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परमात्मने नमः

Originally Written by

Kavivar Pandit Daulatramji

Chha Dhaalaa

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Publisher :

Publisher's note

We have great pleasure in presenting this new edition of '*Chha-Dhaalaa*' written by the great Jain Poet Pandit Daulatramji to those of you wishing to learn of the true path to liberation.

The whole Jain community is widely familiar with '*Chha-Dhaalaa*'. Both young and old feel themselves proud whilst reciting this book by heart. Due to its importance and popularity, it is included as part of the syllabus in all the examinations conducted by the Jain community, which is the direct evidence of its immense popularity.

This book was a favourite of Pujya Gurdevshree Kanji Swami, a well known Jain Saint (Scholar) of this present era. Through his discourses full of nectar, he has familiarized us with the true essence of this book. My father, Pandit Kailash Chandraji Jain, who himself has benefited immensely from Pujya Gurudevshree Kanji Swami's evocative lectures and has spread this scripture nationwide as part of his curriculum in his classes, repeatedly says '*...for one who wants to achieve true spiritual happiness, this 'Chha-Dhaalaa' is more than enough.'*

It is due to these very reasons that my long cherished desire to make available '*Chha-Dhaalaa*' in English an easy to understand scripture on Jainism for the younger generation, has come into fruition. Although this scripture has been published in hundreds of thousands by various learned scholars through various institutions, small variations can be seen in the actual prose of all the editions. To keep authenticity of the actual prose, this special edition has been made mainly with the help of a 118 year old hand-written manuscript written in Vikram Samvat 1944, which is available in Bhagwan Parsvanath Digamber Jain Panchayati Temple of Aligarh, and with the help of various other versions that were available to us.

Our intention was to reproduce this sacred scripture as close as possible to the original language used by Pandit Daulatramji. This version will inevitably have some differences compared to those prose widely used today, and as such, may be questioned by some. For this reason, we have reproduced a scanned version of the hand-written manuscript at the end of the book.

We have also used interesting coloured pictures to illustrate the main themes of each stanza, making this an impressive edition attracting all the young and old alike.

With the inspiration taken from the English translation of the scripture by Shri S. L. Jain, Bhopal and with the full co-operation of Dr. Kirit P. Gosalia, Phoenix (U.S.A.), the Executive President of Teerthdham Mangalayatan, this present sublime piece introducing the basic principles of Jainism could be produced to those who are not familiar with the Hindi language, especially to our children living abroad.

At my humble request, Dr Kirit P. Gosalia took on the difficult responsibility of translating '*Chha-Dhaalaa*' into English. During the first edition publication, he has worked selflessly day and night to produce this edition in a mere three months. It is important to mention here also that Dr. Kirit P. Gosalia has previously taken pains in translating '*Jain Sidhdhant Praveshika'* as *'Premier of Jain Principles'*, originally written by Pandit Shri Gopaldasji Baraiya. My heartfelt thanks go to him for this tremendous work and hope that he will continue to give his services to our sacred literature.

My heartfelt thanks extend also to my dear daughter, Sheetal V. Shah, London in helping Dr. Kirit P. Gosalia to finalise this work.

Resident Scholar at Teerthdham Mangalayatan, Pandit Devendra Kumar Jain, has taken great efforts as Editor of this authentic version. Credit goes to him also for the preface highlighting the authors life history and works. He has had full support from resident Scholar of Teerthdham Mangalayatan, Pandit Rakesh Jain Shastri - Jain Darshanacharya. My gratitude extends to both of our Scholars.

The picture illustrations have been produced by Shri Narayan Sharma. Suggestions from Pandit Ashok Luhariya and Pandit Sanjay Jain Shastri have been most helpful in this area. Also my special thanks to Vivek Kumar Pal for his hard work in computer type setting.

On this occasion, while bowing humbly to the Omniscient Lords, the Jain Ascetics, the sacred Jain Literature, Pandit Shri Daulatramji, Pujya Gurudevshree Kanji Swami, I am also indebted to my father and all those who have given their support in the publication of this English edition of '*Chha-Dhaalaa*'.

