to all thoughts and actions but is engaged in the work of realizing the complete Soul entity. No attachment to body is seen. Body is considered just a weapon for practising Dharma.

In third, the nature of Samyak Darshana (Right Belief & Perception) is depicted. It also gives evidence of Shrimad's attainment of self-realization. Chetana Atma is experienced as quite distinct from the body and gross emotions are consequently controlled, as they appear to be different from qualities of the Soul.

Stanzas 4 to 12 describe the right conduct and spiritual discipline of Nirgrantha Muni from material and psychic or practical and real points of view. It is in fact a true picture of the gradual control of internal impulses and emotions as evidenced by outward behaviour. The author has expressed his desire to observe spiritual discipline as practised by Munis.

In fourth stanza, the author says that the Soul maintains steadiness and equilibrium and is not at all perturbed by the existence of various types of inconveniences and pains (Upasarga and Parishaha). Parishaha is

of twenty two kinds such as hunger, thirst, cold, heat etc. Upasarga can occur through the agencies of celestial gods, men and lower animals.

The fifth stanza shows how muni acts when he is not in Samadhi or self-engrossed state. The activities of mind, speech and body occur for the sole purpose of observing Samyama as enunciated by the Divine Lord. They too are gradually reduced so as to be able to remain in self-bliss for a longer period.

In the sixth stanza, the author declares his wish to avoid Pramada, consisting of five elements and to conquer the contrary feelings of attraction and repulsion in the objects of five senses in a higher and higher degree for the sake of attaining Samyama to the fullest extent and to surrender to the will of Karmas and their resultant fruits without resort to psychic attachment and greed. (This is the stage leading towards Veeta-Lobha).

In the seventh stanza, he refers to the feelings of Raga and Dwesha individually and depicts how he would think and act in matters of Anger, Pride, Deceit or Attachment and Greed, so as to conquer them completely.

In eighth he elaborates on what individual longings he would control taking the illustrative extreme circumstances for their exposition in each case of Anger, Pride, Deceit and Greed. For example he says he would not entertain internally even a tinge of pride even if a Chakravarti, an emperor of six Khandas, bows to honour him.

In ninth stanza are mentioned the external expressions of behaviour befitting a Muni for which he was so

anxious. These are nakedness, non-bath, non-cleaning of teeth etc.

In stanza ten is given the picture of internal balanced state of a pure Nirgrantha Muni who recognizes no distinction between a friend and a foe, who is free from the feeling of honour or dishonour and to whom life and death or even birth and liberation are equal.

In stanza eleven liberation-aspiring author describes in an (aspiring) illustrative manner how a Muni maintains internal equilibrium while he resides alone in lonely funeral places or in forests and mountains tenanted by ferocious animals like lion and tiger and yet is not perturbed at all in their company.

In stanza twelve the same picture of mental equanimity maintained in practising twelve kinds of austere penances (tapas) is extended here for elucidating the spiritual discipline.

The description of his desire for attaining pure internal state and behaviour befitting a real Nirgrantha Muni, commenced as early as fourth stanza, has its termination here; this first part has reference to Gunasthanas from fourth to seventh. Now we come to the second part consisting of the rest nine stanzas relating to Gunasthanas eighth to fourteenth. This can also be divided into three sub-sections; (1) Kshapaka Sreni (2) Kevala Gnana and (3) Moksha.

Part Two

Stanza thirteen refers to Kshapaka Sreni i.e. upward development leading to Absolute Perfection acquired through rare spiritual weapon of Sukla Dhyana which is an unique psychic force never before experienced by the self.

This Sukla Dhyana is capable of annihilating Karmas most speedily. This is the eighth Gunasthana named Apoorvakarana. The stanza shows the author's desire to reach this stage.

Stanza fourteen refers to the description of a Soul's state obtaining in the end of twelfth Gunasthana, after the commencement of ascending Kshapaka Sreni (Ladder of Absolute Perfection), where he after first crossing the most difficult ocean of Moha, acquires the invaluable treasure of Full Absolute knowledge (Kevala Gnana), Here the Soul becomes absolutely Pure and Veetaraga.

Stanza fifteen gives the narration of thirteenth Gunasthana where the Soul attains the status of a Sayogi Kevali by completely destroying the four types of Ghati Karmas viz. Gnanavaraniya, Darshanavaraniya, Mohaniya and Antaraya. The destruction of these four Ghati Karmas produces four Infinite Powers of Knowledge, Perception, Bliss and Power. The Soul is though embodied here, has in fact become Almighty God. The seed of birth viz. the Mohaniya Karma having been burnt totally, there is now no occasion for any new birth at any time in the eternal future. He remains as a pure Seer and the Knower. Since the presence of body is there, there are activities of mind, speech and body acting on their own accord under the influence of Karmas and the Pure Soul is a witness to these activities.

Stanza sixteen describes the condition of the rest four types of A-Ghati Karmas obtaining in case of Sayogi Kevali Bhagwana. A-Ghati Karmas are Vedaniya, Ayushya, Nama and Gotra. These are turned ineffective and powerless and stay only upto the existence of the body. They are called A-Ghati because they do not harm or lessen

the qualities of the Soul but have their influence good or bad on the body. Here is also given the description of thirteenth Gunasthana. This is the state of Bhava Moksha.

Stanza seventeen depicts the picture of a Soul at the end of the thirteenth Gunasthana and entering fourteenth Gunasthana, when the Soul by the aid of powerful psychic influence of Sukla Dhyana completely annihilates the rest of Karmas and also the activities of mind, speech and body. This constitutes the fourteenth Gunasthana, A-Yogi Kevali. This is the final highest evolution of the Soul where there is complete absence of any contact of matter-particles, gross or fine. The Soul is only Soul in fullness and with the complete development of all qualities.

In stanza eighteen is also extended the description of A-Yogi Kevali and of the absolute and infinite Knowledge attained after the destruction of eight kinds of potential Karmas. The author says there is no touch of even a small particle of matter but there is Purity Incarnate with all Gunas fully developed.

Stanza nineteen completes the ending part of the story of a Soul's final evolution and his transit to Siddha Kshetra situated at the top of this Loka. The aspiring author and poet says that after being freed from the shackles of Karmas and tearing the last thread of bondage, the Soul travels upwards and straight to Siddha Kshetra within an incomprehensible fraction of time. He stays there permanently enjoying Infinite Bliss and Ananda. There is no coming back from that place at any time in eternal future.

Conclusion

After completing the graphic and lucid description of

Gunasthanas, the author now concludes the thought of his desire for reaching to that stage but here he admits his inability of fully expressing the infinite qualities of Pure Liberated Soul. He adds that even the omniscient Tirthankara could not tell in words or speech all the attributes of Soul, for many qualities remain inexpressible and beyond words. If that is so, how can a person with lesser and inferior knowledge express them in full? And he concludes, therefore, that the Sarvagna Pada remains to be experienced.

In the ending stanza twentyone, the author discloses the secret of his composing the immortal Poem. The attainment of Parama Pada (Highest and most Exalted Spiritual State) which is indescribable, was the ultimate aim and goal of the author and all his thought was directed to that goal as he himself says in the first line of this stanza. Again though he admits of his inability to reach to that zenith at present but it remained with him the craving desire for that immortal Pada. In a concluding line he says with confirmed confidence that by the good grace of God and following His principles, he would attain Perfection, absolute and pure.

In this way the poem is simply the echo of his own desire and ambition of reaching to the stage of complete liberation of the Soul. It also depicts the status of his spiritual development. The study of first twelve stanzas reveals the fact that he was telling us the story of the past. The rest of the stanzas depict his craving desire for Parama Pada.

Besides Atma-Siddhi Shastra and Apoorva Avasara, he wrote about eighteen poems after his age of twenty. All

the poems are full of deep thoughts on Tattvas and refer to the subjects of religion and Soul Entity. This is indicative of his internal progressive stage and the depth of his knowledge regarding the secret of spiritual success.

Out of the 18 poems, four are written in Hindi which at once declares his grasp of the language. He never believed in the spirit or principle of obstinacy for any sect of religion, but was a true seeker after Truth. He found the principles of Veetaraga Dharma as very sound, logical and minute after his deep thinking. So he preached the Siddhantas of Jainism through all his works, written in prose or poetry. According to Jainism the path of liberation lies in unity of Samyak Darshana, Gnana and Charitra and hence the poet has taken this subject in almost all his poems in one way or the other.

The notable point stressed now and then relates to the primary and fundamental importance of Sadguru (spiritual Master) without whose association and teaching a person can never advance in spiritual welfare. He has advocated full surrender to the wishes of Sadguru and devotion of him with mind and heart.

Hindi Poems

“Bina Nayana” was written in S. Y. 1947 in twelve lines wherein the spiritual poet emphasizes the greatness of Sadguru. It is only the religious preceptor that awakens the slumbering Soul of a pupil, if the latter falls to the feet of the master and obeys his commands; by so doing many a person attained self-realisation in the past. Hence the poet advises the aspirants to follow this path with all strength of heart.

“Yama Niyama”. This poem composed again in S. Y. 1947, consists of thirty two lines which can be divided into two parts, each of sixteen lines. In the first part the poet enumerates one by one all the sadhanas i. e. religious practices as ordained in shastra, which a sadhaka practised in innumerable births and yet, he regretfully adds, the wandering in this Samsara has not ceased. He puts the question, why? and then in the sixteen lines, he gives an answer that one has practised everything, leaving out the one of primary importance. And that is he has not fallen at the feet of his Master surrendering everything which he calls his own to Him. The poet reveals here wonderfully the steps leading to Atma-Darshana.

“Maraga Sacha Mil Gaya”- This is found in his diary. He expresses here the exuberant feeling of satisfaction for his discovery of the Right Path on removal of all kinds of doubt. This poem is the further proof of the poet having attained self-realization and so it must have been written sometime in or after S. Y. 1947.

“Hot Asava Parisava” consists of seven Doharas, each one of them can be read independently. The poem refers to thoughts on Gnani, Jainism, Jain Tattvas and contains some jewels of thoughts.

Introspective Poems

The poet composed some verses having references to his own thoughts and spiritual experiences like Jati Smarana Gnana etc.

“Laghu Vayathi” written at age twenty two in five verses, describes his superb extraordinary supernatural experience of the knowledge of previous birth, proving

thereby the difficult problem of previous birth and reincarnation beyond a shadow of doubt. In the very first verse the poet gives us the maxim "Inattentiveness of mind to external objects is the only true friend of Internal Bliss". In the ending verse, he says, if the right thinking is directed in this way that there ought to be the previous incarnation because of the existent birth, the secret of Atma-Dharma reveals itself profoundly.

"Dhanya re Divasa aa aho" was written sometime after S. Y. 1952 in eight verses and is found in his own private diary. It describes in order the principal events of his life, experiences and the future anticipation. Since it is a narration of the various stages of his spiritual development, more value should be attached to it. He says, in S. Y. 1931 he had an experience of an event of his previous birth; in 1942 he passed through the extreme stage of Vairagya;

in 1947 he experienced Shuddha Atma-Darashana and then he expresses sorrow for being involved in worldly entanglements under the influence of potential past Karmas from which he could not free himself despite his strenuous efforts. This state continued for sometime and then he adds, now there appears lessening Karmic effects and so he would reach the stage nearer to Moksha and would become totally free and pure in near future.

"Aaj mane Uchharanga anupam" is a two-lined verse composed in S. Y. 1946 depicting his pleasure for discrimination and faith in Atma and a way to realisation.

Works Depicting Moksha-Marga

He wrote some poems showing clearly and without

ambiguity the True Path to Liberation. Such poems are "Moola Marga", "Pantha Parama Pada", "Atam Bhavana", "Bhinna Bhinna mat" and "Loka Swarupa".

In Moola Marga, a poem of twentytwo lines composed in S. Y. 1952, the poet has expressed and exposed the secret of Moksha Marga which consists in Unity of Trinity, Samyak Darashana, Gnana & Charitra. The definition and explanation of each is given in a very terse and lucid manner.

Pantha Parama Pada, a poem of sixteen lines written in S. Y. 1953 has a similar subject and a mission as in the above poem. In addition to this, he has referred to nine Tattvas.

Aatam Bhavana is a single line composition made in S. Y. 1949 and constitutes the powerful Mantra for realizing Soul. A little more deep thinking reveals the right remedy for liberating the Soul.

Bhinna Bhinna mata is a poem of twelve lines composed in S. Y. 1945 wherein the poet says that the existence of different religions is due only to Drishti Bheda i. e. due to different points of view adopted by the exponents of various religions.

Loka Swarup was written in his twentythird year. First the nature and shape of Loka (Universe) is shown; after knowing this the poet goes on to say, it is essential to ask oneself if he is happy or unhappy, and also why? Then he enunciates a formula for attaining Godhood and for destroying the causes of births and deaths viz. Raga and Dwesha.

Poems for Distinguishing between Jada and Chetana

The poems that refer to the subjects of distinguishing Jada (Inanimate) and Chetana (Animate) are two in number. One, Jada Bhava Jada Pariname and two, Jada ne Chaitanya, consisting of 22 and 16 lines and composed in 1947 and 1956 respectively. Here the characteristics of each Tattva are given so as to enable one to separate one from the other. He says, each is independent of the other and can never be converted into the form of another. Over and above this the remedy for attaining Moksha is also given.

The poem "Jinavara Kahechhe" of 32 lines composed in S. Y. 1947 is lyrical and easy to understand. It first deals with various erroneous conceptions of Gnana and then establishes the right understanding of Right knowledge as shown and propounded by Jinavara.

"Prabhu Pratyee Deenatva" was written in S. Y. 1947 consisting of 20 verses of two lines each. It is a prayer to God. The aspirant here discloses before God his faults and vices, repents for the same and then makes up his mind to follow the righteous path with a craving desire to attain to the same pure Swarupa as of the Sadguru.

"Antim Sandesha" was written in S. Y. 1957 just ten days before his death. This is the last poem composed by him in 28 lines. Here is shown the desire of a Yogi for Moksha Pada, how it can be achieved and what are the requisites for the same.

From the study of all the poems written after his age 20, the most outstanding features can be enumerated as follows :-

That the poet was a true Seeker after Truth and was a Tattva Gnani; that the greatness of Sadguru and devotion to Him cannot be over-estimated, since he is the principal cause in awakening the Soul from his long slumber; that the animate and inanimate substances are quite distinct and separate from one another and are known by their respective characteristics; that an aspirant should not resort to futile discussion on variety of religions, should have no obstinacy of opinion regarding the same but he should devote his whole attention to his own welfare and how it could be achieved.

CHAPTER 4.

His Metaphysical Thinking After Age 20 : In Prose



His Metaphysical Thinking as revealed in Letters

There are about 800 letters written by him during the period from S. Y. 1943 to 1957 to numerous aspirants and all these are published in a book; "Shrimad Rajchandra". The letters principally contain the subject-matter of Atma, Dharma, Vairagya etc. by way of a guide to them in their spiritual steps. Out of this number of 800, 250 letters were written to his spiritually bosom friend Sri Sobhagbhai; about 125 to Sri Ambalalbhahi; about 100 to Munishri Lalluji Maharaj; the rest were written to about 40 persons as Juthabhai, Mahatma Gandhi and others.

The noteworthy point about the letters is that most of them do not contain either the addresses or the signatures; and wherever they had been followed, there clearly appears a metaphysical significance attached to the address or the signature. Out of many, only one is quoted; the letter no. 172 is addressed as "Sat-Jignasu Marganusari Mati" and letter no. 318 is signed as "Shri Bodha-Swarupa" revealing of writer's own spiritual status.

We shall now turn to the study of various subjects treated by Shrimad in a number of letters one by one.

Dusham Kala (Decaying Period)

According to Jain thinking, the current cycle of Time in this Bharat-Kshetra is Avasarpini i. e. decaying period like the waning moon, as opposed to Utsarpini resembling to waxing moon. The two together constitute one Kalpa. Each is again divided into six parts or Aras. The present is the fifth Ara of Avasarpini wherein the living beings lose gradually their bodily, mental and spiritual strength. During this decaying period virtues are on decrease and vices increase and expand to a most malignant stage. It is, therefore, more difficult to find the Right Path to Liberation and also the right Holy Preceptors. As a matter of fact, in this decaying age i. e. age of pure materialism, even the true aspirants of Moksha are rarely to be found. That is why it is named as *Dusham Kala* (Miserable Period).

Samsara

Samsara means the cycle of births and deaths obtaining in four Gatis, Celestial, Narak, Human and Sub-human. In all Gatis wherever a Jiva is born, there is misery and unhappiness due to insatiable desires, greed pride etc. He has never been at rest. Due to ignorance and infatuation, he has always tried to gather worldly objects for the purpose of gaining happiness. But the objects are of impermanent nature and so separation is inevitable resulting in unhappiness. Shrimad therefore advised to forsake internal desire for these decaying-earthly objects and to seek for permanent internal Bliss which is the intrinsic quality of the Soul. Worldly desires create births and deaths and freeing oneself from those binding desires and aspiring for the freedom of the Soul

destroys the cycle of wandering in this miserable world. The true aspirants, he says, are not un-nerved by worldly calamities which, to them, are but the stepping stones to spiritual success.

Sukha - Dukha

No living being is entirely happy in this Samsara but suffers pains and miseries of one kind or another. Shrimad has strongly advised to ponder over the question as to where the true happiness lies. It does not lie outside the soul but is the attribute of Soul only. So one who withdraws his attachment for external things, he is happy. The happiness enjoyed by Self-realized soul is purely the bliss of the soul and is not dependent on outside substances. Even the realized soul might have to pass through physical ailments and suffer pains due to potential past Karmas but even then they maintain perfect composure and remain as witness to them. So the value is attached to the inward condition of the soul and not to outward manifestations. These are real Gnanis and holy preceptors to whose feet the aspirants of Moksha should fall for spiritual welfare.

Body

Whatever type of body the soul obtains as a result of past Karmas, be it celestial, human or sub-human, is not only impure but transitory by nature. Yet the living body, forgetting its impermanence, thinks it to be his own, remains attached to it through delusion and ignorance and acts as if it is to stay forever. Of all the bodies, human body is considered invaluable for the simple reason that Liberation is attained only through it. The Gnanis show us the importance of human body from this

particular view-point despite its impermanence. The realized souls utilize it for the task of gaining spiritual freedom without being attached to it in any other respect.

Karmas

Thoughts (Bhavas) entertained by the soul either good or bad, attract matter-particles of Karmas towards it. Shubha Bhava gives good effects and Ashubha Bhava gives bad effects. The number of Karmas is infinite; but principally they fall into eight categories; out of these four are Ghatas i. e. obstructing the attributes of Soul; these are Gnanavaraniya, Darshanavaraniya, Mohaniya and Antarai. The remaining four are A-Ghati i. e. not affecting the Soul's Gunas. Out of Ghati Karmas Mohaniya is most potential in power. Ghati Karmas are destroyed by right faith and knowledge and conduct while A-Ghatas are only removed after enjoying their fruits. Mohaniya is again divided into two parts (1) Darshana Moha and (2) Charitra Moha, meaning wrong Faith and wrong Conduct. Preachings heard at the feet of the Holy Preceptor and Devotion to Him destroy wrong faith and instil right faith. The right faith leads to right thinking and right conduct. Destruction of four Ghati Karmas produces Absolute knowledge, Perception and Bliss; and the removal of A-Ghati Karmas gives Moksha.

Kashaya (Passion)

Passions chiefly are Anger, Pride, Deceit and Greed, each divided into four groups based on severity and strength of Kashaya Bhava. Of these four, the first is Anantanubandhi by which a living being wanders in this world for an infinite period. This type of Kashaya is a

result of wrong faith in Deva, Guru and Dharma; and the right faith in Deva, Guru and Dharma destroys it. The least powerful is the last group named as Samjvalana.

The easiest way for the destruction or suppression of kashaya as advocated by him is to fall at the feet of the Master who has the experience of the Soul and to surrender everything to him.

Faults of Jiva

He has repeatedly shown in many letters the basic faults and defects which powerfully prevent the living bodies from entering the right path to liberation and constitute the cause for roaming in this Samsara for an infinite period. These are selfguidance, ignorance, self-opinionated will and pride of opinion. The last three are included in the first and is most powerful in effect and difficult to overcome. It is easily won in Sat-Sanga of Spiritual Teacher.

Parigraha

Parigraha is the will to possess external things. This desire is at the root of all evils and sinful deeds. It acts as a poison vitiating the mind of persons. Without the suppression and eradication of desire, one cannot be happy in the right sense of the word. He says, the spiritual discipline (Samyama) is advocated for this purpose only.

Pramad-Apramad

The characteristics of Pramada are disrespect for religion, laziness, passionate feelings etc. These are the obstacles on the way to spiritual welfare and that is the reason why he in consonance with teachings of Shri

Tirthankara, had advised his followers to get rid of this evil and not to be a prey to it even for a moment.

Purity in House-holder's Life

He has given much importance to the purity of thought in the practical life of a house-holder. So long as a person does not refrain from immoral ideas and actions in earning livelihood in practical life, he is considered unfit for higher plane of living.

Soul

All Shastras show and proclaim the existence of Soul giving description of its nature, its characteristics and how it is to be realized. However all these are to be understood through Sad-Guru. From times immemorial, the Soul is in bondage of body and Karmas, and itself being imperceptible its attributes are not easily recognized by the persons. For distinguishing the Soul from other substances, the Gnanis have described the nature of all substances both animate and inanimate.

Is Soul One or Many ?

He had thought over this question and came to the conclusion after deep thinking that each Soul is a separate entity, quite different from the other, although the nature of the soul in general had the same equal characteristics.

Dharma

Dharma is defined, by him as one that lifts the Soul from degradation or falling. He has also given his thoughts on the differences obtained in various religions showing the causes. However without denouncing any particular

religion, he advised his followers to remain aloof of such diversified thinking and to follow the Atma-Dharma.

Spiritual Welfare

The factors adverse to spiritual welfare are stated as Parigraha, A-Satsanga etc. He advised his pupils to remain in company with and obey the commands of Sad-Guru for the destruction of above adverse factors and for attaining spiritual welfare.

Renouncement and Penance

He opined that without renouncing the attachment of worldly objects, and observing penances, there could be no annihilation of cycle of births and deaths. Penances are of two kinds, external and internal.

Control Over Senses

He advised to control desires for the enjoyments of the objects of senses, for without which the mind cannot remain steady and balanced. The easiest way suggested for controlling such desires is to think about the insignificance of things.

Vairagya

The proper thinking about the nature of the world and its objects leads to Vairagya or non-desire for these things and at the same time creates a desire for one that is of permanent nature (Soul).

Asangata

Complete non-desire for any outside object, animate or inanimate, is the state of Asanga. It is obtained gradually through spiritual discipline. With the increase of Asanga State, the Samsara gets destroyed.