In Pujya Gurudevshree Kanjiswami's words, '*Chha-Dhaalaa is a mini Samaysaar*'. Although we have taken great care to avoid any mistakes, I sincerely regret any that have been made due to my lack of knowledge or

carelessness. I request learned readers to bring to our attention any mistakes that come to your knowledge so that we may correct them in future editions.

For releasing this second edition of 'Chha Dhaalaa' in English, total financial assistance has been extended by Dr. Kirit and Mrs. Vibhuti Gosalia in memory of their parents, Shri Prabhudas Gosalia, Mrs. Shantaben Gosalia, Shri Takakshibhai Shah and Mrs. Kantaben Shah.

The financial co-operation from all those who have made this pious book to be sold at a minimum price, is also worthy to be mentioned here.

Wishing that through studying this scripture, all the human beings would be able to discover the truth and achieve eternal bliss.

Pawan Jain
Special Secretary
Shri Adinath-kundkund-kahan
Digamber Jain Trust

Saturday, March 31, 2007
Aligarh - 202001 (U.P.)

TEERTHDHAM MANGALAYATAN :

A Brief Introduction

Teerthdham Mangalayatan is a land of adoration of Pujya Gurudev Shri Kanjiswami, the Scholars. The Jain people from all over the world and the devotee of truth.

This Teerthdham Mangalayatan has been founded by Shri Aadinath-Kundkund-Kahan Digamber Jain Trust, Aligarh on Monday, July 17, 2000.

The Foundation of four of the Jain temples of Teerthdham Mangalayatan was kept on Wednesday, December, 27, 2000 and the installation process took place on Feb. 6, 2003 through a ceremony named of Panch Kalyanak Pratishtha Samaroha.

Today, Teerthdham Mangalayatan has become a world renowned place of pilgrimage Lord Aadinath Swami Jinalaya, Lord Aadinath Maanstambh, Lord Mahavir Swami Jinalaya and Lord Bahubali Swami Jinalaya have been founded on an artificial Kailash Mountain covering a huge area of 7500 sq. meter in Teerthdham Mangalayatan and Pandit Daulatram Jinvaani Mandir, Aacharya Samantbhadra Aatmachintan Kendra, Lord Aadinath Vidyaniketan, Dhanya Munidasha (Munivan), Satsaahitya Vikraya Kendra, Lord Mahavir Swami Dharmartha Aushadhalaya (New building), Vijaylakshmi Bhojanalaya, Chaitanya Basera and a guest house named Mangal Basadi have also been constructed. The proposed constructions for the coming session are Aacharya KundaKunda Shodhasansthan Mangal Aashrya, Kahan Nagar, Aacharya KundaKunda Jeevangatha Mandir etc.

On the left hand side of the main entrance of Teerthdham Mangalayatan, you feel yourself grateful by the pious visit of world's unique Creation i.e. Dhanya Munidasha Prakalpa. In this you get the sense of

naked Digamber Jain Sadhu as the living hermits. In this Munivan the life history of Munis has been clearly shown through human size statues.

The history of every sight has also been told through the medium of light & sound. This construction process of lively temples is also going on through Lord Aadinath Vidyaniketan along with rocked Jinayatans in this Teerthdham. Lord Aadinath Vidyaniketan consists of three Nilayas named as Samyagarshan, Samyaggyan and Samyagcharitra where the students from Mangalayatan are getting higher education along with religious education.

Our motto is to produce healthy self-dependent, good Charactered and well-mannered young men who can spread Veetraga religion by their selfless spirit for his own welfare as well as for others. At present 86 Students are studying here and some students are studying in Solapur and Mumbai for the preparation of higher engineering, C.A. and I.A.S.

Teerthdham Mangalayatan has been publishing a monthly magazine named Mangalayatan since September 2001. Besides the good preaching of Gurudev Shri Kaanjiswami and the fundamental principles of Jainism, many other interesting and educative items are also published in this magazine presently by starting the series of special editions, it has been made indispensible to collect every copy of this magazine for all the Jin-followers. In addition to it a tri-monthly newspaper named Mangalayatan Times has also been started to publish.