Dhyana

It is of four kinds viz. Arta, Raudra, Dharma and Sukla. Resort to first two types of Dhyana increases the Samsara i. e. cycle of births and deaths. The remaining two have potential powers to decrease and destroy the Samsara. He has given very useful notes on Dharma Dhyana and has shown its relationship with Gunasthanas. Over and above he has also given the two methods for meditation. These lessons are very important for developing the power of concentration.

Sat-Shruta

Sat-Shruta is practically the Bodha of Sat-purusha. He has shown much valuability of this. According to him, it is highly useful and is resorted to by the yogis even upto the end of twelfth Gunasthana when the soul becomes a Kevala-Gnani. Sat-Shruta also means Sat-Shastras. Shrimad had advised to read and study Shastras in the event of the absence of Sat-Guru. He goes to the extent of saying that Holy Preceptor's teachings themselves constitute Sat-Shastras.

Aspirants

Aspirant is one whose sole desire and aim is to obtain emancipation. In this section, he has advised such aspirants to shed off the faults and defects as shown in section treated earlier. He has defined the word Mumukshu and the trend of his thinking. Real aspirants should show full devotion to Sad-Guru for their own welfare. The subject being important, he treated it rather elaborately and considered it from various points of view in many letters.

Sad-Guru, Sat-Purusha and Gnani

He has stressed the paramount importance of a Gnani Sad-Guru in evolving out the Soul's liberation. There

can be no realization unless and until one falls to the feet of the Holy Master, obeys his commands and surrenders everything which he calls his own to Him. He has also described the characteristics of Sad-Guru for distinguishing Gnani from A-Gnani, the inward behaviour of Sad-Guru and the nature of his teachings. The teachings of Sat-Guru are always consistent and directed to the welfare of the disciples.

It is always difficult to recognize Gnani due to his outward behaviour appearing very similar to that of A-Gnani. He says though it is so, the real and true aspirant has the right perception to recognize the Sat-Guru.

Sat-Sanga

Sat-Sanga means a meeting and stay with a Mahatma (Realized Soul). It is an invaluable weapon for converting one's internal desire towards the path of spiritual welfare from its time-immemorial course to worldly possessions and attachments to external substances. But here too, there are certain conditions necessarily to be present on the part of the aspirants, without which no progress could be anticipated. These are observation of moral principles in daily worldly life, devotion of Sad Guru etc. There is no other means so powerful and effective as Sat-Sanga for the cause of spiritual welfare.

Result of Obeying Sad-Guru's Commands

Shrimad has repeatedly told in his letters to recognize the self-realised Soul, to accept him as Gnani and to obey all his commands without using own defective intelligence. By doing so, the person is able to cut short his samsar till it is finally destroyed and the Soul attains

liberation. The person thus achieves the same status as his Guru. Such is the importance of obeying the commands of the teacher.

Fruit of Denouncing Sad-Guru

To speak ill of a Gnani Sad-Guru knowingly or unknowingly is nothing but inviting own troubles and miseries and such a person wanders in this world for an infinite period. This is the Great Sin. The reverse is also true; to eulogize or to speak in high words the attributes of Sad-Guru results in shortening the Samsara. It is a virtue.

One's Duty in Absence of Sat-Sanga

Whenever the meeting with the Sadguru is not possible, i. e. in the absence of the Guru, he has advised the pupils to read and re-read His Teachings, ponder over His internal behaviour and desire his company.

Devotion (Bhakti.)

He highly emphasised the devotional path of moksha. Devotional attitude at once dismisses the ever present faults and defects like Pride, Vanity, Attachment etc. from the heart of a devotee and these are replaced by qualities as Humility, Humbleness, Straightforwardness, power of enduring worldly miseries etc. He considered Bhakti as a powerful force for attaining self-knowledge.

Samyak-Darshana

It means the right faith in and experience of the Soul as it is. Shrimad has described it under three groups in order, one leading to the next. The first consists of the Right Faith with, devotional attitude in the words and teachings of Sat-Purusha etc. The second stage is the

actual experience of the Soul only for a few minutes and in the last one, the same experience is continued and lengthened for forty eight minutes of time. The last is called Paramartha Samyaktva.

Kshayaka Samkit

The real characteristics of this kind of Samkit have not been given to us for its true recognition. According to some Acharyas, Kshayaka Samkit is not possible to be achieved in this fifth era of Time. When asked a question about this, Shrimad replied that there was no such statement in the Agamas that this samkit is not possible in this age. But he said, it was found in the works of later Acharyas.

Samyak-Drishti and Siddhis

Siddhis can be had in fourth Gunasthana; they are found increasing in 5th and 6th onwards. Shrimad cautioned against the desire or use of Siddhis.

Gnana and its Divisions

In Jain Darshana Gnana is of five kinds, Mati, Sruta, Avadhi, Manaspariyava and Kevala. Each is then defined and described for its full understanding. Mati and Sruta always go together. The highest stage of Gnana is Kevala Gnana which means the complete, absolute and infinite knowledge associated with pure liberated Soul.

Viveka-Gnana

It is the knowledge that discriminates between what is wrong and what is right. It is the right thinking power. Right thinking is supported on two pillars, Vairagya and Upashama and comes through Bodha

(teaching) of Sad-Guru. To know the soul is the Viveka-Gnana.

Jati-Smarana Gnana

It is the knowledge of an event or events of one's past incarnation, which is the result of Soul's purity.

Moksha

The complete liberation from the bondage of eight kinds of Karmas is called Moksha. In that state there is Infinite Knowledge and Bliss. It is achieved by following the path treaded by past Mahatmas. The way to Moksha is one and only one at all times.

Five Maha-Vrittas and Munis

Scriptures ordain the observance of five Maha-vrittas, Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha for Samyama purposes by Munis. Of all these vows, that of Brahmacharya is most important and no exemption of any sort is given in this case.

Philosophy of Six Darshanas

The comparison of six different schools of religion is made by Shrimad. It refers to whether God is doer of world or not, whether World is beginningless or with beginning, etc.

Jain Religion

Utmost compassion and non-injury in its minutest form is the key-note of this religion. Such a deep knowledge is not shown in any other religion.

In other letters, Shrimad has stressed various points. Only the Self-realised Soul is a fit person to teach his sorrow for the low state of the

best religion due to ignorant teachers. He has treated Jada and Chetana, Six Substances, nature and shape of this Samsar or world. Out of two types of Bodha, he advised Upadesha Bodha to be obtained first for reaching the second i. e. the Siddhanta Bodha. First type engenders Vairagya and Upashama Bhava, the primary requisites for realizing Atma.

Shrimad's Diaries, Hasta-Nondha etc.

Shrimad's notes written by him during his lifetime in diaries for the sake of self-introspective purposes, are included in the book "Shrimad-Rajchandra" in different section under six headings viz. Samuchchaya Vayacharya, Shrimad's Notes in own Handwriting, Roja-Nishi, and Hastanondha Nos. 1 to 3 under Heading of "Introspection of Self". It is worth noting that all the writings having been done for the sole consideration of own self, are not found arranged in any logical order. For it was customary with him to jot down in short, anywhere in any diary available to him at the time, the gems of thought or the experiences or the desire or ambition or the results of his serious thinking. Sometimes he wrote incomplete sentence, the true meaning of which was hard to find.

Samuchchaya Vaya-charya

This was written in S. Y. 1946 exactly on the day of his birth, wherein the author gives in short a swift review of his life's principal events till his age twenty in chronological order. It is stated here that he commenced school education at age 7, composed poem at 8, left school at 11, joined father's

business at 13 etc. He himself says that his power of memory was extraordinary and was guileless in his behaviour. He used to read and study various books including religious ones. He had great faith in and love for religion.

But what is more important, however, is the narration of the gradual development of his thinking. He thought at one time of becoming a Rajeshwar (Emperor) but the thinking was changed in the end to the happy idea of becoming a true desireless Mahatma. From these notes we are able to find the sprouted seeds of the best qualities in him such as love for truth, uprightness, straightforwardness etc. It is from this that we get the author's own authentic report about the events of his life as also the gradual development of thinking he had in his early life till that date.

Notes in Own Hand-writing

In this diary only thirtyone pages are written out of which only three or four pages contain some substantial notes while the rest have only one to four lines only. It is inferred to be written before the age 23, however it is more logical to believe them as written before his 15th or 16th year. The stray writings refer to the subject, Atma, paramatma, Devotion etc. and notes on page 24 to 26 appear to be the translation from some Vedanta book saying that everything is Brahma.

Roja Nishi.

This diary contains the notes of his thoughts written in S. Y. 1946. Most part of it was written by him in Bombay. The notes appear recorded in order of time.

The subjects treated here are deep and serious such as the potentiality of Mohaniya Karma and its dangers. He has also shown here the rules of conduct and behaviour with own wife as well as business partner, which he desired to observe strictly through out his life at any cost. Some short narration of his sweet but wonderful dream has also been mentioned. Then there is one interesting writing along with numerical figures and is so arranged as to baffle human ingenuity for deciphering the deep meaning.

Hasta Nondha

These notes are written at random and no order is observed. Notes represent the results of his deep serious thinking in addition to providing the picture of his own spiritual progress and status prevailing at the time, which fact turns out to be very helpful in judging his internal spiritual development. In this diary there are three important poems composed by him of which "Dhanya re Divas aa Aho" describes the important turning posts of his life, the prevailing spiritual stage and a hint about the future. Most of the writings referring to himself were recorded for his personal use, such as his worldly entanglements due to the presence of potentialities of past Karmas and his strong internal wish to be free therefrom. At times he offered salutations to Samyak Darshana, a great benefactor, as also to all to whom he was grateful for helping him directly or indirectly in ascending the spiritual ladder. At times he urged Kama (Desire), Mana (Pride), Moha (Attachment), etc. to withdraw their powers and entreated them to favour him.

In short these notes cover a variety of subjects both

interesting and deep and provide us with a link to understand him.

His Miscellaneous Prose-Works

Looking from the literature point of view, Shrimad has not written any book in prose like Bhavana Bodha or Mokshamala after his age twenty. But what we get are only the writings in incomplete form and they are studied here as under.

Treatise on Pratima Siddhi

It was written at age twenty. We get only the initial and ending portions of the booklet but it is regretted that the convincingly argued out important middle part is not available at present. Shrimad was a non-believer in Pratima in former years but the subsequent matured thinking aided by certain own experiences converted him into a staunch believer in Pratima (Idol). That was the reason why he was tempted to write the treatise giving therein arguments in favour of Pratima, so that an unprejudiced thinking person could see for himself the validity of his opinion. It was his good intention to set at rest the continuous conflict between believers and non-believers in Pratima, the two distinct opposite groups of Jain Religion. He advocates that the Idol worship is really a useful step to spiritual advance for any devout human being.

Samyati Dharma

At age 20, in S. Y. 1945 Shrimad faithfully translated part of fourth and sixth chapters of "Das Vaikalika Sutra", to which he has given the heading as Samyati

Dharma i. e. rules for spiritual conduct for the ascetics. Fourth chapter deals with how an ascetic should act physically and mentally so as to avoid inflowing of sin. It contains description of stages from acquiring Right Knowledge to emancipation. Chapter sixth deals with detailed rules for the right conduct to be observed by aspiring ascetics such as practice of non-violence etc.

Panchastikaya

He translated in 1953 all the verses of "Panchastikaya" written in Magadhi by Sri Kundakundacharya. First chapter deals with six substances such as Jiva (Embodied Soul), Pudgala (Matter), Dharma (Principle of Motion), Adharma (Principle of Rest), Akasa (Space) and Kala (Time). The second chapter is the exposition of Moksha-Marga.

Translation of some verses of Dravya Sangraha

In S. Y. 1953 the author translated the verses 31 to 49 out of the total number of 58, of Dravya Sangraha written in Magadhi by Shri Nemichandra Muni. The verses have reference to seven tattvas viz. (1) Asrva (Inflow of Karma), (2) Samvara (Blocking the inflow of Karma), (3) Bandha (Bondage of Karmas), (4) Nirjara (Shedding of Karmas), (5) Moksha; (6) Punya (Virtue) and Papa (Sin) from both material and psychic points of view. In addition to this there is the exposition of the nature of Right Belief, Right Knowledge and Right Conduct.

A Letter of Six Padas of Soul

This letter is the master-piece of work. It was written by the author in S. Y. 1950 for the benefit of his devoted disciple Munishri Lalluji Maharaj. It is in fact a philo-

sophy of six spiritual steps leading to Self-knowledge, Self-realisation and the ultimate Liberation of the Soul. The six Padas or steps are, Soul is there, Soul is ever-existent, Soul is the Doer (of Karmas), Soul is the Enjoyer (of one's own doings). There is Emancipation (of Soul) and there is path of Emancipation. Besides this and other worthy teachings, the author has stressed the need and valuability of pupil's devotion to Spiritual Master.

Explanation of Sri Anandghanji's Devotional Poems

The author started writing exhaustive explanatory notes in a masterly manner on the devotional poems of Sri Anandghanji in S. Y. 1953. The poems though in the form of a prayer to each of the 24 Tirthankars, have a very deep underlying meaning. The author has written the notes in full on first poem under heading Veetaraga Stavana but incomplete on the second poem addressed to Ajit Nath Tirthankar. Here he has cleverly revealed the deep meaning.

Explanatory Notes on Ga'ha from Samayasara Nataka

Shrimad explained in detail the attributes of Soul so concisely expressed in a two-line verse of Samayasara Nataka written by Shri Banarasidasji. In S. Y. 1948 he also elucidated on the different natures of two Tattvas, Soul and Matter as expressed in the verse of the same book. The idea is, Soul cannot be transferred into matter or vice versa.

Yoga Drishti Sazzaya

In S. Y. 1948, he explained in detail the verse from Yoga Drishti Sazzaya by Munishri Yashovijayji.

Moksha Siddhanta

The author thought of writing a concise essay on Moksha-Siddhanta but it remained incomplete. Some of his thoughts are however given here.

Dravya Prakash

Here is also an enumeration of some of the essential points as if for writing an independent book on nine Tattvas, Six Dravyas, Six Darshanas etc.

Jain Marga Viveka

In S. Y. 1953 he desired to write an article on Jain Philosophy. Here are mentioned only the fragments in an incomplete manner.

Incomplete Writings Without Headings

These are published in book "Shrimad Rajchandra" under numbers 755, 759, 760, 764, 765 etc. The points touched are indicative of his desire to write a great book or a Shastra for the benefit of common men. However it remained unfulfilled.

Instructive Teachings

Three letters numbered 200, 466 and 609 in the book "Shrimad Rajchandra" fall under above heading and contain important teachings. These were written after S. Y. 1945.

Letter number 200, Vachanavli, denotes in a most logical and perfect manner the orderly way to self-realisation. He starts with Jiva's ignorance and then shows how it can be removed and how one could be free.

Letter 466 written in S. Y. 1949 to Muni Lalluji

Maharaj shows his advice on several points such as keeping faith in Dharma, respecting the preceptor etc.

Letter 609 is the masterly exposition of the way to Moksha. The arguments are highly logical, convincing and in perfect order. The study of this letter only is enough for gaining one's own spiritual progress. Such is the paramount importance of this letter.

Recorded Notes on His Oral Teachings.

These are the notes taken down by the pupils from memory, of the oral teachings of Shrimad. The notes faithfully represent Shrimad's ideas and words.

Upadesha Nondha.

The notes given here were taken by Shri Mansukhbhai Kiratchand Mehta, Tribhovanbhai, Ambalalbhai and others during the period S. Y. 1950 to 1957. They refer to various subjects about books, religious personage, poems and Slokas etc. The notes by Mansukhbhai appear to be important since these contain advices to him as to what books he should translate, besides Shrimad's advice and comment on other important religious books like Kartikayanupreksha, Bhagwat Gita, Shad-Darshana. We also find therein Shrimad's explanatory exhaustive comments on certain verses by Acharyas such as Anandghanji, Hemchandracharya, Samatbhadracharya. All these notes serve the purpose of unraveling the deep meaning of the verses. The section also includes Shrimad's valuable opinion about the spiritual status of Mahatmas like Atmaramji, Chandrasuri, Anandghanji, Hemchandracharya and others.

Sri Tribhovanbhai noted down Shrimad's teaching on Right Faith, Right Path to Liberation, Victory over Moha and Kashaya i. e. Raga and Dwesha or attachment and aversion, taking vows, Observation of Nitya Krama and its importance in spiritual progress (These can be named as Sadhana for internal development for householders). His notes also include the important point as to why Jain Darshana is superior to any other and the same is taught with an illustration. The fine discourse on potentiality of eight kinds of Karman, four Ghatis and four Aghatis, is most enlightening.

In Ambalalbhai's notes we find explanations on four kinds of Jiva and are compared to wax, lac, wood and earth in connection with Jiva's attitude towards Guru's teachings. The last type of Jiva has been praised for this purpose.

Upadesha Chhaya

These were annotated in S. Y. 1952 by Shri. Ambalal Lalchand. His memory was so sharp that he reproduced the teachings of Shrimad in the same words. The first important feature of the teachings is the paramount greatness of Sadguru and Satpurusha for spiritual welfare. The two primary factors are stressed (1) desirability of pupil's own fitness and (2) Sat-sanga of a realised Soul. These should go together; in the absence of this no road to welfare can be achieved at any time. For explaining this, very striking and convincing illustrations are given.

The second notable feature is the advice, to be away from stubborn and stiff attitude to any sect of religion;

for that attitude constitutes a great obstacle to the path of welfare. One should have his thoughts directed to Self which does not belong to any sect and towards the way how realisation can be achieved.

Various points of explanation and advice are stated here e. g. on right faith, characteristics of a Sadguru, nature of Soul, right Knowledge, right conduct of a Muni, importance of five Maha Vrita, common faults and failings of present-day Munis and other ordinary persons and how they could be overcome etc.

Over and above, the notes point to answers given by him to questions put by disciples on various matters of doubt and contain illustrative stories for easy drive to the theme.

Vyakhyana Sara Parts 1 and 2

Like Upadesha Nondha and Upadesha Chhaya, Vyakhyana Sara is also a collection of notes of Shrimad's talk and teachings, taken down by two disciples in S. Y. 1954 to 1956 while he had his stay at Morvi.

Part one 1954-1955 relates to the explanatory comments on Tattvas and the subjects treated are Atma, Dharma, Samyaktva, Kevala Gnana, Gunasthanas, Kashayas, Karma Bandha, Nirjara, Moksha. This indicates the process from the removal of ignorance to the attainment of perfect knowledge (Moksha), though the same is not given in order but is scattered over, the reason being the absence of order in asking questions. However, if studied in order, it provides an enlightenment on the path from first to fourteenth Gunasthanas.

Vyakhyana Sara two (S. Y. 1956) differs from the first in as much as that here the dates are also noted. It is a collection of notes of teachings given for regular thirty days. The method of taking down notes also differs from that in part one. It is more systematic and concise. The notes include some rare gems of thoughts expressed in sweet language besides the valuable definitions of some words and short explanations on points of doubt. The subjects treated are Eternity of Soul, Jatismarana Gnana, Karma-Bandha, two types of Jiva Samsari and Siddha, various subdivisions of Samsari Jiva etc. We also find the definitions and meanings of eighty technical words used in Jain philosophy such as Chhadmastha, Saileshikarana, Sopa-Krama, Nirupa-Krama in addition to comments on certain works of Acharyas, Samatbhadra, Yashovijayji and others.

CHAPTER 5.

HIS CONTRIBUTION TO SPIRITUAL DEVELOPMENT OF SELF & OTHERS



His Spiritual Development.

In order to assess the proper value of his spiritual development it is convenient to divide the life-span of Shrimad into four periods (1) S. Y. 1924 (Birth) to 1941 (2) 1942 to 1946 (3) 1947 to 1951 and (4) 1952 to 1957 (end of his life).

First Period S. Y. 1924 (Birth) to 1941. Internal Agitation.

Even at an early age of 3 or 4 years, some of the good qualities, rare to be found in a child of even an above-normal intelligence, were distinctly conspicuous in him. The testimony of which was furnished by all persons who chanced to come in contact with him. He possessed astonishing memory-power and was fond of victory in child's innocent games. He had a very peaceful and quiet nature and a loving guileless disposition. The most important point to be noted is his desireless state even in his childhood as evidenced by his mental equanimity in the affairs of daily routine.

As a result of his soul becoming more pure, he had at an early age of seven, a wonderful experience of Jati Smarana Gnana. At age 12-13 he being born in Vaishnav family was a believer in God as a Doer of all things. Around 14, he started studying the basic principles of different religions for comparative value. Under his sharp scrutinizing eyes came Charvak Darshana that does not believe in God. For a very short while, as a swift passing phase, he himself came under its influence. In a wandering imagination he thought, there is no re-incarnation, no sin. After a short time same age 14, his faith was re-established in religion and was extended and confirmed to a considerable extent giving birth to strong Vairagya Bhava in 1941.

Second period : S. Y. 1942 to 1946. Trend Towards Veetaraga Marga

Under the increasing pressure of Vairagya Bhava and for devoting more time towards his aspiration of realizing soul, he discontinued all public activities from 1943 such as performances of remarkable feats of his memory power, writing articles or poems for magazines etc. at a time when he was at the zenith of worldly reputation and honour. The Vairagya Bhava started in 1941 was fast developing and that was the reason why he did not write anything but religious books, treatises after 1943. During this period many of his writings remained incomplete due to Vairagya dasa. His faith in Veetaraga Dharma was very established by this time and sometimes a desire to propound this Dharma entered his mind.

It was an irony of fate that while on one side Vairagya Dasa was fast developing, on the other destiny impelled

him to enter into family life in 1944. Then followed an internal fight between his Soul and Karmas and yet he could maintain equanimity even in adverse situation. The purity of Soul was gradually increasing in intensity, resulting in some superb experiences. It was his sole desire to make strenuous efforts for realizing the Soul despite worldly visible obstructions. This clearly denotes his implicit faith in religion. By that time the attributes developed were Doubtlessness, Absolute faith, Non-Desire, Victory over sense-perceptions, suppression of passions. Due to the springing up of these qualities, he always desired to remain at the feet of Spiritual Master (who was none at the time) or in company with aspirants of Moksha which too was conspicuous by its absence. For this he expressed his laments repeatedly in his letters.

Round about S. Y. 1945 there occurred distinct development of qualities such as Sama (suppression of passions), Samvega (Desire for Moksha), Nirveda (Dislike for worldly happiness) etc. necessary for attainment of Knowledge and experience of Soul. The same qualities got enhanced in S. Y. 1946. This could be easily taken as the precursor to Self-realization or the experience of the Soul.

At one time he had thought of renouncing the world but had to give it up owing to adverse powerful destiny. Not only that but he had to pass through various hindrances and to fight against the onslaughts of previous karmas which he did whole heartedly. This is indicative of his developing mental composure. For he calmly surrendered to the fruits of his Karmas; which anyone wishing or not has to endure. He as a matter of fact

developed an attitude of remaining to himself and as an on-looker to fruits of Karmas.

Third Period S. Y. 1947 to 1951 Self Realization.

As mentioned earlier the development of those qualities like Sama, Samvega etc. had already reached to a stage in the previous period when it could be easily inferred that the most auspicious moment of Self realization (Shuddha Samkit) was imminent, for these attributes are only a fore-runner to this effect. This auspicious moment of Self experience occurred in S. Y. 1947. It was a memorable, unique and superb experience of Own Peacefulness, Quietude, Bliss and Happiness. Nothing in this world is comparable to this Happiness. In Jain philosophy this is the fourth Gunasthana (Stage) and the final liberation is not far off now. It is stated that there are not more than 15 births for realized souls but can even attain Moksha quite earlier provided sufficient efforts are made.

After the attainment of Suddha Samkit, He found the exposition of latent powers of the Soul exhibited by way of Siddhis. This grand and splendid experience invigorated him to harness all soul's might to achieve the final goal. He put in strenuous efforts. But alas, the more he tried, the more he was entangled in worldly affairs from which it was not easy for him to escape. It looked as if it was a conspiracy of Fate against Moksha-aspiring Shrimad. A war was going on between Internal Desire for own happiness and external causes (Karmas). One tried to defeat the other. The effects of Karmas harassed him by repeated attacks to such an extent that even a person

of his calibre and capability and having a strong resolute will of bearing patiently the fruits of Karmas with mental balance, grew uneasy sometimes. However the quality of patience never deserted him.

It was his desire to renounce the world and to be a true Muni and then to propound the Vccaraga Dharma for the welfare of aspiring persons. But looking to his worldly entanglements and bondages in several forms, the thought was subsequently driven in the background and the idea of remaining in himself gained the upper-most point.

His mind stopped paying attention to outside affairs; whatever he did, he did so without any attachment, for internally he was turning more and more desireless every moment, although he appeared to the outside world like any human being with selfish intention and motive. The world never knows the fundamental difference between Gnani and Agnani for outwardly the activities of both appear to be alike.

He experienced deep detachment ever since the second month of S. Y. 1948 inspite of the existence of his business activity & family bondage. 1949-1950 were in a sense difficult years for him; for on one hand business activity was expanding and on the other the internal qualities were also increasing in intensity. As such he was obliged to exert more for maintaining mental equanimity. S. Y. 1951 was also a trying period for him but here his mental power was very well active so as to face any situation with perfect balance. The purity of Soul had increased to further extent. Attachment and aversion,

likes and dislikes were all equal to him. He was rapidly journeying towards attaining pure Free Soul.

In this year his ambition of becoming Videhi knew no bounds. He had reached a stage of non-desire, non-attachment and equanimity.

Fourth Period: S. Y. 1952 to 1957. Nearer to Moksha

S. Y. 1954 was a happy year with lesser stress and strain with regard to worldly affairs. He was free and happy to spend most time of the year in quiet lonely places like Kavitha, Nadiad, Vaso, Uttarsanda and Kheda where he could devote most of the time in meditation. There he used to live a life of a Muni without any encumbrances internal or external. He did not use the bed for sleeping, he was observing strict spiritual discipline by practising penance. Very often he used to get up at mid-night for going out in a quiet place suitable for contemplation, where insects like mosquitos in large numbers used to bite his body, but he used to suffer the bites patiently (Technically known as Parishaha Jaya). The more the bites, the more he engrossed himself in deep meditation. In short every minute of time was well-utilized for the sake of practising Dharma. At time while in deep meditation he looked like Veetaraga Parmatma.

At this point, a letter written in S. Y. 1954 by Muni Devkaranji from kheda to his guru Munishri Lalluji Maharaj throws good light on the progressive spiritual status of Shrimad. Here is an extract therefrom :—

“One day after lunch I went to a place where merciful lord Shrimad had put up. The building had four storeys. On the third storey Parama Krupalu Deo

(Shrimad was and is reverently addressed by all by this name meaning great gracious lord) was staying. At that time on seeing his state of excellent, rapturous ecstasy, I thought if my presence is known, there would be some change in his Anand (joy). So standing behind a curtain of wall I was over-hearing the soliloquy. The merciful lord was saying to himself :-

‘The Mahatma beaming the soil of Ralaj in S. Y. 1948 was calm and cool, in the present year (S. Y. 1954) the Mahatama adorning the Vaso Kshetra was a great yogindra living in great Samadhi (deep state of enlightenment) and now (S. Y. 1954) the Parmatma shining in this Vana Kshetra (Kheda) is also a great yogindra in a state of great Tranquillity and peace.’”

Before this, in the last part of the year 1952, while staying in solitary place of Nadiad, he wrote “Atma-Siddhi Shastra” in verse, a unique book on self-realization.

In S. Y. 1953 he composed a poem “Apoorva Avasara” in which he has shown his own spiritual progress and his present stage as also his desire for Parama Pada i. e. the highest and the fullest point of purification with the total unfoldment of all qualities of soul.

S. Y. 1952 had passed almost in the same manner as described in 1954. Every month and every year finds him rapidly progressing and advancing with a motion of wind to nearer Moksha.

In 1955 he freed himself totally from business, though practically he had already retired much earlier. On one occasion in this year he accepted the vow of

celibacy or complete chastity and also got himself rid of the feelings of attachment to wealth. These are the two noble virtues out of ten named as Brahmacharya and Akinchanya. As a matter of fact he was already practising nine noble virtues except No. 8 which is Renunciation and for which he was ever so anxious. The name of the ten Noble Virtues are (1) Forbearance (2) Humbleness (3) Straightforwardness (4) Purity of Thought (5) Speaking Truth (6) Self-control (7) Practice of Penance (8) Renunciation (9) Abandonment of attachment and (10) Chastity (Brahmacharya). Only those who are nearer Moksha can successfully observe and obey the commands of Ten Noble Virtues.

His spiritual progress remained unimpeded even in S. Y. 1956. Most of the time was spent in meditation, explaining the deep meaning of Sutras to Muni Lalluji and others. His knowledge of Shastras appeared to have no limit. Spiritually he had reached to a stage nearer Moksha, which he himself had mentioned in poem, "Atma Vrittanta."

Due to his illness in S. Y. 1956, he could not renounce the world as per his desire. The illness gradually started taking the bad turn. His body got emaciated and weighed only fortyfive pounds in the end. Even then there was no difference in his internal bliss and happiness which remained as fresh and refreshing as ever. He left the lean, emaciated and mortal body in the sixth month of S. Y. 1957. He left it while he was deeply engrossed in own self, enjoying the indescribable Bliss. He had reached to the stage of almost Veetaraga Paramatma from the spiritual point of view, for this can be easily

judged from his own words to Muni Shri Lalluji "Do not hold any difference between us and Veetaraga."

To authenticate the fore-going description and substantiate the meaning, the relevant abstracts culled from his own writings and letters principally addressed to Shri Sobhagbhai before whom he used to open the secrets of his heart are given here. The conscientious study of these enables one to judge his ever progressing real entity and expanding spiritual sweet experiences. At the same time not only it draws spontaneous respect and reverence for his enticing individuality, but affords also inspirational touch that enthuses the spirit for awakening own individual self. Out of the abundant expressions only a few has been chosen for the purpose.

Samvat Year 1943

"(I) could not reply to your letter (in full). That is all due to a queer state of mind. Neither anger nor pride is the cause. Same sort of gloominess (unpleasantness) of world activity is certainly there. For which you should not get tired."

"(I) am unable to write the proper explanatory notes owing to Vairagya (un-attached state of mind). From my inmost heart I have resigned every thing external. I am prepared to do something marvellous in a short time."

These denote his extreme condition of Vairagya and risen up Soul-ability for mystical progress.

S. Y. 1944

"It is a matter of great surprise that for the last four or five days, a small circle of beaming light, the

shape of a star, emanates from the left eye, shines like the lightning and gets extinct after moving a little from the eye. It remains and is seen by me for about five minutes..... There is much illumination in heart; the inner power swells with a speed; mind rests undisturbed and cool."

(Month Asad Vad 3)

Again in a letter of dark-half second of month Aswin he writes in the third person for himself :—

"His only desire is solely to be free of thoughts and decisions. There is absolutely no concern or connection by way of taking or giving between him and this strange world..... It is his ever conscientious, most dear, beneficial, and craving aspiration to get freedom from debt by gradually repaying the particles of matter (Karmas) collected from this universe in past incarnations..... All his activity takes shape under the pressure of potential, Karmas....."

"In whatever way and at any cost to be entirely free from (feelings of) attachment and repulsion is my Dharma (Religion). Let this be remembered that I belong not to any sect of religion but to my soul entity alone."

"Subsequent to one described above, he had many psychic visions and experiences but these were kept secretly concealed in the depth of his heart. The visions generally precede the inexpressible deep peace of mind resulting from love of God. The second extract exposes his total resignation to the effect of Karmas and a strong will for liberation from the Karmas. His preparedness for the same is also revealed.

S. Y. 1945

"(One should) wear out the previously bound Karmas ready for fruition by enjoying them. In non-binding of new Karmas rests our well-being. To act in that order of conduct is my utmost wish.....To state that I have entered a step higher in a right state of enlightenment is possibly self-praise."

(Monthr Maha Vad 7)

S. Y. 1946

"The worry that is here is the offspring of some-work and there ensues no imaginary thought as to what would be the result, in other words there is no inclination to think about the worrying problem.....The intuition is so prevailing that let there arise in this world good and bad according to pre-destined order but we should not even attempt to think about the liking or disliking (for the same)....."

"Night and day pass in the contemplation on the only subject of supreme reality...and for that reason (I) do not like to see, smell, hear, taste or touch anything, I do not like to speak or keep silence...Yet there does not seem to arise either hope or frustration towards it. Well it might be or not, for that is not the root of misery. The reason for unhappiness is only the sick-soul; and if it be in equanimity, there is all bliss. Due to this inward trend calmness is experienced."

(Second Bhadra Sud 2)

The preparatory qualities of pacification of emotions like pride, anger etc., desire for liberation of Soul from the

bondage of Karmas, non-attachment of outward happiness, compassion and faith in and love for Soul were highly developed and the dawn of the sweet experience of enlightenment appeared to be nearer.

S. Y. 1947

From First Month's Letters :—

"The attainment by this Soul of the superb knowledge gained by you and very highly extolled by all enlightened personages of the past, is ceaselessly expanding each day. I hope, (my) endeavour for achieving Kevala Gnana (Absolute Knowledge) shall not be fruitless..... There appears very high fulfilment of the wish for the need of (total) doubtlessness, fearlessness, non-confusion and non-desire and I hope, it will reach a point of completion when the concealed affectionate God, the ocean of mercy, shall bless (me) with His grace. Despite this, still my heart throbs for the achievement of something, more grand and more super-natural. What more to say? There is no limit to the silent voices from within."

(Kartak Sud 5)

Addressing in third person, he says :—

"Undoubtedly he is knowledge-incarnate and a Veetaraga though (seemingly) engaged in world activity."

(Kartak Sud 12)

In another letter he writes :—

"It is without doubt that this soul got enlightened. That the breaking of the bond (of delusion) occurred, is true in all three times. This fact has also been accepted

by all the enlightened Souls (Gnanis). Now it remains for us to reach the last stage of Nirvikalpa Samadhi and it is easy to attain."

(Kartak Sud 14)

From Second month's letters :—

"Deducting one part of the whole everything has been experienced. In the matter of knowing the sacred secrets of all stages of the path to its final end (called liberation), nothing remains to be understood."

(Magsar Vad Amas)

On being repeatedly requested by Shri Sobhagbhai to inform him of his inner spiritual state, Shrimad wrote in Asad :—

"But for the eternal Soul and his love-treasure we like nothing; the desire for any external object is extinguished in full; the will for acquisition has disappeared. We know not how our outward activity takes shape; how the world moves is not imprinted in memory; there exists no distinction between a friend and a foe; the awareness of who is favourable or hostile passes observation. Whether we are really an embodied self or not, comes to our knowledge with great effort only after remembering it; none can (rightly) guess what we intend to do.....We are led solely to follow the order of the path as determined by God; the heart has almost become vacant and void; all the five senses remain in a state of acting ineffectually.....The sentient instincts for eating, drinking, sleeping, walking and speaking have their prevalence in accord with their wishes."

(Asad Sud 13)

S. Y. 1948

"The inner state seems much alike to moving with meteoric speed towards infinitely increasing virtue of the soul entity at every minutest fraction of a second (of time). Mostly the state is kept incomprehensible. Or there is an absence of one who can apprehend it. It appears, the (secret) knowledge shone upon this Soul through effortlessly coming-in memory, had its place in the heart of shri Vardhaman (24th...Tirthankar Lord Mahavir). It comes instinctively within our recollection the teaching as good as that of Absolute Veetaraga."

(Month Posha Sud 7)

"In an event of a flame of anxiety burning furiously on all four sides, to remain in Samadhi is most difficult and it is only possible with a highly advanced enlightened Soul. We too are surprised but it is true that that condition of great peacefulness mostly prevailing in our case, is a matter of experience. He who understands the self-centre appropriately and has a resolute determination, is the recipient of internal repose."

(Month Maha Vad 4)

"It is our undeceiving experience that a man though encumbered with body can become an absolute Veetaraga, for our Soul tells us incessantly that we too are certain to achieve that Supreme State. It is so, surely it is so."

(Month Falgun Sud 10)

"For the past five months we are acting with total disinterest in respect of world, God and all outward

Bhavas (thoughts).....It is a doubtless fact that Moksha stands quite near to us."

(Month Vaisakh Vad 6).

"We are not living in this world due to any of our Soul's bond of attachment. The wife that is, we have to wear out the Bhog-Karma previously bound with respect to her; the family that is, we for the sake of repaying its debt incurred in past lives are living in this Samsar..... We are not abiding in this world due to any sort of internal adherence either to body or wealth, or enjoyment or happiness or any of the selfish interests. How can a Jiva (the individual self) to whom liberation stands at a far, far distance understand such a discriminating internal distinction."

(Month Aswin)

S. Y. 1949

"Even to us who are endowed with great equanimity with regard to all desires, this business and other affairs, Kal (present time of decay) etc. allow to swim the ocean of Samsar with big difficulty...Despite this, the precept of all Gnanis that it is improper to indulge in a state of aversion whilst executing such affairs, emboldens us to stand to it with inward equipoise.....It remains within our mind that it would be more proper if within a short space of time we could be a Nirgrantha (Muni) renouncing all, inwardly and outwardly. However, its materialization does not appear possible in a short period."

(Month first Ashad Vad 3)

"How we view this soul, the same holds good for all the souls of the world. What love for this soul is, the similar love exists for all souls. As we aspire for the perfect joy of this soul, likewise we wish for all Souls. Whatever we crave for this soul, the same craving is there for all souls.....To us, nothing is ours nor of others nor else.....All kinds of activity (of mind, body and speech) are without doubt due to the rising Karmic action."

(Month Bhadrapada Amas)

S. Y 1950

"The activity of mind, speech and body appears on an increase beyond anticipation, and for that reason it has become impossible to reply your letters. The expansion of activity is not desired still it is imposed upon us. It seems that it should be endured on some grounds since by sufferance there would cease its further origination and (the present) would wear out. It also appears that even if it is restrained with force, still due to the exertion of checking, the soul cannot penetrate soul-like in a perennial natural flow. Hence to suffer submissively the unwished-for coming-in activity is apparently more wise and sane."

(Month Vaishakh)

"Here (to us) the efficacy of anxious concern (over outward affairs) continues remaining the same. The more we turn indifferent and remiss, the more it arises with force. Knowing it to be an imperative destiny, it is to be tolerated (and exhausted). Yet the reflection that though (on one side) there is a desire for retirement (and

resignation), on the other streams the (unavoidable) weakness of the soul, causes grief."

(Month Jetha Sud 11)

"By intrinsic nature water is cool. If fire is ignited beneath a vessel filled with water, despite its non-desire water gets hot. Similarly this concerned affair becomes a cause of warmth in a person who is cool and calm owing to his Samadhi (a state of evenness of mind). This fact appears quite distinct to us."

(Month Sravana Vad 1)

S. Y. 1951

"In case of an enlightened person, the performance of mundane affairs is not due to soul's binding desire but occurs under compulsion of destiny. Even then what would lead to resultant conscious attitude of ceasing therefrom, is his way. For the last three years we have attempted more to follow this way faithfully.....A thought persists in our mind that though it might be impossible for us to be away from family life, it would be better if we could retire (at least) from business activity."

(Month Posha)

"Your advice that it is desirable not to extend the activities in the business of pearls etc. is most proper; and in (our) mind too the same wish is prevailing at all times. On thinking whether the trading is done out of greed or not, there shines no reason of greed nor it seems it has its origin in a desire for sensory objects. Nevertheless the engagement is there without a doubt. The whole

world is up and doing for gaining something (therefrom); we feel, (our) this activity must have been for giving."

(Month Chaitra Sud 6)

"The experienced resolve of Parama Purusha that the Soul is most visibly existent, is also most manifest."

(Month Chaitra Sud 15)

"When the Great Persons with absolute knowledge like Rishabhadev (First Tirthankara), and others, could wear out the previous Karmas only by enjoying the rising fruits, then there remains no doubt that a person like us should suffer the destined consequences. The only regret is, we have not like those personages as much strength of ever sticking on to perfect equanimity in pre-ordained results. And hence, despite seeing that rising is still there, many a time, craving for getting free from them at unripened time overtakes us."

(Month Chaitra Vad 12)

The above expressions make it abundantly clear that a period of last three years passed in unavoidable worldly entanglements and they were thrust upon him under the force of Karmic action. The more he wished and tried to be away therefrom, the more he appeared to be fettered. In this way, it was rather a conspiracy of fate against his intentions. Yet the fact worth noticing is his victorious fight against many odds and his non-moving attitude towards achieving Reality. Though he could not tread fast on the path according to his ambitious expectation, yet his patience, forbearance and love were marvellously on a high altitude, the spiritual fruit of which he was to enjoy in immediate future.

S. Y. 1952

"Who though with a body, has been entirely free from all ignorance and all passions, to such an embodied Mahatma be my repeated obeisance with great devotion for all three times ! Be my salutations to the body, soil, house, path, seat etc. purified by the touch of that Mahatma !"

(Month Fagan Vad 3)

"To one who had neither a desire nor a craving for anything but Moksha and whose aspiration for Moksha has subsided fully due to his joyous absorption in infinite Reality, to him, O God ! what else would you give on your gracious pleasing ?"

"O, Merciful God ! In your inseparable entity lies my abode, wherefore we have been absolved from the uneasy concern of giving and taking. And that is our PARAMANAND.

"The ignorant beings not understanding rightly the path of welfare and the true nature of reality guess the way to liberation only by imaginative intellect and whilst practising the various forms of remedies they simply rove in this universe (samsar) instead of attaining Moksha. Knowing this our causelessly compassionate heart weeps..."

"To quench the three-sided fire of distress of those Self-loving aspirants who are troubled with the annoying heat of Samsar (Cycle of births) and wish liberation from Karmic bondage, we are the ocean of nectar. For the spiritual welfare of the real aspiring persons we are the Kalpa-Vriksha i. e. a tree capable of fulfilling all desires only on thinking."

"This inner experience did not find utterance out of pride for the belief in reaching the state of Paramatma (Great Soul). But the causeless and self-less pity induces us to exhibit our heart's insight, pity to effect the welfare for and to raise up the state of unhappy worldly beings encircled by the Karmic bondage."

(Personal. Month Chaitra Sud 13)

The expressed words speak for themselves. It is advisable to bring to memory the fore-gone description given by Muni Devkaranji about the spiritual state of Shrimad as witnessed by him.

S. Y. 1953 .

In a poem "Apoorva Avasar" written by him he narrates the stage of his spiritual development till the first twelve stanzas and reveals his anticipated intention in unequivocal terms from stanza 13. It shows that he has been quite near to Moksha and only the ascending of 'Kshapaka Sreni' remains to be done.

In 13th stanza, he says :—

"Thus defeating 'Charitra Moha', i. e. the infatuation vitiating the right conduct (of perpetually remaining oneself in self), I shall enter into the eighth stage of the spiritual ladder and start annihilating the Ghati Karmas. Ascending from here the 'Kshapaka Sreni, by the rare spiritual weapon of Shukla Dhyana, never experienced before at any time, the soul remains in deep, serene and pure (Suddha) meditation of himself" and destroys even the subtlest psychic impulses till the complete unfolding of Kevala Gnana (Absolute Supreme Knowledge).

‘Kshapaka Sreni’ means an upward spiritual development towards the path leading to absolute perfection and wherein the complete destruction of the (Ghati) Karmas takes place with unimaginable enormous speed by means of Shukla Dhyana i. e. a state of meditation most powerful, most deep, most pure and most brilliant. It has an unusual strength to clear away all dirt in the shape of evasive thought-activity.

S. Y: 1954

“Oh! Rahu (Dragon’s Head) in the guise of Parigraha (worldly possessions, riches etc.) eclipsing the moon of Parama Dharma! So now, I certainly desire to get rid of it. Of what use is Parigraha to us? There’s no purpose. Wherever dwells the best Purity, there shines the best ‘Siddhi’ (Supreme Perfection).”

(Month Jetha)

“I am distinct from all in all respects. I am only most Pure Consciousness, most exalted and unthinkable Joy-incarnate and an Unadulterated Spotless Experience-self. Then why distraction? Why any thought-activity? Why fear? Why grief? Why any other state?”

I am only without subtle impulse and ^{am} pure, pure, most pure, most peaceful consciousness. I am surely without any psychic impulse. I direct my resultant consciousness to my soul-entity. I absorb myself deeply therein.”

(Month Jatha Sud. 1)

“May my mind, my mind-activities be so pacified and peaceful that any one deer might pause for looking

at my body and not run away out of fear! May my mind-impulses be so much peaceful that some aged deer who has an itching on the head, might rub its head with a view to get rid of itching, on my body thinking it to be an inanimate object."

(Month Aso)

S. Y. 1955

"The getting of food and clothing is more than enough. Yet a person in practical life, owing to circumstances needs something more or less. Hence this effort has been taken..... We are forced to travel on a much troublesome road as opposed to (our) mental wish. (However) I am pleased to suffer with agonized heart and peaceful soul."

(Month Kartika Sud 14)

"If you wish to have your mind fixed, do not be deluded by or attached to desirable objects and do not show aversion to harmful objects. In order to succeed in various kinds of meditation, meditate on Mantras signifying the Paramestis and consisting of thirty-five, sixteen, six, five, four, two and one letters. The more about this is to be learnt through the preceptor."