A huge Manuscript conservation center has been established with Aacharya Samantbhadra Aatmchintan Kendra of Teerthdham Mangalayatan where thousands of years old hand written Jain Scriptures on papers and palm-leaves are collected and conserved safely under this procedure. These original hand-written manuscripts are brightened and cleaned by the latest modern methods these manuscripts are conserved by various chemicals and the listing and copying of these manuscripts are also in the process. This conservation center is functioning under the joint association of Teerthdham Mangalayatan and shri Satshrut Prabhavna Trust, Bhavnagar. This center has been recognized by the National Manuscripts Mission of Indian Government and Aarcaaise. We have successfully conserved Six lac pages of more than 3200 manuscripts Unavailable but published and unpublished epics are going to the published in this center. Around 1500 rare pictures have been conserved successfully with a healthy motto of keeping this ancient art safe for future.

These paintings have been shown on special occasions as Panch Kalyanaks through exhibitions.

Kavivar Pandit Daulatram Jinvaani Mandir has been constructed with an entire aim of estallishing Jainism written on palm-leaves, Published-unpublished in the form of four queries composed by the teachers and scholars in the Teerthdham Mangalayatan.

Teerthdham Mangalayatan has produced CD, Mp3, Vcd, Audio Cassettes, the very first time the nice stories based on morality Devbhakti-Gurubhakti-Jinvaanibhakti, the behajans of ancient poet and the musical presentation of hindi translation of Samayasar, Pravachansaar, Niyamsaar and Aatmsiddhi.

Teerthdham Mangalayatan got privileged to establish the world's first Digamber Jain University. It is a matter to be proud for all of us that it has been named as Mangalayatan University. Uttar Pradesh government has given the acceptance for this University by passing 'Mangalayatan University act : 2006.

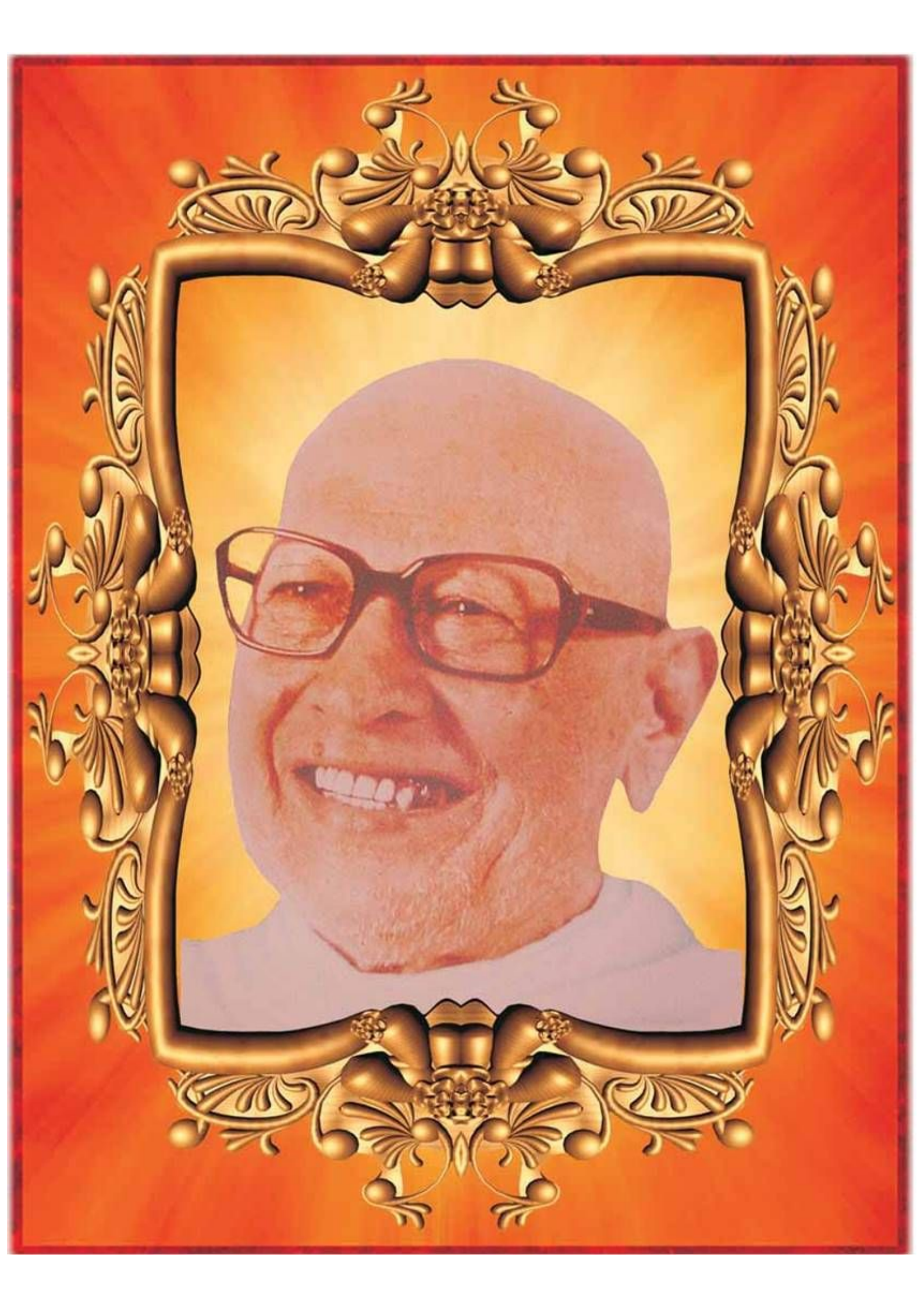
This University will start functioning by July' 2007 this year. This University will provide degree – diploma courses on more than hundred of subjects along with Engineering, M.B.A., B. Pharma etc.