"When a sage attaining concentration in meditation becomes void of conscious desire, that state is called real meditation by Parama Purusha."

(Month Posh)

S. Y. 1956

"On reading one Sloka (stanza) we become (at once)

aware of a thousand Shastras (scriptures) and our conscious attention spreads therein."

(Vaisakh Sud 6)

"The bodily condition (illness) follows concomitantly with the rise (of vedaniya Karma), a little towards recovery."

(Month Vaisakh Vad 9)

"I am not body but quite separate from it. I am a knowing soul and am always eternal at the same time. This suffering is but the effect of previous Karmas. However, it is incapable of destroying my real identity. Therefore, no regret is worth doing. Thus is the focus of thought of true aspirants."

(Month Vaisakh Vad Amas)

S. Y. 1957

"The journey was intended to be completed with great speed, when in the middle we approached the desert of Sahara. Overhead was lying a great load which while planning to be endured and suffered within a short time by soul's energy, resulted in the feet getting tired due to the rising of Nikachit (unavoidable) Karmas. It is mysteriously astonishing that what really is, does not become else. There exists uninterrupted stability of mind. After chiefly suffering the physical ailment in accordance with the rising of that type of Karma, it appears now towards recovery."

(Month Fagan Vad 3)

"Although there appears a very slow speed of recovery, yet now the health condition is somewhat good. There seems no disease. All the doctors have the same unanimous opinion. There is too much weakness.....On certain occasions Mansukh (Shrimad's younger brother) gets frightened and frightens others. There does exist such sort of nature sometimes."

(Month Chaitra Sud 12).

These expressions are to be read with reference to his last years. Even in the days of his illness he was very calm, cool and collected; his inmost soul was enjoying abundant peace, joy and tranquility.

Persons in Intimate Contact with Shrimad.

Shrimad was a born genius, poet and a vairagi. His extraordinary power of memory, Avadhana Shakti, poetic talents and astrological predictive ability had made him glorious and renowned. Besides these qualities, the moral elevation of his character, his regard for truth, his adherence to strict moral and religious principles and his vast knowledge of religion and philosophy attracted a number of disciples. He inspired and elevated those who came in contact with him. His presence was so inspiring that those who came to discuss with him in a defiant and combative frame of mind, returned quite humiliated and full of admiration.

In this chapter only those persons who had come in close intimate and consistent contact with him, who were desirous of remaining in his company and of hearing his lucid delivery of religious discourses, are chosen for study and the others have been left out. Such fortunate persons were six viz. (1) Juthabhai Ujamshi (2) Mansukhbhai Kiratchand Mehta (3) Mahatma Gandhi (4) Ambalal Lalchand (5) Lalluji Munishri and (6) Shri Sobhagbhai, of whom numbers 1 and 4 to 6 persons had attained self-realization during his lifetime.

Sri Juthabhai Ujamshi.

In S. Y. 1945 Juthabhai had a first happy occasion of meeting Shrimad who had gone to Ahmedabad on the work of publishing his book Mokshamala. Juthabhai was only one year older than him. Gradually with the increase of contact Juthabhai was impressed by his Vairagyabhava and was inspired so much that he could not tolerate his absence. That resulted in adversely affecting his body. Shrimad used to instruct repeatedly to get rid of such attachment but the latter who had recognized him as a Satpurusha and a highly elevated Soul could not possibly do it.

After S. Y. 1945 his health gave way. It was turning from bad to worse till his death in S. Y. 1946, when he was only twentythree. During such a short period of life he had the best luck of attaining *Samyak Darshana* as confirmed by the words of Shrimad to that effect. Here are those words :

“ Whose age-long false desire (for worldly happiness) had declined a great deal, who was a zealous adorer of Veetraga, who had a great repugnance for this Samsara, in whom the primeness of devotion was ever in lime-light, who had an astonishing forbearance in enduring physical ailments with equanimity of mind, in whom the strength of Mohaniya Karma had almost lowered down to nadir, whose aspiration for emancipation (Moksha) was shining gloriously — such a pure soul of Juthabhai left to-day this part of this world..... Salutations to the pure soul of Juthabhai in whom was enlightened Samyaktva that would lead to the path of liberation.”

This letter written by Shrimad on the sad demise of Juthabhai reveals in unequivocal terms, Juthabhai's internal state, estimate of his spiritual attainment, his extreme Vairagyabhav and his other qualities. It is worth to be read and reread for inspirational purposes. Juthabhai introduced his friend Ambalalbhair, who in turn managed to introduce Munishri Lalluji Maharaj to Shrimad.

Mansukhbhai Kiratchand Mehta.

Mansukhbhai, a native of Morvi, came in contact with Shrimad at an early age but for some years he was not able to recognize him as Atma-Gnani. In S. Y. 1955 while Shrimad had his stay at Morvi, he was highly impressed on account of certain experiences he had of his supernatural powers and since then he not only accepted him as Gnani but remained a devout disciple. He

then used to take notes of all events, big or small, as also of his occasional utterances. These are published in his book "Shrimad's Jivan Rekha". The book reveals some rare powers of Shrimad like the power of knowing other person's thoughts, power of predicting future events, (e. g. prediction of a famine in S. Y. 1956) etc.

When we turn to his lecture on the occasion of Shrimad's Jayanti, preface of Mokshamala and other writings referring to certain aspects of Shrimad's life, his devotional attitude to him becomes clearly visible. This spirit was aggravated, the more he read and studied conscientiously the literature of HIS GURU after latter's death. As a result he thought of writing a biography of Shrimad but unfortunately it remained incomplete.

On the other side Shrimad himself had a kind and tender feeling for him. He used to instruct him to translate some of the good books. The work of publishing a second edition of Mokshamala was also entrusted to him. It was Shrimad's desire of his staying with him for a few days before his death and the same was expressed to him but circumstances so arose that he could not stay. All these events mentioned in Jivan Rekha tell the tale of Mansukhbhai's devotion.

Mahatma Gandhi.

On the day when he returned to India in S. Y. 1947 after completing education in England, Gandhiji was introduced to Shrimad by Dr. Pranjivandas Mehta

at the latter's place. Gandhiji was amazed to see the extraordinary powers of Shrimad. Gandhiji used to visit him oft and on in Bombay and discuss religious matters. Though Gandhiji had no keen interest in religion at that time and since Shrimad never talked on matters other than religion or business, Gandhiji chose to discuss religious subjects. However he found much interest in the discussion for various reasons such as the sweetness of his language, his lucid delivery and his wonderful power of exposition.

In the interviews, Gandhiji used to ask minute questions on the practical uses of religious principles in life, to which Shrimad always replied to his full satisfaction. At the same time it was customary with him to observe the mental and physical behaviour of Shrimad which he found as befitting a Yogi. This continued for two years since Gandhiji left for Africa. While he was there, his faith in Hindu religion was losing ground owing to his mind being attracted to Christianity. But before that religion could take his full control, Gandhiji very wisely asked for the advice of several Indian prominent religious preceptors, of whom Shrimad topped the list. Shrimad replied to 27 questions put by Gandhiji in a most convincing manner which helped Gandhiji in establishing his faith in Hindu Religion and stopping his religious conversion. This is confirmed by himself in his Autobiography.

In the words of Gandhiji,

"I never saw him lose his state of equipoise. There was no business or other selfish tie that bound him to me and yet I enjoyed the closest association with him.

Whenever I saw him, he would engage me in conversation of a seriously religious nature. Though I was then groping and could not be said to have any serious interest in religious discussion, still I found his talk of absorbing interest. I have since met many a religious leader or teacher. I have tried to meet the heads of various faiths and I must say that no one else has ever made on me the impression that Raichandbhai did. His words went straight home to me. His intellect compelled as great a regard from me as his moral earnestness and deep down in me was the conviction that he would never willingly lead me astray and would always confide to me his innermost thoughts. In my moment of spiritual crisis, therefore, he was my refuge."

(His Autobiography Part II Chapter 1.)

"As Christian friends were endeavouring to convert me, even so were Musalman friends."

"I expressed my difficulties in a letter to Raichandbhai. I also corresponded with other religious authorities in India and received answers from them. Raichandbhai's letter somewhat pacified me. He asked me to be patient and to study Hinduism more deeply. One of the sentences was to this effect: "On a dispassionate view of the question, I am convinced that no other religion has the subtle or profound thought of Hinduism, its vision of the soul or its Charity.'"

(His Autobiography Part II Chapter 15)

After his return in S. Y. 1952 to India, he stayed here for only six months but had no contact with Shrimad. Next when he came back from Africa in S. Y. 1957

Shrimad had left the world. However Gandhiji collected some of his letters and a book Atma-Siddhi Shashtra which he carried with him to Africa. He was so impressed with the Shashtra that he translated it in English but unfortunately it was lost during his voyage from Africa to London.

The developed qualities of Truth, Ahimsa, Brahmacharya etc. in Gandhiji were all due to the benign influence of Shrimad's intimate contact in person or correspondence.

Ambalalbhai.

On his visit to Ahmedabad in S. Y. 1945, Ambalalbhai heard about Shrimad's powers from Sri Juthabhai and was highly impressed. After his return to his native place Cambay, he wrote several letters to him requesting him to visit his place to which the latter agreed to do so at a convenient time. Meanwhile he studied the copied letters of Shrimad written to Juthabhai. In S. Y. 1946 Shrimad stayed with Ambalalbhai in Cambay for eight days. At one time Ambalalbhai took opportunity of introducing Shrimad to Muni Lalluji. Both these persons were much benefitted by the discourses delivered by Shrimad. After this Ambalalbhai's life took a definite turn and passed the rest period of his existence on this earth in perfect devotion to Shrimad and his valuable teachings. After S. Y. 1946 he used to stay with and offer services to Shrimad whenever the latter left Bombay for spending a few days at various places in Gujarat and Saurashtra for spiritual discipline and meditation.

He had recognized Shrimad as real Atma-Gnani and

a Satguru although the latter was a householder. He cared very little for opposition of his society belonging to a sect Sthanakvasi and had to suffer a good deal for that matter but he bore them all patiently at the same time developing the qualities of patience, forbearance, devotion etc.

He had a sharp memory and could reproduce perfectly all the words spoken by Shrimad two or three days before. His hand-writing was also very nice and clear. "Updesha chhaya" is an example of his faithful reproduction of Shrimad's teachings. He was present at the time of his composition of Atma-Siddhi Shastra and It was he who held the lantern for two hours while Shrimad was writing the book. He also remained present at the time of Shrimad's death. He expressed a profound feeling of sorrow for this bereavement in these words :—

"Oh, Bharat Bhoomi! could you not bear the weight of God., who was though embodied, yet living without attachment of the body? Were it so, you should have lessened the burden of this insignificant person! For nothing you did allow the load (of this person) on your land:

"Oh, Very cruel Time! were you not moved to compassion even a little? Were you not satisfied even though you enjoyed the sacrifices of lacs of people at the time of Great Famine of S. Y. 1956? And even by that if your hunger was not appeased, you should have first taken this body for your food and not have caused a life-time separation of such highly peaceful God. Better you should have utilized your mercilessness and harshness

towards me! What? you are staring at me with a derisive laughing face!

"Oh, the goddess of the kingdom of God! Why did your ability fail this time before the face of (cruel) Time? you had had such God before you who was your principal help in inspiring you to serve the best cause of the elevation of spiritual kingdom and paying whom your three-fold obeisance you were always present in serving Him. (wonder!) Now at this time, in what sort of happiness were you so absorbed that you did not think at all about the working of the cruel hand of time?

"Oh God! Before whom except you, shall we complain? who else would be kind when you yourself turned uncomplaisant? O, God! your great grace, mercifulness, compassionate heart, tender words, enchanting magnetic power, extreme vairagya, full illumination of Right Faith, Right Knowledge and Right conduct, psychic play and pleasure, endless peacefulness, causeless pity, selfless teaching, unparalleled Sat-Sanga and such most exalted attributes, how can I best extol?.....On remembering your such excellent virtues, I pay my three-fold salutations before your holy feet with pure inmost heart. I ever wish, let your secret power of yoga, your wise words and the seed of spiritual wisdom so graciously implanted unto me by you, protect me now and in future.....

"Grief, grief and grief! without this nothing else comes to mind. I spend night and day in weeping. I feel nothing else."

He took great pains in the work of publishing for the first time the collected works and letters of Shrimad through Parama Sruta Prabhavaka Mandala in S. Y. 1961. But before the publication of the book, he died in peace and composure at age 35 in the same year.

Muni Shri Lalluji Maharaj.

Born in a rich and respectable family in S. Y. 1910, Lalluji was the only son of his parents. He having a weak memory left studies very early and attended his father's shop. He married for the second time after the death of his first wife. At one time he fell ill. The pains of disease were unbearable. He decided to renounce the world if he recovered from the disease. Strangely enough he regained health as if his petition was heard by nature.

After that he along with his neighbour friend Devkaranji renounced the world and accepted Diksha with the permission of the mother, leaving the wife and a male child of one and a quarter month old. He practised various types of austere penances for five years with a strong will and a resolute determination for attaining self-realization but without any success.

In S. Y. 1946 he fortunately came in contact with Shrimad through the agency of Ambalalbhai when he was impressed so much that he automatically saluted and fell at the feet of Shrimad Rajchandra and took him as his Sadguru and a real Saviour. It was true, before his meeting with him he had the good opportunity of reading some of his highly instructive letters which had created in him the feeling of utmost honour for the writer. After that Shrimad used to advise Munishri

through correspondence and in person whenever possible. This continued till Shrimad's demise in S. Y. 1957.

His devotion of Shrimad was unparalleled. He used to obey whatever he told without using his own intelligence, since he always thought, the teachings given to him were all for his own benefit. He is the true example of a real aspiring disciple who always obeyed the commands of his master for his own good and welfare.

He attained Self-Realization in S. Y. 1954, at Vaso, through the divine grace of Shrimad, while Shrimad stayed there for one month in highly exalted state of meditation and Samadhi. Here Munishri Lalluji was fortunate to get advantage of his invaluable Sat-Sang for whole one month.

In S. Y. 1957, on hearing the sad demise of his Sadguru, he immediately went to the forest and observing complete fast without taking even water spent the whole day in devotion and contemplation. The subsequent deaths of Muni Devkaranji in S. Y. 1958 and Shri Ambalalbai in S. Y. 1961 left him alone without the benefit of Sat-sang, but he bore the ordained with calmness and patience.

In S. Y. 1976 when "Shrimad Rajchandra Ashram" was opened in Agas, near Anand in Gujarat, he stayed there for more than fourteen years till his death in S. Y. 1992. During the whole period he preached the teachings of his Master and exhorted his straight forward natured disciples to accept Shrimadji as the Right Spiritual Master and to follow his teachings for obtaining own spiritual welfare. At no time during his discourses, he allowed his egoism or Ahamkar or pride to enter in his heart but always preached in the name of his master

in a manner most befitting a true devout disciple. It was he who brought the name of Shrimad to forefront. The book of his teachings and letters to pupils bears testimony of his devotion to Shrimad as also his right faith and knowledge.

Even to day a number of aspirants living in Shrimad Rajchandra Asram Agas, spends ten to twelve hours a day in Bhakti, Swadhyaya and other devotional and religious activities.

Shri Sobhagbhai.

His first contact with Shrimad occurred at Morvi when he went there with a view of offering Bija-Mantra to him, thinking him to be the right person. However before he spoke anything on his arrival, Shrimad called him by his name and showed the same Mantra written on a piece of paper, knowing this before hand by his pure knowledge. Fortyfour years older than Shrimad, Sobhagbhai was highly astonished and impressed by Shrimad's pre-knowledge. Before this time he had faith in his friend Sri Dungershibhai on account of his exhibiting some minor Yogic Shiddhis to him and he used to respect him as Gnani. Shrimad's contact taught him how to distinguish between a Gnani and an Agnani, which resulted in his disapproval of Shri Dungershibhai as Gnani. However the friendship continued without any obstruction.

He always remained in touch with Shrimad through correspondence and also contacted him in person whenever opportunities arose. By this time he had turned a devout disciple and honoured him as his Sadguru. In

worldly life, he was beset with difficulties, specially monetary, and Shrimad used to guide him to steer clear the ocean of this almost insurmountable Samsara. The Guru's teachings were simply to lift him up mentally, morally and spiritually. Considerable correspondence passed between the two Mahatmas (Sobhagbhai too had turned a Great Soul) bears testimony to this fact. Shrimad always instructed him to bear patiently all the fruits of past Karmas with maintaining of mental balance. He repeatedly said, one could not escape the fruits of one's own Karmas and that even Gnanis have to bear them, but they do so with perfect equanimity of mind so that new Karmas were never bound. He also never showed his aptitude for exercising his super-natural powers for mitigating or removing worldly anxieties and troubles, for that was not the beneficial way to self-knowledge and self-realization but on the contrary constituted a great obstacle to spiritual progress. In this way, he gradually lifted Sobhagbhai on the spiritual ladder.

Sobhagbhai was getting old and his memory power was losing ground. So on his request, Shrimad wrote Atma-Siddhi Shastra in easy language so as to enable him to commit it to memory.

As a matter of fact, Sobhagbhai was a bosom friend of Shrimad who used to open his heart and express in terse language his internal psychic state and spiritual status. Shrimad had great spiritual love for him and used to address him as "Revered", "Most Loving" etc. when writing letters to him, because of his indebtedness to him incurred in some of the previous births as told by Shrimad himself.

He had reached a very high stage in spiritual evolution, secret knowledg and psychic experience before his death on dark-half tenth of the month Jetha in S.Y. 1953, all due to the consistent help, guidance, inspiration and divine influence of his religious teacher Shrimad Rajchandra. It is interesting to observe that pre-knowing the coming death of his spiritual friend and disciple, Shrimad wrote three successive letters, highly inspiring and instructive, to Shri Sobhagbhai within a period of fifteen days, the last one dated dark-half sixth of Jetha month topping the rest.

In a letter of consolation to Trumbakbhai, the son of Sobhagbhai sent two days after his death Shrimad wrote :—

“The relation of body to the soul is always so. Still, however, from the beginningless time, the Jiva (the embodied soul) regrets at each time of leaving the body and due to deep-set infatuation he acts like one with the body. This is chiefly the root-cause for the cycle of births and deaths.

“At the (testing) time of abandoning the body, Shri Sobhag, remaining in an un-moving state of A—Sangata (Complete non-attachment to all external objects) very very hard to be achieved even by great sages and keeping oneness with the conscious self, has undoubtedly gained unprecedented benefit.”

Conclusion

Shrimad was a born poet, genius and an ascetic. He possessed rare supernatural powers. He was a Shatavadhani and had Jati-Smarana Gnana. He lived for only

thirty-three years and during that short time he read all shastras, understood them well, composed immortal works on philosophy, Religion, Moksha-marga etc. and wrote many letters to his disciples and followers. At age twenty, he abandoned public activities like performances of memory feats, writing articles for magazines and periodicals etc. He married in S. Y. 1944 and then started jewellery business but even then he remained ever-conscious of spiritual development. He acted as only a witness to his worldly activities activated by his previous potential Karmas. Even in house-holder's life, he was a true Muni and this continued throughout his life in an increasing degree.

After his death in S. Y. 1957, almost every year his birth anniversary was celebrated at different places when scholars and high personages as Kaka Kalelkar, Balwantraji K. Thakore, Dewan Bahadur Shri Krishnalal Mohanlal Zaveri, Sri Rasiklal Parikh, Mahatma Gandhi and others, gave instructive lectures on his life and teachings as also his superb powers both in material and spiritual spheres. Shri Balwantraji Thakore said, "I dare to believe and say that 'Shriyut Rajchandraji was a born ascetic' must be true." Mahatma Gandhi said, "Let the memory of that (divine) person help us in creating within us a power of evolving out a Soul as pure as milk without any worldly fear."

After his death in S. Y. 1957, various temples and ashramas in memory of his holy name sprang up spontaneously at different places out of love and devotion and these exist even to day. The names of institutions are stated here with a short note of information about

some of the establishments and are arranged in chronological order.

Shrimad Rajchandra Nijabhyasa Mandap,

Vadva, S. Y. 1972

The institution came into being through the inspiration of Shri Popatlal Mohkamchand at Vadva about two miles away from the outskirts of Khambhat in Gujarat. Near the main gate of the Mandap are constructed rooms for living and above the gate there is a library. Moving in further on, is situated Swadhyaya Mandap, a vast open space with a ceiling for spiritual studies. On the left side, there is an entrance to Jin Temples, while on the right, a Guru Mandir where is installed an idol of Shrimad. All the walls on all sides are decorated with the words of precepts of Shrimad.

Shri Rajnagar Subodha Pustakalaya

Ahmedabad, S. Y. 1975

In memory of his highly religious minded and pure hearted younger brother Shri Juthabhai Ujamshi, the first one among Shrimad's disciples, Shri Jesingbhai opened an institution for the benefit of aspirants in respect of spiritual knowledge and devotion.

Shrimad Rajchandra Ashram.

Agas S. Y. 1976

In the presence of munishri Lalluji, for eight days continuously, from Full moon day of Kartik (1st month) in S. Y. 1976, the birth Anniversary of Shrimad was celebrated by a large number of disciples gathered from various places at Sandesar a village near Agas station. All

the assembled aspirants were extremely spell-bound by the highly inspiring influence of munishri Lalluji, (popularly known as Prabhushri) who was to them incarnalin of Devotion, detachment and mental equipoise..

At this auspicious occasion a magnificent thought entered the mind of many of them to erect some dwelling in the form of ashram, where the aspirants may get a chance of having invaluable Satsang of Prabhushri if he happens to stay there.

In pursuance of this benevolent thought, a collection of fund was started at Sandesar, which swelled up to Rs. 17000 in few hours. Immediately a land measuring fifteen vighas was purchased near the railway-station Agas on the Anand Cambay line in Gujarat. A Dharmashala containing about three rooms was first built and in course of time as convenience permitted it developed into a very big Ashram with several buildings, lines of rooms, a temple, a big Sat-sanga Hall, etc. named as Shrimad Rajchandra Ashram.

Over the wall of the imposing and impressive gate at the entrance is written the words, "Forbearance is a grand gate of Salvation." The entrance opens into a sufficiently large space facing the temples and the main hall on the right and a two-storeyed building on the left where Munishri Laghuraj Swami used to stay. Below the Sabha Mandap (Main Hall) and in the under-ground is situated the Guru-Mandir where the grand peace inspiring marble idol of Shrimad Rajchandra adorns the place. Ascending a few steps, and almost adjoining the main hall there is a Swetamber temple and again coming up a few more steps there appears a Digamber temple

both having the marble idols of Tirthankaras. The main hall contains big life-size portrait of Shrimad.

All kinds of facilities and conveniences such as for living, food, bedding, reading, worshipping, meditating etc. are given to all to their satisfaction. Somewhere around a hundred persons, both men and women, are staying there for years together and participate with whole heart and mind in the devotional activities of the Ashrama. There is a continuous programme from four in the morning to ten at night consisting of Bhakti, Sat-sanga, worship etc. Many a person daily visits the place for Darshana and on important occasions thousands of people throng the place for celebrating the eventful days. In short the auspiciously built Ashram, favoured by enlightened Prabhushri, hums with spiritual spirit and activity.

The Ashram is also credited for publishing a number of best religious books in Hindi and Gujarati languages. It has its own big library containing valuable books, concealed spiritual letters and literature.

Since Prabhushri stayed there for more than fourteen years and taught the spiritual lessons, the place has become a Tirtha-Kshetra.

Then followed the opening ceremonies of Subodha Pustakalya, Vaso in S. Y. 1987, Shrimad Rajchandra Mandir, Nar, near Agas same year 1987, Same-named at Ahore S. Y. 1993, Shrimad Rajchandra Ashram, Bhadran, S. Y. 1994, Shrimad Rajchandra Samadhi Mandir, Rajkot, S. Y. 1995, at Sadodara in S. Y. 1996, Shrimad Rajchandra Vihar Bhavan, Idar, S. Y. 1996,

Shrimad Rajchandra Mandir, Naroda, S. Y. 1998, at Andore, Dhaman and Wadhwan (Now Surendranagar) in same year 1998.

Shrimad Rajchandra Janma-Bhavan

Wavania, S. Y. 2000.

This is again an important institution. It came into existence by the sole help and efforts of late Shri Bhagwanlal Ranchhoddas Mody, the son-in-law of Shrimad Rajchandra, whose devotional inspiration was heightened by Shrimad's daughter Javalben who is still living. The building composed of temple, big Swadhyaya hall and many rooms is quite imposing and magnanimous. The importance lies in the fact that it is erected at the same place of the house where Shrimad was born and that was the reason why it was named as Janma Bhavan. The surrounding area had since then been purchased and a beautiful line of rooms with all facilities and the vast open ground on the sides was constructed for the convenience of the coming pilgrims. The institution is well-managed by the trustees. The people from the surrounding as well as distant areas visit the place in multitudes on important dates. There is also a daily regular programme of Bhakti, Sat-sanga etc. It is a very nice place indeed.

Shrimad Rajchandra Mandir

Kavitha, S. Y. 2004

It is a place, the soil of which was purified by the touch of the holy feet of Shrimad thrice in his life-time. In S. Y. 1985 the land was purchased for the purpose of erecting a temple, in 1993 the laying of stone ceremony

was performed by Shri Hiralal Zaveri, in 1998 the erection of the temple was completed at a cost of Rs. 51000/- and it was opened in S. Y. 2004. On the second floor the three idols of Shri Tirthankars were installed and the ground-floor is adorned with the idols of Shrimad and Prabhushri.

Then followed in S. Y. 2008 and 2012 the establishments of the institutions named Shrimad Rajchandra Gnan Prakashan Mandir, Vavanias and Rajgraha Vana-Kshetra at Uttarsanda respectively. The former is a place where Shrimad had a superb super natural experience of Jati Smriti Gnan while the latter is a place where he had stayed for enjoying absolute repose and sweetest calmness of the supra-conscious.

Shrimad Rajchandra Swadhyaya Mandir
Deolali. S. Y. 2021.

The institution owes its existence to the patronage of Shri Jaysinhbhai Narayandas. The temple is constructed in the modern pattern of the present-day architecture. Under-ground mandir is installed with the marble idols of Shrimad and Prabhushri. Above it, a big portrait of Shrimad and a small painting of Prabhushri are attractively placed. The visiting persons find easy facilities for stay and food.

Besides these other institutions are established at places such as Khambat, Vataman, Simarda, Sunav, Kalol, Bangalore, Borsad, Hampi, Ghatkoper (Bombay), and Morvi.



CHAPTER 6

SHRIMAD'S SOME LETTERS AND POEMS

'Mokshamala' : Lesson No. 56

PRAYER FOR FORGIVENESS

O God ! I blundered a lot. I paid no heed to your invaluable words. I did not think over incomparable Tattva (Divine truth) as told by you. I did not respect the adorable best conduct as preached by you. I did not recognize the worth of mercy, peace, forgiveness and piousness advocated by you.

I blundered, wandered, roamed and have fallen into a ditch of miseries of this endless Samsar (cycle of births and deaths). I am sinful. I am puffed up with great pride and am impure, being wrapped in with particles of Karmas.

Oh Paramatma ! (The Great God) There is no deliverance for me without (worshipping) the Tattva shown by your good grace. I am constantly engrossed in the intricacies of the world. I have become blind with ignorance; I am bereft of discriminating power; and I am indiscriminate, supportless and helpless.

O, Attachment-free Paramatma ! Now I accept your shelter and the shelter of your Dharma and your Muni (Saint). It is my sincere wish that my guilts getting destroyed, I be free from all sins. I repent now for sins committed before. The more I move inside with deep subtle thinking, the more my identity is enlightened by the astonishing qualities of your Tattva.

O, God ! you are un-attached, un-emotional, the embodiment of Sat, Chit and Anand (ever-existence, knowledge and bliss), with innate joy, limitless knowledge and limitless perception. Truly you are the illuminator of three worlds.

Only for my own welfare I beg forgiveness, you as witness. Let it ever be my yearning and desire that never for a moment I be put into a doubt about the Tattva told by you and day and night I remain on the path shown by your grace.

O, Omniscient God ! What more shall I say ? There is nothing unknown to you. Only by repentance I pray for forgiveness of Karma-generated sins.

Om Peace, Peace, Peace.

'Mokshamala' : Lesson No. 67 A Poem

INVALUABLE THOUGHT ON TATTVA

Though the human body has been acquired through a great accumulation of Punya (merits), still, alas ! there occurred no cessation from the cycle of births. (Now) pay at least some attention to the fact that striving for worldly

happiness results in destroying real happiness. Oh! why are you elated at every moment's terrible death in the form of external thought-activity? (not concerning self.)

Speak truly what has been gained with the expansion of wealth and authority? Or is it your criteria of satisfaction on the growth of family and generation? Verily indeed it is the cause of extending the worldly sojourn and wasting the human birth. But alas! you did not have a right thinking even for an instant.

Let you derive guileless happiness and spotless joy from any source so that the (indwelling) Divine All-powerful might get freedom from fetters. Only I am moved to pity and say, do not entangle Him in what is not His. To forsake it understand the proved principle that what is followed by unhappiness is not (real) happiness.

Who am I? Whence was I born? What is my real identity? By what association do I have fetters? Shall I keep it or abandon it? If these are thought over with discrimination and peacefulness of mind, all the (nine) Tattvas (principles) for the acquisition of self knowledge are as good as experienced.

To acquire the divine self whose words should be truly relied upon? Believe in the wise words of Purity-incarnate Person (who is credited with full experience of Divinity). Oh, uplift thy soul! Oh, uplift thy soul! know him soon. Keep a like attitude (of soulship) towards all living beings. Let these words be imprinted on your heart.

The Secret of the Devotion of the Enlightened Teacher

Oh God! the most compassionate and the lord of the meek! what may I say unto you! I am the receptacle of infinite faults. 1

O, the Most Pure! neither have I the purity of thought-activity nor have your full Pure Entity, nor have humbleness nor meekness! What can I tell? 2

I fixed not in my heart the (sacred) command of the supreme preceptor nor do I have the resolute faith or the highest reverence for you. 3

O God! There's no occasion for the company of enlightened personage nor is there the auspicious time of serving him. Again there's no complete surrendering nor is there a desire for having proper resort (shelter). 4

O Lord! No discrimination do I have as to what I the powerless can do, neither have I the patience for remaining under the protective shelter of your (holy) feet till the end of life. 5

O, The Most Glorious! I do not have the exaltation for your inconceivable Greatness (Glory) nor do I have the slightest degree of love. 6

I have no love for (your) perennial form, no feverish anxiety for (your) separation and no burning uneasiness for (hearing) the unobtainable story of your (divine) love (and benevolence). 7

Oh, there's no entering on the path of devotion nor a deep awareness of praising you nor an understanding of own (spiritual) duty. Truly I have no dwelling (refuge) in a beneficial place. 8

the assembled aspirants were extremely spell-bound by the highly inspiring influence of munishri Lalluji, (popularly known as Prabhushri) who was to them incarnalin of Devotion, detachment and mental equipoise..

At this auspicious occasion a magnificent thought entered the mind of many of them to erect some dwelling in the form of ashram, where the aspirants may get a chance of having invaluable Satsang of Prabhushri if he happens to stay there.

In pursuance of this benevolent thought, a collection of fund was started at Sandesar, which swelled up to Rs. 17000 in few hours. Immediately a land measuring fifteen vighas was purchased near the railway-station Agas on the Anand Cambay line in Gujarat. A Dharmashala containing about three rooms was first built and in course of time as convenience permitted it developed into a very big Ashram with several buildings, lines of rooms, a temple, a big Sat-sanga Hall, etc. named as Shrimad Rajchandra Ashram.

Over the wall of the imposing and impressive gate at the entrance is written the words, "Forbearance is a grand gate of Salvation." The entrance opens into a sufficiently large space facing the temples and the main hall on the right and a two-storeyed building on the left where Munishri Laghuraj Swami used to stay. Below the Sabha Mandap (Main Hall) and in the under-ground is situated the Guru-Mandir where the grand peace inspiring marble idol of Shrimad Rajchandra adorns the place. Ascending a few steps, and almost adjoining the main hall there is a Swetamber temple and again coming up a few more steps there appears a Digamber temple

both having the marble idols of Tirthankaras. The main hall contains big life-size portrait of Shrimad.

All kinds of facilities and conveniences such as for living, food, bedding, reading, worshipping, meditating etc. are given to all to their satisfaction. Somewhere around a hundred persons, both men and women, are staying there for years together and participate with whole heart and mind in the devotional activities of the Ashrama. There is a continuous programme from four in the morning to ten at night consisting of Bhakti, Sat-sanga, worship etc. Many a person daily visits the place for Darshana and on important occasions thousands of people throng the place for celebrating the eventful days. In short the auspiciously built Ashram, favoured by enlightened Prabhushri, hums with spiritual spirit and activity.

The Ashram is also credited for publishing a number of best religious books in Hindi and Gujarati languages. It has its own big library containing valuable books, concealed spiritual letters and literature.

Since Prabhushri stayed there for more than fourteen years and taught the spiritual lessons, the place has become a Tirtha-Kshetra.

Then followed the opening ceremonies of Subodha Pustakalya, Vaso in S. Y. 1987, Shrimad Rajchandra Mandir, Nar, near Agas same year 1987, Same-named at Ahore S. Y. 1993, Shrimad Rajchandra Ashram, Bhadran, S. Y. 1994, Shrimad Rajchandra Samadhi Mandir, Rajkot, S. Y. 1995, at Sadodara in S. Y. 1996, Shrimad Rajchandra Vihar Bhavan, Idar, S. Y. 1996,

Shrimad Rajchandra Mandir, Naroda, S. Y. 1998, at Indore, Dhaman and Wadhwan (Now Surendranagar) in same year 1998.

Shrimad Rajchandra Janma-Bhavan

Wavania, S. Y. 2000.

This is again an important institution. It came into existence by the sole help and efforts of late Shri Bhagwanlal Ranchhoddas Mody, the son-in-law of Shrimad Rajchandra, whose devotional inspiration was heightened by Shrimad's daughter Javalben who is still living. The building composed of temple, big Swadhyaya hall and many rooms is quite imposing and magnanimous. The importance lies in the fact that it is erected at the same place of the house where Shrimad was born and that was the reason why it was named as Janma Bhavan. The surrounding area had since then been purchased and a beautiful line of rooms with all facilities and the vast open ground on the sides was constructed for the convenience of the coming pilgrims. The institution is well-managed by the trustees. The people from the surrounding as well as distant areas visit the place in multitudes on important dates. There is also a daily regular programme of Bhakti, Sat-sanga etc. It is a very nice place indeed.

Shrimad Rajchandra Mandir

Kavitha. S. Y. 2004

It is a place, the soil of which was purified by the touch of the holy feet of Shrimad thrice in his life-time. In S. Y. 1985 the land was purchased for the purpose of erecting a temple, in 1993 the laying of stone ceremony

was performed by Shri Hiralal Zaveri, in 1998 the erection of the temple was completed at a cost of Rs. 51000/- and it was opened in S. Y. 2004. On the second floor the three idols of Shri Tirthankars were installed and the ground-floor is adorned with the idols of Shrimad and Prabhushri.

Then followed in S. Y. 2008 and 2012 the establishments of the institutions named Shrimad Rajchandra Gnan Prakashan Mandir, Vavana and Rajgraha Vana-Kshetra at Uttarsanda respectively. The former is a place where Shrimad had a superb super natural experience of Jati Smriti Gnan while the latter is a place where he had stayed for enjoying absolute repose and sweetest calmness of the supra-conscious.

Shrimad Rajchandra Swadhyaya Mandir
Deolali. S. Y. 2021.

The institution owes its existence to the patronage of Shri Jaysinhbhai Narayandas. The temple is constructed in the modern pattern of the present-day architecture. Under-ground mandir is installed with the marble idols of Shrimad and Prabhushri. Above it, a big portrait of Shrimad and a small painting of Prabhushri are attractively placed. The visiting persons find easy facilities for stay and food.

Besides these other institutions are established at places such as Khambat, Vataman, Simarda, Sunav, Kalol, Bangalore, Borsad, Hampi, Ghatkoper (Bombay), and Morvi.



CHAPTER 6

SHRIMAD'S SOME LETTERS AND POEMS

'Mokshamala' : Lesson No. 56

PRAYER FOR FORGIVENESS

O God ! I blundered a lot. I paid no heed to your invaluable words. I did not think over incomparable Tattva (Divine truth) as told by you. I did not respect the adorable best conduct as preached by you. I did not recognize the worth of mercy, peace, forgiveness and piousness advocated by you.

I blundered, wandered, roamed and have fallen into a ditch of miseries of this endless Samsar (cycle of births and deaths). I am sinful. I am puffed up with great pride and am impure, being wrapped in with particles of Karmas.

Oh Paramatma ! (The Great God) There is no deliverance for me without (worshipping) the Tattva shown by your good grace. I am constantly engrossed in the intricacies of the world. I have become blind with ignorance; I am bereft of discriminating power; and I am indiscriminate, supportless and helpless.

O, Attachment-free Paramatma ! Now I accept your shelter and the shelter of your Dharma and your Muni (Saint). It is my sincere wish that my guilts getting destroyed, I be free from all sins. I repent now for sins committed before. The more I move inside with deep subtle thinking, the more my identity is enlightened by the astonishing qualities of your Tattva.

O, God ! you are un-attached, un-emotional, the embodiment of Sat, Chit and Anand (ever-existence, knowledge and bliss), with innate joy, limitless knowledge and limitless perception. Truly you are the illuminator of three worlds.

Only for my own welfare I beg forgiveness, you as witness. Let it ever be my yearning and desire that never for a moment I be put into a doubt about the Tattva told by you and day and night I remain on the path shown by your grace.

O, Omniscient God ! What more shall I say ? There is nothing unknown to you. Only by repentance I pray for forgiveness of Karma-generated sins.

Om Peace, Peace, Peace.

'Mokshamala' : Lesson No. 67 A Poem

INVALUABLE THOUGHT ON TATTVA

Though the human body has been acquired through a great accumulation of Punya (merits), still, alas ! there occurred no cessation from the cycle of births. (Now) pay at least some attention to the fact that striving for worldly

happiness results in destroying real happiness. Oh! why are you elated at every moment's terrible death in the form of external thought-activity? (not concerning self.)

Speak truly what has been gained with the expansion of wealth and authority? Or is it your criteria of satisfaction on the growth of family and generation? Verily indeed it is the cause of extending the worldly sojourn and wasting the human birth. But alas! you did not have a right thinking even for an instant.

Let you derive guileless happiness and spotless joy from any source so that the (indwelling) Divine All-powerful might get freedom from fetters. Only I am moved to pity and say, do not entangle Him in what is not His. To forsake it understand the proved principle that what is followed by unhappiness is not (real) happiness.

Who am I? Whence was I born? What is my real identity? By what association do I have fetters? Shall I keep it or abandon it? If these are thought over with discrimination and peacefulness of mind, all the (nine) Tattvas (principles) for the acquisition of self knowledge are as good as experienced.

To acquire the divine self whose words should be truly relied upon? Believe in the wise words of Purity-incarnate Person (who is credited with full experience of Divinity). Oh, uplift thy soul! Oh, uplift thy soul! know him soon. Keep a like attitude (of soulship) towards all living beings. Let these words be imprinted on your heart.

The Secret of the Devotion of the Enlightened Teacher

Oh God! the most compassionate and the lord of the meek! what may I say unto you! I am the receptacle of infinite faults. 1

O, the Most Pure! neither have I the purity of thought-activity nor have your full Pure Entity, nor have humbleness nor meekness! What can I tell? 2
I fixed not in my heart the (sacred) command of the supreme preceptor nor do I have the resolute faith or the highest reverence for you. 3

O God! There's no occasion for the company of enlightened personage nor is there the auspicious time of serving him. Again there's no complete surrendering nor is there a desire for having proper resort (shelter). 4

O Lord! No discrimination do I have as to what I the powerless can do, neither have I the patience for remaining under the protective shelter of your (holy) feet till the end of life. 5

O, The Most Glorious! I do not have the exaltation for your inconceivable Greatness (Glory) nor do I have the slightest degree of love. 6

I have no love for (your) perennial form, no feverish anxiety for (your) separation and no burning uneasiness for (hearing) the unobtainable story of your (divine) love (and benevolence). 7

Oh, there's no entering on the path of devotion nor a deep awareness of praising you nor an understanding of own (spiritual) duty. Truly I have no dwelling (refuge) in a beneficial place. 8

The fault is let loose by the Time of spiritual decay and (due to this) there's no acceptance of dutiful control. Even then there is no anxious concern. Look, Oh God ! how queer are my deeds ! 9

(Oh, God ! I knew not) That which is contradictory to devotional service is a bondage and I have not renounced the bondages which are against devotional service. The physical senses are acting unrestrained and remain attached to external objects. 10

Since there is no awareness of your separation, my tongue and eyes have no restraint. I am not regretful for lack of devotion (or I am not indifferent to those who are void of your devotion) and also I am not indifferent to domestic and other activities. 11

I am not devoid of egoism (I-ism) and therefore have neither stored the inner virtues (which constitute self) nor have given up guilelessly other impurities (inimical to soul's growth). 12

Oh, God ! Thus in infinite ways I am without spiritual means and have not a single virtue (to my credit). How can I show my face to you ? 13

But O God ! you are Mercy-incarnate, you are the Brother of the poor in spirit and you are the Lord of the meek. (so I confess before you that) I am sinful and extremely helpless. Be pleased, therefore, to extend your gracious hand to me. 14

Oh, God ! I roamed (in this universe) from ceaseless time out of ignorance (without awareness of self); I did not forsake my pride and served not the saintly preceptor. 15

I practised many means but without resorting to the feet of the enlightened preceptor. And though I did not reach the end (of the cycle of births), no awakening of discrimination occurred in the slightest degree. 16

(On the contrary) All the means (I adopted myself) resulted only in bondage and now there remained no remedy. Oh, God! How can there be an extinction of bondage when I did not realize the right path? 17

If there was no intensive craving for God and only God and no laying myself at the feet of the spiritual Master and no visualising of own faults, how can there be any other means for swimming the ocean (of births)? 18

Without coming to a resolve that in the whole universe I am more lowly and fallen among the most damnables, all means are fruitless. 19

By repeatedly prostrating before your lotus-feet, I implore of you, again and again, only this, "Oh, Superior Saintly Master! grant me surely (by your boundless grace) the same divine form which you, the Holy Preceptor and the Truth-gainer (Sant) solely possess." 20

S. Y. 1947 Bhadra Sud 8.

Letter No. 493

Bombay, Fagan S. Y. 1950

Philosophy Of Six Spiritual Steps

Be obeisance with utmost devotion to the saintly spiritual Lord, the giver of unequalled spiritual shelter !

The enlightened divine personages who have attained pure self-state, have laid down the following six steps as the highest abodes of right belief (Samyak Darshana).

First Step : Soul is there :

Just as substances like pot, cloth etc. are there, so also soul is there. On account of having certain attributes as there is evidence for the existence of pot, cloth etc., proof is also there of the existence of soul in whom shines the evident quality of consciousness illuminating Self and Non-self.

Second Step : Soul is Eternal :

Substances such as pot, cloth etc. have their existence for a certain period of time; soul exists for all the three times. Pot, cloth etc. are substances because of combinations, soul is a substance by virtue of innate nature since for his origination no combinations are capable of being experienced as such. By any mode of combining the substances, the conscious entity is not likely to be produced, therefore, he is uncreated. Being uncombined, he is imperishable, because one whose origin is not caused by any combination whatsoever, cannot merge into anything else.

Third Step : Soul is Doer (of own actions) ;

All substances have a natural process of inner subtle changes. All the substances are seen as with some or the

other process of modification. Soul too is endowed with activity. Because he is active, he is the doer. This doership has been enunciated in three ways by Shri Jina (conqueror of senses, passions etc.). From the realistic point of view, on account of the chain of natural modes he is the doer of his own Pure Self (of his innate pure qualities). From unattributable practical point of view (which has connection with relationship, experienceable and specific) he is the doer of material Karmas. By attribution, he is the doer of house, town etc.

Fourth Step : Soul is ' Enjoyer (of own deeds) :

Whatsoever activity is there, it is all fruitful and not futile. Such is the manifest experience that the fruit of whatever is done, has to be enjoyed. Just as the fruit of poison on having taken poison, the fruit of sugar on having eaten sugar, the fruit of fire-touch on touching fire and the fruit of snow-touch on touching the snow cannot but be experienced, similarly the fruit of acting by the soul in whatsoever condition, emotions etc. or non-emotions etc. is also worthy to take place and it does take place. Soul, being the doer of that activity, is the enjoyer (of its fruits).

Fifth Step : There is Emancipation :

The doership of Karmas (actions) from the unattributable practical point of view, by a living being was described and due to the doership, the (inevitable) enjoyment by him of fruits thereof was also shown. Now there is the possibility of removal of those Karmas. Because there might be intensity of obvious passions etc. but by their non-practice, by their non-intimacy and by their

pacification their abatement is observed, they appear capable of being destroyed and they can be destroyed. The pure Self-nature free of this or that binding thought-activity which is liable to be exterminated, is itself a state of Liberation (Moksha Pada).