This University will set records on moral, religious and spiritual standards. Jain philosophy will be considered significant even in the field of secular education. Even the minor form of this organization will be proved beneficial for Jainism and Jain society under which special provisions will be made for jain students as well as the poor students.

So your nice co-operation is required for the maintenance, construction and in the entire management of Teerthdham or in the welfare schemes directed by Teerthdham Mangalayatan. You are requested to proceed Mangalayatan for a pious visit.

- Pandit Ashok Luhariya
Director,
Teerthdham Mangalayatan

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Preface

Since time infinite, the mundane soul is suffering by wandering in to the transmigratory cycle with darkness of ignorance. He can however break this cycle with the right faith, right knowledge and right conduct. The help in the form of Omniscient Lords, Holy Scriptures and the enlightened spiritual teachers is available to him. At present at least in this time cycle, the Omniscient Lords are not present and the enlightened spiritual teachers may be difficult to find but fortunately the scriptures are always available to him. The enlightened spiritual teachers have written the scriptures as narrated by Omniscient Lords and also along with their own experience of the true nature of the soul.

The spiritual monks have created the scriptures in the prose and poetry forms in the higher languages like Sanskrit and Prakrit languages while the enlightened householder spiritual teachers gave the critiques on such scriptures in vernacular languages so that the layperson can understand them easily.

In the lineage of the spiritual scholars, the name of Pandit Shri Daulatramji is well known to most Jains. He has created the scripture 'Chha Dhaalaa' which is so much popular that many Jains know the scripture by heart and recite daily as their routine.

Pandit Daulatramji was born in Vikram Samvat 1855 (Year 1798) in a small town known as Sasni in Aligarh- Hathras area of North India. His father's name was Todarmal and his caste was Palliwal. His father was cloth merchant. Daulatramji was expert in Sanskrit and Prakrit languages.

He was married to the daughter of Seth Chintamani Jain and had two sons born in Samvat 1883 and 1886. Daulatramji started working with his father and became cloth merchant. But his main interest was the scripture study. One time he was giving discourses on Gommatsar in the temple. At that time Seth Maniramji of Mathura came to temple and was impressed with his knowledge of scriptures. He invited him to come to Mathura. Daulatramji stayed in Mathura for a while and then came back home. He now started new business of dye printing of clothes in Aligarh. He did suffer financial hardship during his life but his intense faith in Jain philosophy never made him agitated. While he was working as dye printing of clothes,

he used to keep scriptures next to him for study. In one day he can remember up to sixty to seventy stanzas by heart. From Aligarh he then moved to Delhi. He stayed there till the end of his life.

Pandit Daulatramji passed away at the age of sixty-eight, on Vikram Samvat 1923 Margshirsh Amavashya, i.e. Friday 07th December, 1866 in the equanimity state. In fact six days prior to the death he knew about it and went on asking for forgiveness from all.

There are two creations of Daulatramji available at present. 1. Daulat vilas and 2. Chha Dhaalaa.

Daulat vilas is the book of 124 prayer songs that he wrote. The songs are full of devotions to the Omniscient Lords, Holy Scriptures and spiritual teachers. These prayer songs are full of adoration as well as seriousness of spirituality.

Chha Dhaalaa is his immortal creation. He got inspiration to write this scripture from Shri Budhjan who earlier had written the poem in Vikram Samvat 1859 (Year 1802) in the similar fashion with six chapters and it was also known as Chha Dhaalaa. But it appears that the subject index was not well distributed. At the end of Chha Dhaalaa, Shri Daulatramji gives credit to Shri Budhjan.

In Chha Dhaalaa scripture by Shri Daulatramji, the subject is clearly distributed in appropriate sections and there is also ease of language for understanding purpose. This appears to be the reasons that Shri Daulatramji's creation of Chha Dhaalaa has become unique and is much popular among Jains. It is been compared with Acharya Kundkundswami's Samaysar and is known as smaller version of Samaysar.

Entire scripture is divided in to six chapters and that is why is known as Chha. There is description of how to prevent the soul from wrong belief types of enemies. The scripture works as the shield against wrong belief type of enemy for the soul and therefore is known as Dhaalaa.

Chha Dhaalaa means six protective shields depicting six chapters of the book. Pandit Daulatramji wrote this book and completed it on Vaishaakh sukla trutiya- Akshay trij, Vikram Samvat 1891(Sunday, 11th May 1834). Each chapter has poetry and each one has different tunes. They are as follow:

1. Chopaaee
2. Paddhari

3. Jogiraasaa

4. Rolaa Chhanda

5. Chaal

6. Harigeetikaa

Chapters have been written in an easy to read framework, making the scriptures and its philosophy accessible to the layperson.

At first a short summary of the book is discussed, starting with the second chapter followed by the discussion of the chapter one to six.

Chapter One: All living beings in the three worlds (upper, middle and lower) are craving for happiness and are afraid of sufferings. The living being is suffering because he did not understand the real nature of the self. The association of the four realms of existence is not the reason for one to be unhappy. Still he maintains oneness with the alien substances in the universe resulting in suffering.

In this chapter, the Author explains the results of the seven mistakes as narrated in the second chapter. These mistakes are the reasons why the soul is unhappy and suffering in the transmigratory cycle of life and death leading to the endless wandering within the four realms of existence. He enters into the human, subhuman (animal and plant kingdom), celestial (heavenly) and infernal (hellish) existence and ends up suffering. In these four realms, the lowest form of life (nigodh) is the worst where the soul has only one sense of touch and ends up spending infinite period of time. It is possible that after spending sometime in the remaining of one sense life, the soul gets a chance to come out and enters into two-sensed to five-sensed life. In extreme rarity, he becomes a human with possession of five senses and the mind. In the human life, one can persevere in the right direction leading to the understanding the real nature of the self, which ultimately leads to the path of liberation. This ultimately ends the misery of the cycle of life and death.