Sixth Step : There is Means of Liberation :

If perhaps it be like this that only the binding of Karmas is being continued, then their removal would not be possible at any time. But the (spiritual) implements such as Knowledge, Perception, Samadhi (inner peaceful state), Vairagya (non-attachment), Devotion etc. which have a nature opposite to the binding of Karmas are obviously there. By the force of these means, bondage of Karmas gets loosened, subsides and meets with destruction. Therefore these Knowledge, Perception, Samyama (self-control) etc. are the means for attaining Moksha Pada (Liberation Step).

These six spiritual steps as told by enlightened personages as a chief dwelling-place of Right Belief (Samyak Darshana) are shown here concisely. To an individual whose liberation is nearby, these are likely to be proved as valid on slight thinking, are likely to appear as supremely convincing and are likely, on account of their getting all-sided expansion, to awaken discrimination in his soul. These six steps are extremely without a tinge of doubt, this has been so proposed by Parama Purusha (the Great Personage).

The discrimination of these six steps is placed before the individual self for the purpose of understanding his real identity. The preaching of these six steps has been given by enlightened saints in order that the egotistic and

possessive spirit of a living being originated by beginning-less dream-state (of ignorance), might get removed. If the thought that his real identity is quite distinct from that dream-state (of ignorance) penetrates the innermost parts of the soul, then getting awakened only on slight effort, he would achieve Samyak Darshana (Right Belief). Having attained right belief, he would get liberation (Moksha) in the form of own pure innate nature.

In him there would not generate any touch of joy or grief in respect of any perishable, impure and foreign mode (Bhava). By that thinking it comes within his unceasing experience Purity, Perfectness, Imperishability and supreme joy in own self. There has arisen in him oneness with all outward modes only due to (long) erroneous indulgence (study) but he is absolutely separate from them, such becomes his experience, clear, manifest, extremely manifest and obvious. On realisation of his aim he becomes satisfied, having known and experienced his Own Self, a seat of perfect Greatness devoid of afflictions of birth, agedness, death, disease etc. All those persons who are convinced of these six steps on the authority of Supreme Being's word have attained Absolute Self, have become free of all associations of calamitous worries, physical ailments and mental anxieties and they become so and will become like that in future time.

Salutations with greatest devotion to those enlightened divine personages who preached the means for annihilating the cause of birth, agedness and death and for effortlessly obtaining the state of own Self-reality. Even in praising every day, unceasingly, their (involuntary).

causeless compassion, the self-nature becomes manifest. May the lotus-feet of all such divine persons be ever enthroned in heart !

On acceptance of whose words the self-nature as established beyond dispute by six steps gets without effort; (and) on unfoldment of self-nature the individual attaining perfect bliss becomes fearless for all times : to define the merit of such divine personage, the preacher of these words, is beyond power; because he bestowed such great soul-nature (Paramatmabhava) with gratitude not being capable of being requited. And he did this without any self-will and only with self-less compassion. Still, however, never did he consider with respect to other individual like "This is my pupil or my devotee and so he is mine." To such divine personage be obeisance again and again with utmost devotion.

The devotion of Satguru (saintly spiritual teacher) propounded by enlightened Divine Personages, has been shown only for the purpose of pupil's spiritual welfare. By achieving that devotion, attention (of the pupil) would be directed to the internal activity of spiritual teacher's soul; on visualizing unprecedented merit, self-opinionated will would subside and soul would get wisdom of his own accord. Knowing this the means in the form of devotion has been stated (by Divine Persons). Salutations again and again all three times to that Devotion and to those Divine Personages.

If perhaps in the present age there has not arisen the manifested unfoldment of Keval Gnana (perfect Knowledge) but on reflecting over the words of Divine Personage it is distinctly known that Perfect Knowledge

is there, looking from the view-point of innate supreme power. On the same strength of reflection, Keval Gnana is produced in faith-state, Keval Gnana is produced in thought-state, Keval Gnana is produced in desire-state and Keval Gnana exists from realistic point of view. By whose spiritual association the individual self became effortlessly eligible for attaining that Keval Gnana, illuminator of all unobstructed real happiness, to the benevolence of that Divine Personage, with greatest devotion let there be salutations ! let there be salutations !

Letter No. 37

Bombay, Asvin Vadi 2, 1944

Obeisance to Lord Parswanath

Dear Satyabhilashi Ujamshi,
Rajnagar,

Displaying own greatness to the world has been attempted infinite times, yet that did not result in any good. For, wandering (of the embodied soul) along with its root-causes is still visibly existent (even today). If one life-span be devoted for the welfare of soul, indeed that will make good the loss incurred in infinite past births. This is my humble understanding and my energy is directed to that end. In getting rid of this great bondage, if it be a strong belief to accept only those sadhanas (spiritual implements) that appear to be the best, what good is there in attending to the desirability or undesirability of the world ? It might speak whatsoever it chooses, but if soul gets freed or reaches to own peaceful state, that should be done. And then for all

time, the soul can remain free from the feeling of praise or censure.

At present whatever conceptions are prevailing in the minds of those persons and their associates, for me, are within my attentive memory; but it is beneficial to forget them. You, be bereft of anxiety; be composed on listening to whatever one speaks about me; be not moved to sorrow or pleasure with respect to those persons. Be ever remembering Paramatma Jin Great Yogindra Parswanath and others, God of the person for whom you have spiritual attachment, and becoming detached as far as possible, be desirous of the state of Freedom. Do not hold any thought on life or death.

To purify Upayoga (the resultant of consciousness or inclination arising from consciousness) forget all thoughts about the world, remember the state of Lords of Yogis like Parswanath and others and ever keep on that desire. That is my teaching to you again and again with blessings. This least-knowing soul, too, is an aspirant of that Pada (most exalted state) and an humble pupil devoted to the lotus-feet of that wise Personage and instructs you to engage in the devotion of similar faith.

Be not ever forgetful that all nature of Jiva and other five substances as taught by Mahavir Swami from points of Dravya, Kshetra, Kala and Bhava is actually so in reality. Be repentful for the slightest disrespect shown in any way to His Teachings. Considering this decaying age, complete conscientious-surrendering of mind, speech and body to Him is the path of Liberation. Keep out of memory the faith and opinion of all religions of the world; forget all thoughts about Jainism; only be attentive

by directing Upayoga to the wholly self-absorbed astonishing lives of those saintly personages.

Rejoice not, neither be mournful in any way for this "Revered" as esteemed by you. His only desire is to be free from thoughts and decisions. There is absolutely no concern or connection by way of taking or giving between him and this strange world. It being so, he desires not now to divert his mind to whatever thoughts entertained or spoken about him in this world. It is his ever conscientious, most dear, beneficial and craving aspiration to get freedom from debt by gradually repaying the particles of matter collected from this universe in past incarnations. Except this, nothing else he knows; nothing else he aspires. All his activity takes shape under the pressure of potential Karmas of foregoing births. Knowing this, be you greatly contented; keep this matter secret. It is not essential to show the world what we believe or how we behave. But it is incumbent upon us to ask the 'Soul' to abandon thought and decision, attachment and aversion if he craves for emancipation and ask him to state if there is any element of objection in so doing. Of his own accord he will come to right reasoning and belief and of his own accord he will leave them.

In whatever way and at any cost, to be entirely free from the emotions of attachment and repulsion is my Dharma (Religion); and at present, the same I preach to you. However, I shall be teaching you if possible some sadhana (practical method) for self-realisation when we shall meet in person. But truly indeed, Dharma is that as enunciated by me above and so direct

your faithful attention to it. Upayoga itself is Sadhana i. e. the effort of achieving attentiveness to the consciousness is itself truly a practical method for realising the soul. Better Sadhana is the devotion to the holy feet of the spiritual preceptor : this too I reveal to you (for your benefit).

Hold fast in your heart and mind all that is said and told; be attentive to Dharma; it is not befitting to get pleased or mournful for any substance of this world, relatives, family and friend. Desiring only the perfect tranquil state is our universally accepted Dharma and it shall be achieved by remaining constantly desirous of that desire : therefore be at peace and ease. Let this be remembered that I belong not to any sect of religion but to (eternal) self alone.

To whom physical body is only an instrument for practising Dharma and who hence tries for its preservation, that act of his, too, falls under Dharma.

Rajchandra

Letter No. 76

Bombay

Aswin Vadi 10, S. Y. 1945

Seek not anything else. Finding only a Sat-Purusha (Divine Personage) and surrendering all Bhavas (inner thinkings) before his lotus-like feet, go on obeying (his command). After doing this if you do not attain liberation, (come and) take it from me.

Sat-Purush is he who has pure conviction of soul (each moment of) night and day; whose utterance is

such as though not found in Scriptures and not heard of before, yet which can be experienced; and whose conduct with no inner desire is incomprehensible. The rest (about him) is beyond words for expression.

Without doing this, there is no escape for you (from bondage) at any time. Consider these words of experience as honest and upright.

If one span of human life is spent in pleasing a Sat-Purusha, in praising all his wishes and in believing them as all truth, you will positively be liberated within a maximum of fifteen rebirths.

Raichand's Pranama

Letter No. 128

Vavanaia

First Bhadra Sud 6, S. Y. 1946

Dharma-desiring brothers,

I implore forgiveness again and again if any disrespect is shown or any uneasiness or unpeacefulness is caused to you in any manner through any act of mind, speech or body during the period upto first Samvatsari and that day.

Remembering through transcendental cognition, there neither appears nor comes to memory any time when in that age and at that moment this individual self did not roam (in the cycle of rebirths), did not resort to thought-activity and thereby did not lose the Samadhi (Tranquillity). Constantly that comes to live remembrance and that produces great Vairagya (non-desire for the perishable).

Again it comes to mind that while wandering with self-advised will alone why did this Jiva (embodied self) not take recourse to Udaseenta (condition of even-mindedness)? Why did he not realise properly that it was indeed harmful in giving vent to feelings of indignation, pride, deceit and greed or doing anything else towards other Jivas. In other words, he should have known it, yet the fact that he ignored it, impels again the Vairagya (non-desire) for further roaming.

Also remembering that without whom — such persons as wife and others — I cannot live even for an instant they were given up infinite times and an immeasurable time has also elapsed in separation, yet in reality I could live without them and it is a matter of no small surprise. In other words, whenever there had been such (intense) attachment, at all such times it was a deceitful fancy. Why was I moved towards such a delusive affection? That generates again and again Vairagya.

Again whose face I would never see at any time and whom I would accept at no time, in his very house why was I born as a son, wife, servant, maid or an insignificant insect (in previous lives)? Or stating more clearly I was compelled to take such incarnations as a result of aversion (and repugnance) and truly speaking there never was a desire for being born as such! Behold, cannot such a remembrance create a sense of contempt for this miserable soul? Very truly, it does so.

What more to say? On remembering all wanderings in foregoing births due to delusion, how to live now has become a matter of grave thinking. The firm resolve of not to

take birth again and not to do the same again is illuminating in the soul. Yet some unavoidable helplessness is still there, what should be done then? To perfect the resolve and to bring it into sure fruition is the constant chanting (in heart) but what stands on the way as an obstacle needs to be placed aside or removed and in doing so time lapses. Life is fleeting; There is a firm belief that so long as the proper victory is not achieved it should not be allowed to fleet. How is it to be done?

Perhaps if we (are able to) do any such thing anyhow, where is the placid place where we might go any stay? Speaking in other terms, where are the saints at whose holy feet we might fall and stay and receive (spiritual) nourishment? What's to be done then?

"Be what may, suffer whatever number of miseries, endure whatever number of Parishaha (afflictions of cold, heat, thirst, hunger etc.), undergo whatever number of Upasarga (calamities caused through the agency of gods, human beings and beasts etc.), tolerate whatever number of physical ailments, be subjugated to whatever number of mental anxieties, be a prey to whatever number of calamitous occurrences, let the span of life be even for a moment and the end be by (unexpected) evil cause but that must be done. Till then, Oh Jiva! there is no (other) alternative."

Such is the soundless sound from within and it appears quite proper.

(I) do not desire the momentarily changing attitude of nature. For a certain period (I) long for nothing but void still mind; in absence whereof for a certain period

want nothing but (a shelter of) a saint, in its impossibility, for a certain period wish nothing but sat-sanga; that too if unfeasible, aspire not anything but righteous conduct; in its absence yearn not for anything but engagement in devotion to Jin (conqueror of senses) with great purity of heart and mind; and if not that, there is no wish for even asking.

Scriptures learnt without proper understanding produce harmful effects. Meditation without Sat-sanga amounts to only agitation of mind. There can be no achievement of perfection in the matter of Perfection without the (grace of) wise saint. To the Absolute Abode none can reach with world-inclined instinct. Without relinquishing the world, Vairagya in its true form is hard for attainment.

"Is it wrong in any way?" What?

Whatever roaming is done, has been done. Now what if we take a vow of stopping it? It can be taken. That too is astonishing.

Enough for the present. Shall meet if occasion permits.

Raichand.

Letter No. 135

Vavanaia,

Second Bhadra Sud 14, S. Y. 1946

Dharma-desiring brothers,

Your heart drenched by some points of Mumukshuta (aspiration for libration) gives great satisfaction (to me). The craving, "Let this roaming (of soul in this world)

from beginningless time come to an end now" is by itself beneficial. There will dawn an appropriate moment when there shall be an achievement of the desired thing.

Always continue informing (internal) feelings. Strive to invigorate the craving and bring to memory over and again the following religious matter although it might have been listened by you.

Shama : Pacification of passions

Samvega : Cravings for liberation

Nirveda : Dislike for roaming

Astha : Faith

Anukampa : Compassion

Pacification of passions like anger, pride etc., lessening of power of passions which have arisen for fruition, obtaining of that condition of self capable of averting the effects or suppression of impulses of immemorial time is "Shama".

No other desire or craving but that of attaining liberation is "Samvega".

From the moment it is understood that 'I roamed in this universe (Loka) out of delusion', then the thought "Now that was too much, Oh, Jiva! Stop therefore (this roaming)" is 'Nirveda'.

To remain deeply engrossed in the (wise) words of desireless Mahatmas whose greatness is immeasurable, is 'Sraddha-Astha' (faith).

By all these (four), the discriminating intelligence of looking at embodied self as self is 'Anukampa' (compassion).

These characteristics are surely worth to be contemplated, remembered, desired, (and) experienced. More on another occasion.

Raichand.

Letter No. 163

Oh God ! In this age of spiritual decay the people have become oblivious of a state of detachment in which it is hard to see the fleeting of even a moment without an unceasing love for you. By being engaged in constant activity, there has been an eclipse of knowledge of the state of detachment. All effort is being made for varied false happiness. The basic need for true happiness has been almost debased to the point of disappearance. There is no acceptable limit for oldage (or for the respect of the elders). There has been contemptuous hatred for limitations set by religion. What is the value of the company of Enlightened Personage (Sat-sang) ? and the recognition that it is the only dutiful act for doing has become quite remote. Even in the blissful occasion of Sat-sanga its cognizance by an individual has been most difficult.

The living beings resume doing over and again delusive activities. On hearing your words only once the individual might achieve freedom from bondage and reach your Absolute Purity of Self, such words told many a time bear no fruit. Such has arisen the state of unfitness among individuals. Non-deceit has descended

to a perishable stage. Creation of doubt in Shastras is considered as only knowledge, by a person. The act of deceiving even your devotee for getting worldly possessions does not seem sinful in his eye. The kind of affection shown for family-member and relatives who are but earning earthly things, if bestowed by him on you or your devotees, can fructify in attaining oneness with you. The greatest duty of showing tenderness to all living beings and a feeling of servitude towards all since you exist in all, are placed on the sidetrack. The inner knowledge of Great Persons that in all your Pure Soul is the same and so it is worthy of dispelling the feeling of distinction, is not visible anywhere. Even to us who desire only your unceasing servitude with unequalled love, you give the contact of persons of corrupt Age.

Now, Oh God ! This is hard to see and hard to hear. It is proper if we are not forced to do it. Yet if that be your will for us, impel us so and we shall accept it as only happiness. The persons coming in contact with us should not be perturbed in any way and should not entertain malicious feeling for us (by our cause) - with such a cherishing I, who have come to you for shelter, be obliged with a favour if you deem it proper. My greatest misery is only our contact with the individuals who act with such attitudes as would lead them away from you and our utmost unhappiness lies in their non-acceptance for certain reasons of our teaching to them for their conversion to you. And if that be proper, only you Oh, God ! are powerful, are capable of changing their attitude. Oh, God ! Appease me, do, appease me, again and again.

Letter No. 172

Bombay,

Kartika.Sud 14, S. Y. 1947

Truth-aspiring-path-inclined intellect, Khambhat.

Received yesterday your letter denoting divine devotion. The degree of joy was raised to higher level.

From time infinity there has persisted a delusion of self to self. This is an unutterable astonishing point for thinking. There where mind fails to reach, how is it possible for words to teach?

Constantly practise the course-study of evenness of mind (Udaseenta).

(Constantly) remain absorbed in devotion of God-man, the wise realised self.

(Constantly) Be ever remembering the (divine) lives of spiritually great souls.

(Constantly) Ponder over the supernatural characteristic qualities of high spiritual souls.

(Constantly) Observe with love of heart the (peaceful and serene) profiles of the seers of self.

(Constantly) Meditate ever and again on amazing secrets (as revealed) in each action of their mind, speech and body.

(Constantly) Accept without reserve all as accepted by them.

This is, indeed, the absolute secret lying hidden in the heart of hearts of fully realised souls, worthy to be accepted, believed, pondered over, and absorbed in, every moment and each instant for obtaining liberation.

And verily, this is the sacred great path for realizing the secret of all scriptures, understanding the heart of all saints and for reaching to the supreme abode of the absolute. And the essential root-cause for that all is the blessed association with any living God-man, wise personage and an unflinching faith thereof. What more to write?

(For attaining emancipation from bondage) that alone has to be comprehended and that alone has to be achieved. There is no escape therefrom. So do it either to-day or to-morrow, after a hundred thousand years if you so choose or even later or earlier than that, in case you are so inclined.

In each invisible minutest part of Divine consciousness, that (Path) alone is acceptable to me.

I shall be mindful for writing you as occasion arises. Continue studying words of wisdom in company of your (religious-minded) associates and keep on meeting them so that they be benefitted as a result thereof.

(The profound meaning of) this letter will be better understood by Ambalal. You try to understand this letter in his presence and allow him, Tribhovan and others to take out copies for their benefit, if they so desire.

Willing to be alive to preach the very same at all times.

Raichand's respects.

Letter No. 200

Bombay,
Maha Suda, S. Y. 1947

VACHANAVALI

1. The embodied soul has been oblivious of his own self and so he is bereft of his own real bliss. This is told as per common precept of all religions.
2. Believe without a tinge of doubt that by the gain of true knowledge, ignorance, the prime cause of self-forgetfulness is annihilated.
3. The gain of knowledge can be had only through self-realised wise person. Naturally this is understood as such and yet the Jiva (embodied soul) severs not his association with ignorant preceptor due to fear of losing his worldly reputation and such other causes. Verily this is the root of Anantanubandhi Kashaya.
(Kashaya means emotion or passion. That kind of passionate attitude, which leads to a binding of Karma capable of potentially keeping the soul roaming in this world for an infinite period, is called: Anantanubandhi Kashaya)
4. One, who aspires for self-knowledge, should surrender himself to and act upto the wishes of self-experienced spiritual preceptor. Such is the basic teaching of Jain scriptures and all other Shashtras. By acting on self-opinionated will, he wandered for an infinite period.
5. Disappearance of ignorance is impossible so long as the aspirant cares not to behave according to the

will and guidance of the living wise Guru (Gnani Guru or God-man)

5. Only that person can devotedly obey to the will of a wise Gnani Guru, who abandons all attachment to body, mind and wealth and leans to the devotion of Guru with whole mind and heart.
7. Though Gnani desires not devotion of the pupil, yet without doing so, to an aspirant of liberation, the teaching neither bears fruit nor becomes the cause of contemplation and meditation. It is for this reason that the truly wise personages advocated a primary principle that an aspirant of Moksha should surely dedicate himself to the devotion of a Gnani.
8. Everything told here has the sanction of all Shashtras.
9. (Tirthankar) Rishabhadevji had taught the same to (his) ninety-eight sons for attaining Moksha with a great speed.
10. Shukdevji has also preached the same to King Parikshita.
11. Acting on self-opinionated will, a Jiva might put in efforts for time infinity, even then he by his own initiative can never gain self-knowledge, but a devout disciple obeying the will of a Gnani Guru can achieve absolute perfect Knowledge even within a period shorter than an hour.
12. The commandments found narrated in Shastras are external or outwardly and have been prescribed for raising a Jiva to a deserving state. For the purpose of attaining Moksha (Liberation), the commands of

a present Holy Preceptor need to be obeyed faithfully and heartily.

13. Here are revealed the spiritual steps of the path of Knowledge, without which there is no other way to liberation.
14. One who propitiously meditates on that secret Tattva meets the true nectar (Salvation) and becomes fearless (devoid of fear of births and deaths).

Letter No. 254

Bombay

Asad Sud 8, S.Y. 1947

From Doubtlessness arises Fearlessness;
and Fearlessness leads to Oneness of Self.

Owing to a large expanse of their nature, the Karmas of a living being operate in infinite ways of strangeness and hence the faults too appear infinite. But the greatest fault is that which does not allow the unfoldment either of "Tivra Mumukshuta" (extreme strong craving for liberation) or "Mumukshuta" (aspiration for emancipation).

Mostly a person has a belief in one or the other religious sects and so he thinks, he behaves in consonance with that religious belief but it is not called 'Mumukshuta'.

The name 'Mumukshuta' is given to that condition of mind wherein a person bewildered by all kinds of delusive attachment strives for attaining liberation (Moksha) and 'Tivra Mumukshuta' represents that state of mental attitude which impels the person forcefully to tread only

the path of Moksha, each and every moment of time with utmost love (and devotion).

Here, however, is not the occasion for discussing the subject of Tivra Mumukshuta but only of Mumukshuta. The chief characteristic for its unfoldment is an unbiased attitude of mind in searching for own faults. And by so doing, the self-opinionated will meets with disappearance.

Where self-will is suppressed either more or less, there to that extent emerges a state of fitness for "Bodha beeja" (Sowing the seed of Self-knowledge). Where it is almost subdued, then there are three chief causes that act as deterrent to reaching the path of realisation; thus we knew.

These three are the presence of a slight desire for worldly happiness, lack of perfect meekness and indecisiveness of Self.

The basic remedy for destroying all these will be revealed hereafter. Before doing so we describe the causes in detail.

Deterrent Cause No. 1

The existence of even a slight desire for earthly happiness is generally discernible before the state of 'Tivra Mumukshuta' is reached. The reasons for its presence are, either there is no conviction of belief that doubtlessly 'That is the Truth' or there is an absence of decision that surely 'It is the Absolute Bliss' or because of the experience of some sort of happiness even in "Mumukshuta", the outward agents of external happiness too sometimes appear to be pleasing (!). And hence the slight desire for worldly happiness persists on and the.

eligibility of an individual self (for realisation) is affected adversely thereby.

Deterrent Cause No. 2

To the belief of Godhood in Sat-Purusha (Divine personage) is given by enlightened wise persons, a name Parama (great) Dharma; and such an intellect suggests the presence of great humility; by such a thinking a person considers himself an humble servant of all living beings and hence he attains the height of worthiness. So long as the sense of great humility remains clouded, the eligibility of a living being stays obstructed.

Deterrent Cause No. 3

In case the victory over above two is won, yet if on account of indecisiveness of True Self as a result of less fitness for gaining wisdom (self-knowledge) the mind remains (inwardly) perplexed and experiences false and deceitful mental composure, for it relishes in a belief of Truth in an imaginary substance. In consequence where of the utmost love for absolute eternal self does not arise even after a lapse of long time and that is the damage to the cause of full worthiness.

We have marked the presence of all three causes in many of the aspirants who came in contact with us. Only the lessened degree of second cause was observed in case of a certain few persons and we know, they would be fit if an attempt was made by them for destroying the lack of meekness. Out of the three the state of great humility constitutes a powerful tool (for realisation); and the root for removal of all three causes

lies in absolute devotional surrender to the holy feet of a Mahatma.

What more is there to say? That is the true path for eternal time.

For removing the first and third causes, destroy the presence of a second one. Try to be acquainted with his divine spiritual state when in company with a Mahatma. Ever be extremely anxious to recognise him truly; that would result in cognition. (For) the (anxious) eyes of Mumukshu (aspirant) recognise the Mahatma (easily).

In whom shines the resolute recognition of a Mahatma, from him is cast out illusive attachment; removal of delusion brings about decisiveness of self; decision of Self leads to the pacification of inner anxiety, from which springs up the quality of doubtlessness. With an unfolding of an attribute of doubtlessness, an individual becomes fearless of all kinds of miseries. And from fearlessness alone arises oneness of Self (extreme external unattachment). Truly, proper is this order.

Only concisely this is written for (the benefit of) you all, the aspirants; elaborate the points and understand them by discussing mutually. This is our advice to you.

We have revealed herein a profound secret meaning of the Scriptures. Contemplate over it over and again. If occasion occurs, at the time of our meeting we shall expand the idea of this discourse. At present there appears no such possibility but perhaps it might take place if we so desire in the second half of (month) Shravana.

But at what place? That has not been thought over uptil now.

The present is an age of spiritual decay. So it is an advice of the Wise not to remain without contemplation of "Self" even for an instant.

Accept my proper wishes for you all.

Letter No. 417

Aswin S. Y. 1948

Oh, the most Merciful Lord!

The basic real path shown by Veetaraga Purusha (Paramatma) for the entire extermination of all miseries of birth, agedness, death etc. has been through infinite grace given me by you. I am fully incapable of requiting my indebtedness to you and at the same time you are ever desireless in accepting anything. For that reason I bow before your lotus-like feet with oneness of mind, speech and body.

Let my deep devotion of you and the propitiation of the basic Dharma of veetaraga Parmatma remain unre-mittantly aroused in my heart throughout whole life. O, Lord, only this I ask, let it be fulfilled (by your grace).

Peace, Peace, Peace.

Letter No. 609

Bombay,

Jetha S. Y. 1951

1. To return to the state of natural self by an embodied soul is called 'Moksha' (Liberation) by Shri Veetaraga Paramatma.

2. The individual is not devoid of his natural self but only he is not conscious of the innate nature, to be so is by itself the state of perfect consciousness.
3. The living being has been oblivious of his natural self due to the cause of association (delusory attachment of external objects). The detachment thereof creates manifested awareness of natural own self.
4. For that reason alone, all Tirthankarars, etc. enlightened personages and others, have prescribed A-Sangata (complete detachment) as paramount among the best. And for acquiring that alone there exist all spiritual means.
5. The teachings in all Jain Scriptures converge upon only one point, A-Sangata; for, all the precepts have been given for achieving that same end. The narration of all processes from the indivisible particle of matter to the extent of fourteen Raja-Loka and from the steadiness of a twinkling of an eye to that of an unshakable sovereign of mountains, has been made for the purpose of teaching the significance of that A-Sangata.
6. To become fully detached from all psychic impulses is the most difficult task among all tasks and to succeed in it without aid or shelter is highly improbable. Thinking thus, Shri Tirthankara considered Sat-sanga as of great aid and support, by the help of which the natural soul-state with full detachment be achieved by the individual.
7. It is told by Shri Vectaraga that despite having such Sat-sanga by an individual many a time (in this and previous lives) it has not born fruits, because

he did not estimate its true value and he did not recognise it as most beneficial; did not propitiate it with great love but he has dissipated it, though acquired, with an intellectual instinct only fit to result in non-fruit. So said he. In consequence of thinking over the same matter (of Sat-sanga) as told above by us, in our soul unfolded the inner virtues extending to a state of effortless Samadhi (Neutrality of mind). I bow with great, great devotion to such Sat-sanga.

8. Surely an individual, considering all other means as of secondary importance, should first propitiate Sat-sanga, with complete self-surrender, indeed a primary cause for (achieving) Nirvana (Liberation); for by it, all other means become easily accessible (for fructification). Such is our manifest self-experience.
9. Even after having such Sat-sanga, if the spiritual welfare is not attained by an individual, it is undoubtedly his own fault, because even in the event of his having obtained the unprecedented, inaccessible and rarely obtainable Sat-sanga, he did not get himself rid of adverse causes capable of obstructing the fruits thereof (of that Sat-sanga).
10. Sat-sanga does not bear fruit only if an individual refused to suppress (the causes of obstruction like) delusive stubbornness, self-opinionated nature, pramada, and (affection for) sensory objects or if Sat-sanga is not propitiated with whole-heartedness and unprecedented devotion. If Sat-sanga is adored with such par excellence devotion, then within a short time

delusive stubbornness etc. would perish and an individual would get free from all faults in logical order.

11. For an individual to become aware of the true worth of Sat-sanga is very hard. That individual, in whom has awakened the self-assurance that this is truly a Sat-sanga, a Sat-purusha, as a result of his acquaintance and determined resolve which he could do only through the maturity of some great Punya (past righteous deeds), should by all means mitigate his outward activities. He should discover with sharp conscious attentiveness his faults at each moment, in each action and at each occasion. After knowing them he should strive for greatly diminishing their potentiality. And even if there might arise a (testing) occasion of forsaking the body while adhering to the precepts of that Sat-sanga, he should willingly embrace it but it is un-befitting to allow the flow of affectionate attachment for any external substance. Moreover, he should think that due to the presence of faults like Pramada (Idleness in spiritual discipline) and sense of interest and greatness (in other objects), the duty towards self remains subdued and Sat-sanga, though acquired, turns futile. Thinking thus, he should not keep in abeyance his potential power.
12. Even there be right awareness of (the value of) Sat-sanga i. e. Sat-purusha, but if his association does not remain for all time, then it is advisable to reflect and meditate on the acquired teachings from him in Sat-sanga, taking them as equivalent to Sat-Purusha (as if) in person. By so doing, the individual gets enlightenment, never experienced before at any time.

13. Chief amongst the chiefs and sure among the surest – an individual should have such a resolve, “What I am to do, is to be done only for the welfare of my soul.” And for that purpose if the activities of body, speech and mind arise owing to the action of matured Karmas, let them prevail (for some time). But in the end for the sake of attaining a state bereft of these threefold activities, a remedy for the gradual diminution and subsequent extermination of such activity, is surely to be resorted to. That remedy principally consists in the abandonment of delusive stubbornness of self-opinionated nature, of *pramada* and of sensory objects. The process of abandoning them should be continued in the existence of *Sat-sanga* and in the event of its absence, it should be more and more resorted to. Because in the existence of *Sat-sanga* whatever defect of an individual might be, *Sat-sanga* is there as the means for its removal, but in its absence, the only tool is one’s own potential ability. If this self-potentiality does not follow the wise precept gained from *Sat-sanga*, does not act accordingly and does not forsake *pramada* (idleness) in acting, at no time can an individual attain welfare of the soul.

These concisely written sentences teaching the secret of the path of *Gnanis* (enlightened Personages) are for ever worth to be inscribed by the true aspirant in the most interior part of his soul. These have been written by us in the form of words for the purpose of more deep thinking over one’s own soul-attributes.

Letter No. 780

Bombay

Jetha Sud 8, S. Y. 1953:

Repeated obeisance to the Mahatma in whom there is no residue of attachment or aversion.

Most obliging, self-aspiring and virtuous (candid etc.) Shri Sobhag.

Received today a letter written by Bhai Trambak. A treatise relating the concise meaning of the book "Atma-Siddhi" and some available letters of precept have been sent by post today. Both have many points for thinking by aspirants.

In a body which even Parama Yogi like Rishabhadeo. (First Tirthankara) and others could not keep up, there is some worthiness and that is, so long as it remains in contact, the embodied self should cultivate a sense of non-attachment and non-infatuation, know his own entity as ceaselessly experiencing and try to be free from all other external thoughts so that there might not arise again any occasion for birth and death. The extent as to how much the state of un-attachment (to subtle psychic impulses), disillusion (for external things) and real equipoise (in suffering) is maintained at the time of leaving that body, is exactly a measure of nearness to Moksha. This is the decisive opinion of great enlightened sages.

With this body the right thing to be achieved is only one; not to have a liking or the slightest disliking for any one but to keep up evenness everywhere. And that denotes the main resolve for internal welfare.

Salutation of Shri Raichand.

Letter No. 832

Vavāna, Jetha S. Y. 1954

Oh, this soul, distinct from the body, illuminator of self and non-self and gloriously glowing! Be engrossed in such a soul, Oh Aryans! Directing the thought-impulse inwardly and maintaining steadiness if you remain in the interior, you will experience endless and eternal joy.

All the living beings of this universe desire acquisition of happiness by obtaining something or the other. The great Emperor Chakravarti (The Lord of six continents), that too, is engaged in the thought of increasing property and Parigraha (earthly objects) and believes happiness on getting them. But Oh! the enlightend personages resolved quite contrarily the way to happiness that taking even the smallest thing too is by itself the annihilation of happiness.

To those whose senses are pining for carnal pleasures, how can there be the right belief in the cool self-happiness, in the divine Truth?

Rahu (Dragon's head) in the form of Parigraha (personal possessions) eclipsing the moon of supreme religion; so now I wish to desist therefrom.

What have we to do with Parigraha?

There's no objective.

There where exists Supreme Purity, dwells Supreme Realisation (Siddhi).

O, Aryans! May you experience psychically the spirit of those mighty words.

Letter No. 875

Bombay,

Jetha S. Y. 1955

Most devotional and reverential salutations before the lotus-feet of the most merciful Great Sage.

Oh! The nectar-like words of Divine Personage, his peaceful countenance and his blessed association, The awakener of the slumbering soul, the supporter to the descending instinct, the generator only by sight (Darshana of faith in own Self, which leads to faultless Self-nature inexperienced before, the creator of control over the subtlest psychic impulse (A-Pramatta Samyama) and of perfect Veetaraga Nirvikalpa Soul-nature (full control of psychic impulses) and in the end, a cause of unfolding A-Yogi Swabhav (i. e. a state of the absence of the minutest modifications of mind, speech and body) and then putting fixedly into a unique state of endless and unobstructed own Self.

May these reign victorious for all three times.

Om. Peace, Peace, Peace.

Letter No. 194

Bombay, Posha S. Y. 1947.

What's the reason for not finding the path to liberation by an individual?

After reflecting on this several times, when needed, read the letter attached herewith.

For the present our soul-state is such that we can neither write nor inform. Yet only to prevent your heart from some affliction, what appeared appropriate for the

occasion has been written. We feel, the path is straight but the cause for its acquisition is hard to obtain.

Salutations to the True Form (Divinity) with inseparateness of spirit and unparrallel devotion.

Without arising unshakable love and without true convincing faith towards the lotus-feet of an enlightened superior, who is constantly moving with an unbinding (unattached) inner spirit, no achieving of own true self-form can be had; and on getting these the aspirant assuredly attains the state of one whose lotus-feet he had adored. All realised souls treaded with respect this path, tread it now and will tread the same in future. Realisation of self had dawned on us by following that path; in the present it is achieved by same path and for the future the path for realisation remains unchanged. Giving a scrutinizing look into the aim of precepts of Shastras, the path appears the same.

And whosoever desires deliverance, should serve this order with unbroken intent. From ageless time roamed an individual by not revering this path. So long as blindness in the form of self-will exists in an individual, the glimpse of the path remains obscured to him. For the removal of blindness he should think of the path, should resolutely wish for emancipation and should not remain inadvertant in that reflection. Doing thus, blindness gets removed and the path is reached. Believe this without doubt. Since eons of time an individual has treaded a wrong path. And though infinite times he has practised chanting, penance, study of scriptures etc., yet surely what was proper for him to do, he has not done. This has been shown by us in the very beginning.

In Sutrakritanga Sutra (a Jain Scripture) where Lord Rishabhdevji has preached ninety-eight sons and brought them on to the path of liberation, there the same teaching is given.

Oh, Long lived Ones ! This individual has practised all but this. If asked what that is, then we say certainly that either he has not heard the wise words and teaching of Sat-Purusha or has not held them appreciably. And the holding of the same we call the attainment of Soul-nature.

Sudharma Swami while instructing his disciple Jambuswami, says : he who has truly perceived the nature of the whole universe, such Lord Mahavir has told us thus : infinite persons remaining in obedience to Guru got liberated on getting on the path.

Not only at this place but at all places and in all scriptures the aim is to tell the same fact.

Devotional obedience is religion,

Devotional obedience is austerity.

At all places that is the directed point of wise persons. An individual has not understood it. Amongst other reasons for this the chiefest is the self-willed nature. And for one who has weakened the self-will—you think out from this the best remedy for getting rid of bondage in the form of worldly substances, kindred and family, vain belief of body as self and thoughts and impulses. And after reflecting over it you ask us whatever you think fit. If you cultivate worthiness for that pathway, you will achieve pacification of emotions from anywhere.

Be in search of a person through whom a state of pacification can be gained and whose command be obeyed with reverence.

The rest all means are worthy to be employed afterwards. On reflection no other path of liberation but this will be visible. Yet if you feel it in any imaginary way, tell us so that we can inform you what is true.

Letter No. 209

S. Y. 1947

The Mahatmas have extolled only Reality (Sat) in any name and in any way; it itself is worth to be understood and believed; it itself is experienceable and deserves to be worshipped with great love.

Of that great Reality alone we wish unceasing devotion with unequalled love.

Call that Great Truth, supreme knowledge, supreme love or Sat-chit-Anand (Existence, Knowledge, Bliss) or if you like, call it Soul or whole Soul. Again if you so choose, term it as One or Many, of one form or all forms but the real truth is but Reality and that alone is proper to be told all ways, and is mentioned similarly. All is that alone and none other.

Such great reality is proclaimed in infinite names as Purushottama, Hari, Siddha, Ishwar, Niranjana, Alakha, Para-Brahma, Paramatma, Parmeshwar, Bhagvat etc.

While wishing to express this Great Truth if we say in any words, it is the very same and none other.

Letter No. 211

Bombay

Maha, Amas, S. Y. 1947

Divinity is not far off but appears distant and that is the infatuation of an individual.

What divine truth is, it is divinity. It is simple, easily reachable and can be had everywhere. But in whom the darkness of delusion exists, how can he achieve it? Divide darkness into as many possible shades but none is comparable to light. So also all imaginings of one blinded by a veil of darkness, no imagination seems to be a part of divinity nor close to divinity. That which is divinity is not delusion. It is quite apart of delusion. It is not imagination. Therefore he who is determined to get freedom, should first think with an unmoving decision that nothing he knows. Then for acquiring the divine truth, he should take refuge of a realised person; and the acquisition of path assuredly follows.

To all desirous of freedom these words written by us are as a great brother or a great protector and capable of leading to the Highest State, if pondered rightly. Therein is briefly told the gist of the whole twelve Angas of Nirgrantha Pravachana, the greatest and best principle of Six Systems of religion and the seed (essence) of the teachings of realized personages.

So repeatedly remember them, think on them, understand them, attempt to follow them, be indifferent to all other ways which are harmful to them and absorb the interest unto them. This is our Mantra to tell secretly to you and any other aspirant. In it only truth is revealed. Spend much time for comprehending it.

Letter No. 438

Bombay,

Chaitra Sud 1, S. Y. 1949.

‘ Invariableness, Elegance, Forefrontedness (in knowing), Knowledgeability, Blissfulness, Experienceability and Illuminating consciousness—all these are the attributes of embodied self.’

Shri Tirthankara so says that in this world let this substance called Jiva (embodied self) be described in any form and may it be in that state of existence, we are unmindful of it. In what extremely faultless way we have known the substance named Jiva, we have told it distinctly in that manner. We have made it known by the characteristics, free of all objectionable causes. That soul we have known so, perceived so, clearly experienced so and manifestedly we are the same soul.

That soul possesses a characteristic known as Samata. i. e. invariableness, changelessness. At the present moment what condition of Consciousness having innumerable pradeshas is of soul, the very same had been before one, two, three, four, ten, numerable, innumerable, infinite moments of time; that condition is in the present and about future the same is the state in the same manner. At any time all its intrinsic self-nature of possessing innumerable pradeshas, illuminatorship, formlessness etc. is not likely to be separated. In whom a quality of such changelessness exists, is the soul.

What elegance (charm) is visible in physical bodies of beasts, birds, men, trees etc. or by which all of them appear distinctly of impelling power (liveliness) or seem to have manifest beauty, it is a sign of elegance, charm.

In whom this is seen is a substance called Jiva, without the existence of which the whole world would appear as void.

It cannot happen that first without his own existence any knower can ever know any object. First of all there ought to be a state of his being; and he himself is a cause in knowledge of either acceptance or rejection or unmindfulness, of any object. The cognition, howsoever meagre, of receiving another object, can be had only if primordial is there. Such a substance standing always in the forefront of all is Jiva. Keeping it in back-ground i. e. without its presence if anyone wishes to know anything, it cannot be done. Only if that fundamental is there, the rest becomes possible to be comprehended. The substance in which such an obvious quality of primordality, fore-frontedness exists, is termed Jiva by Shri Tirthankara.

The essential characteristic that separates the visible animate and inanimate substances, is an attribute of Soul known as knowledgeability, Knowing Power. At no moment can one experience this Jiva as void of knowledge power and in none other object but Jiva the power of cognition can possibly exist. The substance wherein the attribute of knowing, the cause of extreme experiencing rests, is named Jiva by Shri Tirthankara.

Analysing in different aspects the possible happiness issuing from the enjoyment of objects of five senses like hearing etc. or from Samadhi (Deep Contemplation), the ultimate cause for happiness in all these would seem to be only one—the Jiva itself. This Characteristic known as

blissfulness is therefore attributed to Jiva by Shri Tirthankara; and practically the argument becomes clear by the illustration of sleep. In sleep, where obtains the absence of all other things, even there the awareness that I am happy, is that of the Jiva, left alone (in the process of analysis). None else is present there; yet the feeling of happiness is most manifest. This quality by which happiness is experienced is not found anywhere but in the substance called Jiva.

This is tasteless, this is sweet, this is sour, this is saltish, I am in this state, I am filled with cold, heat is pouring, I am unhappy, I experience misery — such spotless knowledge, feeling-knowledge, experiential knowledge, experiencing, if that can be in anything, is in Jiva or the substance in which this quality resides, is Jiva. Very same indeed is the experience of Shri Tirthankara and others.

Without whose illumination the brightness of light of infinite burning lamps, of jewels, of moon, of sun etc. is not likely to be manifested, speaking in other way all those are neither able to make themselves known to themselves or know others. Through the illuminating quality dwelling in a self-luminous substance, those objects are known, get brilliantly revealed and appear clear: what that substance is, is Jiva. That attribute, obviously most distinct, shining, changeless and unimpeded consciousness capable of itself being revealed and seen, of Jiva, becomes tersely visible by directing the attentiveness towards Jiva.

Meditating on these expressed characteristics, the is known unobjectionably. These attributes by the wledge of which Jiva has been known, have been ounded thus by Shri Tirthankara and others.

ter No. 751

Vavana,

Fagan Vad 11, S. Y. 1953

ॐ Obeisance to the Omniscient.

Received a letter showing your earnest desire for wing further about the types of Samkit (self-awareness) old in Atma-Siddhi Shastra (Science of Self-attainment).

In Atma-Siddhi Shastra is preached three kinds Samkit.

Conviction in the words of self-attained Person, extraordinary heartfelt desire for obeying the law and devotion of such Person with eradication of self-will constitute first kind of Samkit

Inner convincing faith due to short but distinct experience of the presence of soul falls in the second kind of Samkit.

Spiritual experience exclusive of every other thought signifies the third kind of Samkit.

The first is the cause of the second, the second is cause of the third. All the three have been sanctioned Shri Veetaraga (One with absolute detachment). All hem are worth adoring, respecting and praising with otional mind.

Till the last infinitesimal moment of time of unfolding Absolute Knowledge, dependence on the word of spiritually Enlightened Person is propounded by Shri Veetaraga. To be more clear, successively purifying the experience of soul through Sruta Gnana till the end of twelfth stage of spiritual development (12th Gunasthana) named Kshina Moha i. e. entire destruction of attachment, when purity attains its Fulness, Absolute Knowledge emerges. Till the first moment of its emergence the way shown by Sat-Purusha is dependable. Thus is said and it is true without doubt.

Letter No. 771

Vavana,

Chaitra Sud 5, S. Y. 1953

Out of these three types of Samkit (Spiritual light) an individual getting anyone attains liberation in maximum fifteen births; least, he can be emancipated even in the same incarnation. If he vomits out (loses) Samkit, then after wandering in Samsara for a maximum period of a half cycle of Pudgala Paravartana i. e. accepting and leaving all the material finest atoms existing in this universe. After achieving Samkit the roaming in the world is limited to a period of half Pudgala Cycle (as against infinite time).

The event of losing Samkit by an individual can occur only if it be of the type of Kshayopasama or Upasama (partial destruction and partial suppression of delusion or total suppression of delusion); but if it be Kshayika (total destruction of delusion), it is never lost.

A person having Kshayik Samkit attains Moksha in the same birth or can have maximum three births only and rarely in respect of a particular Jiva, four births can take place. Four births are possible if an individual attains Kshayika Samkit after the future life as Twins (here the male and female twins marry when they grow up as a rule) has been fixed for him. Mostly this happens in case of a certain Jiva only.

It is not an underlying opinion of Siddhanta that because Lord Tirthankar's Nirgrantha male and female sages and shravakas and shravikas had all of them deep discriminating knowledge of animate and inanimate substances and therefore it is told that they had Samkit. But some of them had realisation that Tirthankara is an Upright Person, He is the true preceptor of the real path to liberation, road is indeed the same as He says; by such conviction of belief, by heartfelt willingness, by his refuge and by resolution for obedience, it is said that they had Samkit. Such faith, such inner desire, such shelter and such resolve to obey the law is in a way an awareness of self and non-self. The Person is extremely honest; the conviction of belief has arisen rightly that that truly is the way of emancipation as this most compassionate Lord says and that should be so; even the characteristics etc. of this Person prove his absolute detachment; only that Person who is beyond attachment can be a true preacher; and by putting faith in that very Person pathway to Eternal Life and Bliss is proper to be accepted—such right thinking itself is in a way knowledge of sentient and non-sentient beings, though in a lesser degree.

By having that convincing faith, that interestedness and that resort, there then follows in an ascending degree the clear detailed knowledge of substances conscious and non-conscious. By adoring the command of Perfect Man, the pairs of likes and dislikes getting destroyed, comes the state of perfect non-attachment. Without the occasion of personal contact with a divine person it is hard to have this Samkit. However possibly it can shine in a person in consequence of studying the words—which are as good as scriptures—of such Person, provided he be a devoted person in his previous life. Or on the basis of his words, some one living Acharya becomes instrumental in obtaining of Samkit by a certain individual.

Letter No. 779

Bombay,
Jetha Sud. S. Y. 1953

ॐ The Omniscient.

He is 'liberated' who ever has an absolute experience that Soul is free of other thoughts. He is 'liberated' who always feels complete non-attachment of other substances, of space, of time and of thought-activity.

Since the moment of realising ever experiencing soul as distinctly separate from other substances, the state of liberation commences. Such a man becomes quiet, he becomes free of bondage, he becomes non-attached, he becomes devoid of thoughts and he becomes liberated.

Obeisance to those god-like Sat-Purushas who created

such a state of detachment that never had been there any relationship of his with body etc. in all three times.

Pure Natural Self-form.

Letter No. 780

Bombay,
Jetha Sud 8. S. Y. 1953

Salutation again and again to a Mahatma who has become bereft of attachment or aversion for any one.

There is an uncommon usefulness in a physical body which even Paramount Yogi like Rishabhadev and others could not keep alive. It is this that so long as it remains in association, an individual, unfolding a state of total interior separateness or condition of disillusion and truly recognizing own inner self which is an unimpeded experienceable form, should get free from all other thought-processes. So that, then there might not occur a round of births and deaths.

At the time of leaving that body, in as much measure the condition of interior separateness or of non-infatuation or of equilibrium is maintained, to the same measure the approach to liberation is close by. This is the resolved decision of Great Enlightened Being.

I beg forgiveness with all respect and humbleness for faults committed, knowingly or unknowingly, by the acts of mind, speech and body.

While in body, the only thing worth doing is this, not to keep attachment for anyone nor to keep slightest aversion towards any other but only to observe a state of

evenness everywhere. This constitutes a chief resolve for spiritual welfare.

Shri Raichand's Salutation

Letter No. 783

Bombay,

Ashad Sud 4, S. Y. 1953

Salutation to Shri Sobhag.

The aspiring state of Shri Sobhag and his wonderful determination for (following) the path of Gnanis come to memory again and again.

All beings desire happiness, yet some rare persons know the true form of happiness. From beginningless time the remedy for extermination of infinite miseries like birth, death etc. is not known to an individual. On springing up true desire to know and to follow the means, if he gets a benefit of the company of an enlightened person, he can know the remedy and serving it, becomes free from all miseries.

Mostly even such true desire arises out of the contact with holy Person. Such association, recognition of it, faith in the path revealed and an effort to follow it are very hard for obtainment by an individual.

To acquire human body, to get a hearing of the wise words of realised person, to have conviction thereof and to attempt to tread the pathway as directed are most difficult to have. So preached Shri Vardhaman Swami in the third study of Uttaradhyayana (So named Scripture).

To the true aspirants, moving in the company of and taking refuge under the feet of a Great Soul, all

instruments for attaining liberation become fruitful mostly with slight effort and in a short time. Yet the acquisition of such association is rarely easy. The mind of real aspirant ever remains fixed on having such association.

To gain contact of the Enlightened One by an individual is most hard in all three times and in such present time of spiritual degeneration it is seldom found. Very, very few Enlightened Persons move on and adorn the earth. Knowing that the benefit of meeting him is unparalleled, it is proper for a person to exercise convincing faith in the pathway leading to the abode of Bliss and to propitiate it unceasingly.

When there is no occasion of meeting him, taking off the interest from worldly possessions the study of spiritual scriptures should mostly be made. Even if the worldly activities appear to be forced upon, a person who wills to lessen the interest, can do so and then can have sufficient time for studying scriptures.

The meeting with Great Soul and hearing of holy scriptures become highly beneficent to those whose inner interest in such activities and such possessions has become sick, that is, knowing them of no value they have turned their faces. Penetration of the meaning of the words of Great Soul or Shastras unto the inmost recesses of heart is difficult in case of a person with more inclination for activity and extraneous objects.

In an initial stage it appears a severe task to decrease the degree of attachment for these and to create a will for the study of scriptures, because his ageless nature is quite distinct from it. Yet he who has determined to do

so, has succeeded. So summoning great enthusiasm such effort should be made.

A determined resolve and daily regular discipline in this matter is worth doing by all real aspirants; negligence and irregularity need be eradicated.

Letter No. 808

Bombay,

Aso Sud 8, S. Y. 1953

Salutations to fathomless and profound self-control of God-like persons.

Obeisance to most Pure Persons like Shri Rishabhadev and others who drank most venomous poison with perfect evenness of mind.

Bowing be to Shri Samyama (Self-control) which is nothing but ambrosia in ultimate end but which in its primary stage bewilders one as venomous poison.

Repeated obeisance to that spiritual knowledge, that spiritual perception and that spiritual conduct.

Letter No. 833

Vavania, ..

Jetha Sud 1, S. Y. 1954

Obeisance to those Great Souls who attaining a stage entirely unbinding to self from the cause of all substances, space, time and thought, evolved out and stayed in own self-form.

The tremendously exalted valour of those to whom nothing is pleasing or displeasing, none is a foe or friend

and who becoming placed beyond the opposite pairs of honour and dishonour, gain and loss, joy and sorrow, birth and death etc., consequently attained, attain and will attain the highest state of Self-illumination, -that valour generates order combined with joyfulness.

To those who have rightly seen the relationship of body with soul as of vesture with body, who have truly observed the same relation between body and soul as between sheath and sword and who have experienced free-of-bond and distinctly clear Soul - to such great persons life and death are both equal.

Pure knowing-brightness of an unthinkable substance getting perfectly revealed, acts beyond comprehension. That unthinkable Substance is but intrinsic natural own self-form; such is a great limitless gratitude of the most merciful god-like Person who inspired such resolve.

Moon illuminates the earth and due to magnificent power of her bright rays the whole earth turns white; but as moon at no time takes the form of the earth, so, too, this soul the illuminator of whole universe never becomes one with universe but always remains an illuminating consciousness. The belief of oneness with the universe is illusion of an individual.

Just as in etherial space is no entering of universe and the space is ever beyond the penetrating influence of all modifications, so also, men with perfect right understanding have distinctly visualized Soul as quite apart of all other substances and all other manifestations.

How can there ever be destruction of Soul who is created by any other substance?

Fear of death is only illusion of soul out of ignorance and negligence towards own real self. Removing that error and getting greatly awakened in the awareness of own experience-proved self-identity, the enlightened ones are fearless at all times. By directing attention to that self-form the sense of equality toward all beings is produced; and throwing aside the interest in all external things the soul achieves untroubled peacefulness (Samadhi).

Obeisance to the Divine God who attained for all time samadhi, absolutely blissful, most exaltedly peaceful and purely illuminating; salutations to those Sat-purushas who have an unceasing inner flow to the goal of achievement.

I am distinct from all in all respects. I am only most pure consciousness, most elevated and inconceivable Joy-incarnate and an unadulterated spotless Experience-self. Then why distraction? why any thought-activity? why fear? why grief? why any other state?

I am only without subtle impulse and pure, pure, most pure, most peaceful consciousness. I am surely without any psychic impulse. I direct my resultant of consciousness to my Soul-entity. I absorb myself deeply therein.

Peace : Peace : Peace

APPENDIX

Meanings of Gujarati Words

AGAMA : Scripture.

AGHATI KARMA : Karma that is not capable of obstructing or preventing the intrinsic quality of pure Soul.

A-GNANI : Ignorant. Unenlightened.

AHIMSA : Non-injury (to from one-sensed to five-sensed living beings through thought, word and deed).

ANTARAI KARMA : A Karma that acts as impediment (or interference) to the exposition of Soul's intrinsic quality of power and energy.

A-PARIGRAHA : Voluntary poverty. Opposite of parigraha
See Parigraha.

APOORVA : Inexperienced before, Unprecedented.

A-PRAMADA : Unslowness. Opposite of Pramada.

A-SANGATA : Full Unattachment to external substances.

A-SATSANGA : Association with persons of worldly desires and carnal happiness.

A-SATYA : Falsehood. Untruth.

A-SHUBHA : Evil. Not beneficial.

ATMA : Pure Soul.

ATMA-SIDDHI : Realization of pure Soul.

AVASARA : Occasion

AYUSHYA : Life's duration.

HAHA : Thought, Psychic impulse, Feeling.

HAVANA : Idea kept at the focus of thought. Meditation.

These are twelve in number. (1) Anitya=impermanent, (2) Asharana=without refuge or protection (3) Samsara=Round of existences, Cycle of births and deaths, (4) Ekatva=aloneness, all oneness, (5) Anyatva=distinct from all else (6) Ashuchi=Impurity, (7) Asrava=Inflowing of Karmas, (8) Samvara=Blocking

of the inflowing of karmas, (9) Nirjara=Shedding the old Karmas, (10) Loka=the universe, (11) Bodhi Durlabha=rare acquisition of wisdom (Self-realization), (12) Dharma Durlabha=Rare obtainment of true Dharma and true preceptor.

BODHA : Teaching. Precept.

BRAHMACHARYA : Celibacy. Chastity. Remaining in the sweet blissfulness of Soul.

CHARITRA : Conduct. Character. From real point of view it means, absorption of self in self.

CHARITRA MOHA : The infatuation vitiating the right conduct (of remaining in Self).

DHYANA : Meditation. Thinking. It is of four kinds,

(1) Arta (2) Raudra (3) Dharma (4) Shukla.

(1) Thoughts concerning worldly matters such as body, family, money, fame, power etc. constitute Arta Dhyana.

(2) Thinking of same kind of worldly concerns with severity and involving injury or harm or destruction of other living entities in any manner is Raudra Dhyana.

(3) Thoughts pertaining and referring to love and devotion of Supreme Being, Preceptor and scriptures, Self spiritual welfare, hearing or studying shastras etc. depict Dharma Dhyana.

(4) Shukla Dhyana, being a very subtle and deep psychic force, is very difficult to be described accurately and fully in words. Shukla means white and bright, pure and clear. Shukla Dhyana therefore means the condition of mind engrossed and absorbed in enjoying the nectar of the Soul, who

is bright and white, most pure and clear. Here the activity of mind stops and the all powerful Soul enjoys own Bliss.

DWESHA : Aversion, Dislike.

GATI : State of mundane existence. Form of embodied existence.

GHATI KARMA : From the practical point of view it means a Karma that is capable of annihilating the qualities of Soul; from the real point of view it denotes the power of karma as obstructing or preventing the unfoldment of Soul's attributes. The intrinsic qualities and nature of soul can never be absolutely destroyed. These Karmas are four, preventing Absolute Knowledge, Absolute Perception, Absolute Bliss and Absolute Power.

GNANI : One who is self-realized and knows the secrets of the path to liberation.

GUNASTHANA : Stages of spiritual development. Spiritual progress of the self or Atma.

GURU : Religious Enlightened holy preceptor.

JATI SMARANA GNANA : Knowledge of an event or events of foregone birth or births, obtained through exceptional memory. It falls into the sub-division of Mati Gnana intellectual knowledge.

JIVA : Sentient living being. Embodied self.

KARMA : No English equivalent. Literally it means action but quite inadequate. The doctrine that gives us explanation as to how certain characteristics or factors of our present personality have been produced as the result of forces generated in the past, is the doctrine of Karma. Bhava Karma is the thought

-activity, thought-process of an embodied self. By the impelling force of this activity is attracted finest particles of matter towards the soul of a living being. These minutest particles of matter attached to the Soul are Dravya Karmas. These are mainly of eight kinds obscuring, obstructing and preventing the natural and other attributes of Soul. The living beings are under the influence of these Karmas and receive the fruits thereof on their ripening. Law of Karma operates unceasingly. It has its rules and by-rules.

KASHAYA : Passion. That which helps sojourning in the world is Kashaya. Emotional feelings of anger, pride, deceitfulness, greed etc.

KSHAPAK SHRENI : The ladder of annihilation of Ghati Karmas and greatly weakening of A-ghati Karmas, leading to Absolute Perfection is this shreni. It begins with the eighth stage of spiritual development and ends at twelfth. The termination at twelfth and entering thirteenth stage gives the status of Complete Veetara (Total and complete detachment) or Arhat. This is accomplished through the most powerful, subtle spiritual weapon of Shukla Dhyana.

KSHAYAKA SAMKIT : Samkit means right faith in the nature of substances, animate and inanimate and conviction accompanied with self realization of soul as distinct from body and allied objects. Such a faith remaining alive in an embodied soul night and day and each moment of time is Kshayaka Samkit. On attainment of this sort of faith an individual can be liberated from the bondage to body and Karmas in

the same birth or in maximum within three ensuing births. This state is obtained by the total annihilation of Darshana Moha (infatuation arising out of illusion and ignorance of self) and Anantanubandhi Kashaya i. e. due to clinging to erroneous belief of body as soul and not heeding the words of the wise, a queer type of passion is generated forcing an individual to act in a manner that causes him to wander in this universe infinitely. This kind of Samkit can be achieved in the present age of spiritual decay and corruption.

MANTRA : Incantation. Magical formula of a word or words powerful to produce the effect.

MOHA : Delusion.

MOHANIYA KARMA : That type of Karma, the operation of which produces ignorance and illusion of self's own nature and causes the individual to act in a way harmful and detrimental to own well-being. It is divided into Darshana Moha and Charitra Moha explained elsewhere. Charitra Moha impels indulgence in feelings of liking and disliking, from severest to minutest form, by the individual.

NIKACHIT KARMA : It is that type of Karma which rests only after giving its fruit. The enjoyment, good or bad, pleasing or unpleasing, of the fruit of Karma is unavoidable. It cannot be burnt by any other means as love, devotion, study, meditation etc.

PARAMA : Great, Supreme, Highest.

PARAMATMA : Great soul, Supreme Being. The word can be and is used in the case of one who has advanced far in the seventh stage of spiritual development

(7th Gunasthana) though he might have one birth more for getting liberation.

PARAMA PURUSHA : Highest Man. Great Soul.

PARICRAHA : Will to have worldly possessions and glory. Attachment for external things, as wealth, property, servants, ornaments, clothes etc.

PRAMADA : Laziness or slothfulness in conquering the objects of senses and passions. It also means negligence. Negligences are five (1) pride, (2) sense-pleasures, (3) passions, (4) sleep and (5) useless talk or gossip.

PRAVACHANA : Scripture. Doctrine.

RAGA : Attachment. Liking.

SADGURU : Spiritual preceptor. One who is far advanced in the sixth stage of spiritual development (Sixth Gunasthana) and knows the secrets of the path to liberation by experience is truly a Sadguru, as opposed to A-Sadguru who is spiritually blind and unenlightened.

SAMAGAMA : Association. Contact.

SAMKIT : Right faith or belief. Faith in soul as separate from body, also faith in Supreme Being Thirthankar-Holy preceptor and Scriptures. It also means Self-awareness, Self-illumination, Self-realisation as the case may be.

SAMSARA : Cycle of births and deaths. Round of births. In this samsara, there are four forms or states of embodied existence, human, sub-human, (this includes one sense to four sense living beings and five-sensed animals, beasts and birds), heavenly and hellish. The essence of Samsara is birth, growth, suffering and death.

SAMYAK DARSHANA : Samyak means right or true and Darshana here means faith as well as experience of that which is trusted. In the initial stage aspiring individual puts his faith in Scriptures, Sadguru and his teachings. Such a faith is called samyak Darshana from a practical point of view since he believes through teachings the existence of soul and his qualities as in contradiction to matter and its qualities. In the next stage he is inspired and impelled to experience the Soul and when he succeeds in his effort, it is Samyak Darshana from the real point of view. This is true fourth stage of spiritual evolution (fourth Gunasthana).

SAMYAK GNANA : Right knowledge. Knowledge is knowledge always. In spiritual language so long as Knowledge is concerned with and knows all kinds of external things except spiritual, is termed ignorance. When it begins to learn about soul and its nature through any means scriptures, preceptor's teachings or preachings etc. and also about the nature and qualities of matter, the mysteries of the universe etc. it turns into right knowledge. Samyak Darshana and Samyak Gnana always go together and are inseparable when reaching the fourth stage of evolution. Because what an individual knows, he believes and what he believes, he experiences. This is a supernatural superb experience, sweet, tranquil and peaceful, never experienced before.

SAMYAK CHARITRA : Right conduct. From the practical point of view, the observance of five great vows of abstinences, (1) refraining from injury to living beings, (2) refraining from untruth, (3) refraining from

stealing, (4) refraining from unchastity and (5) renouncing all worldly possessions for the purification of the Soul, is Samyak Charitra. However, from the real point of view, the observance of such strictly right conduct with the chief aim directed towards attaining Soul, leads to Shukla Dhyana, where un-adulterated experience of most pure and peaceful soul occurs; and is called Real Samyak Charitra. Here is the unity of Samyak Darshana, Gnana and Charitra and it leads to total liberation.

SAMYAMA : Self-control. Spiritual discipline.

SAT-PURUSHA : Very holy and enlightened person. This is a higher and pure stage of enlightened soul.

SATSANGA : Association with Sat-purusha, Sadguru or real aspirants.

SIDDHA : Liberated soul. Most pure and most stainless soul with not a particle of matter in touch with it. Ever enjoying full Bliss. No birth again any time.

SIDDHA LOKA : Abode where Liberated Souls reside. It is at the utmost peak of this universe (Loka) hanging in the etherial space.

SIDDHI : Attainment. Accomplishment.

SHUBHA : Good. Beneficial. opp. A-Shubha.

TATTVA : Doctrine. Principle. Reality.

TIRTHANKARA : The Omniscient, Omnipotent Teacher.

Tirthankar is a most exalted spiritual pada (title) conferred upon him by that type of previously bound Karma when it ripened for fruition. He has totally overcome entire feelings of anger, pride, deceitfulness and greed etc. He never goes into a state of sleep. In every half Kala Chakra (Cycle of time) 24 Tirthankaras take birth. In the present half-Cycle of time, The first Tirthankara was Rishabha Deva, a prehistoric character and the last was Lord Mahavira.

UPASHAMA : Pacification.

UPASHAMA SHRENI : The ladder of pacifying Ghati Karmas and weakening of A-Ghati Karmas, leading to relative perfection, is this shreni. It also has its beginning like Kshapak Shreni with the eighth stage of spiritual growth. The ascending of the ladder inevitably terminates on the eleventh step (11th Gunasthana) and the Soul, exhausted in the effort returns back downwards. This queer stage occurs owing to the rising of Charitra Moha and soul's submission to it. Be it noted that previous to ascending the ladder, the soul did not succeed in completely destroying Darshana Moha and Anantanubandhi Charitra Moha and so they remained in abeyance. The person fallen from this step takes minimum three and maximum fifteen births before being liberated, provided he does not fall down much and vomits out right faith and goes to the bottom, that is first Gunasthana. Even if he becomes ignorant again, he has no infinite roaming but gets liberation within half Pudgala Paravarta (This is though a long long time yet very short when compared with infinite time).

The ascending of this ladder of relative perfection happens, too, with the help of Shukla Dhyana, which is not very deep and capable of destroying the Ghati Karmas.

The Chief Causes for fall and descending the spiritual ladder are subtle and secretly in-dwelling sentiment and affection for body, miraculous powers, pride of knowledge, pramada etc.

VAIRAGYA : Non-desire for worldly pleasures and happiness.

VAIRAGYA BHAVA : Existence of Vairagya.

VRATTA or **VRITTA** : Vow of abstinence.



શ્રેયસ પ્રચારક સભાનાં આધ્યાત્મિક પ્રકાશનો

૧	આત્માસિદ્ધિશાસ્ત્ર - વિવેચન	વિ. ભોગીલાલ ગિ. શેઠ
૨	નિર્વાણ માર્ગનું રહસ્ય	ભોગીલાલ ગિ. શેઠ
૩	શ્રીમદ રાજયન્ત્ર અધ્યાત્મ જ્ઞાનકોષ	સં. ભોગીલાલ ગિ. શેઠ
૪	સમાધિમરણ	લેબક અને સં. ભોગીલાલ ગિ. શેઠ
૫	શ્રીમદ રાજયન્ત્ર અધ્યાત્મ જીવનગાથા	ટિપ્પણીદ્રર ભોગીલાલ ગિ. શેઠ
૬	આધ્યાત્મિક નિબંધો	લે. ભોગીલાલ ગિ. શેઠ
૭	જ્ઞાનાનુબંધ	લે. ભોગીલાલ ગિ. શેઠ
૮	છેલ્લી ઘડીના અવસરે	લે. ભોગીલાલ ગિ. શેઠ
૯	ભક્તિમાર્ગનું રહસ્ય	લે. ભોગીલાલ ગિ. શેઠ
૧૦	૩૩ મનુષ્યોના અંતિમ ઉદ્દગારો	લે. ભોગીલાલ ગિ. શેઠ
૧૧	જાતિ સ્મૃતિજ્ઞાન	લે. ભોગીલાલ ગિ. શેઠ
૧૨	પ્રેમ અને પૂર્ણતા	લે. ભોગીલાલ ગિ. શેઠ
૧૩	શ્રીમદની જીવનસિદ્ધિ	લે. સરયુ ર. મહેતા
૧૪	ભક્તામર સ્તોત્ર - વિવેચન	લે. સરયુ ર. મહેતા
૧૫	કલ્યાણમંદિર સ્તોત્ર - વિવેચન	લે. સરયુ ર. મહેતા
૧૬	સિદ્ધપદભાવના	લે. સરયુ ર. મહેતા
૧૭	અપૂર્વ આચરણ	લે. સરયુ ર. મહેતા
૧૮	A Great Secret	

અન્ય પ્રકાશનો

નિત્ય નિયમ

આલોચના

જ્ઞાનાંજન,