Chapter Two: The author explains the reasons for the mundane soul to transmigrate are his own inborn and acquired wrong faith, wrong knowledge and wrong conduct. In this regard, the soul commits seven mistakes since time infinite. He discusses the mistakes in terms of the proper understanding of the nature of the living, the non living, the inflow of karma, the bondage of karma, the stoppage of karma, the shedding of karma and the liberation from karma.

1. Mistake about understanding the nature of the living being. (Jiva tattva)

As such, the real nature of the soul is to know, however, since time infinite, the living being has been presuming that he is the body and that he controls the functions of the body. He believes that it is good when the body is in order and it is not good when there is an unfavorable situation such as disease in the body. This is the great mistake one has committed since time infinite about the nature of the living being.

2. Mistake about understanding of the nature of the non living (Ajiva tattva)

The body, being material in nature, has the characteristics of integration and disintegration. It is commonly misunderstood by the soul that one lives because of the association (birth) with the body and that one dies because of the disassociation (death) of the body. This is the mistake one is making about understanding the nature of the non-living. Here, one believes that the non-living body is the living being.

3. Mistake about understanding of the nature of the inflow of karma (Aasrav tattva)

Wrong belief, ignorance, attachments and aversions are the reason for one to be unhappy. They are the reason that the karma are attracted to the soul. The fruition of these attached karma brings about unhappiness.

However, the mundane soul since time infinite, believes that he acquires happiness or unhappiness from fruition of these karma. This is his mistake regarding understanding the nature of the inflow of karma.

4. Mistake about understanding of the nature of the bondage of karma (Bandh tattva)

The mundane soul believes that the auspicious karma are good and the inauspicious karma are bad for him. He fails to understand that both scenarios are equally responsible for the bondage of karma, which in turn leads to suffering.

5. Mistake about understanding of the nature of stoppage of karma (Samvar tattva)

Indifference to the worldly possessions (vairaagya) with right knowledge is beneficial to the soul for the process of purification. However, the mundane soul believes that it is painful process for him. This is his mistake regarding the understanding of the nature of the stoppage of karma.

6. Mistake about understanding of the nature of shedding of karma (Nirjaraa tattva)

The mundane soul has auspicious and inauspicious desires. He is busy in satisfying the sensual pleasures in life. In fact if one wants to be happy then he must try to curb and ultimately get rid of these desires. Not to understand this fact is the mistake of the mundane soul regarding the nature of the shedding of karma.

7. Mistake about understanding of the nature of the liberation from karma (Moksha tattva)

Pure perfect serenity (niraakultaa) can be obtained only through the right belief and that is the real happiness. Instead, the mundane soul is seeking happiness in the alien material objects. This is his mistake regarding the understanding of the nature of liberation from karma

Chapter Three: In this chapter, the author explains what is right for the soul. He states that the soul's perplexity of the mind (Aakultaa) causes unhappiness and that one should get rid of it. As a result, one can be free from the misery of life and death. This should be the only goal for every living being. The process through which one can enlighten the soul by having right faith, right knowledge and right conduct and by refraining from mundane anxieties is described in this chapter.

The Path to liberation is the Unity of right faith, right knowledge and right conduct. This pathway is described in two ways: one is the absolute and the other is the conventional. The absolute unity (nischaya ekatva) of right faith, right knowledge and right conduct is the real path to the liberation. The conventional (vyavahaar) one is the path to the bondage of karma and it is also described here because it is associated with the absolute path to liberation.

To have right faith in the nature of the pure self and to believe the soul to be separate from the alien conditions and the alien substances is the absolute right faith (nischaya samyak darshan). To understand that the soul is totally separate from all the alien substances of the universe is the absolute right knowledge (nishchaya samyak gyaan). To give up the dependency on the alien substances and to get engrossed in the pure self is the absolute right conduct (nischaya samyak charitra).

To have faith in the differential way (bhed roop) in the seven reals is known as the right faith from the conventional point of view (vyavahaar samyak darshan). Although to have faith in differential way in the seven

reals is only an auspicious intention (shubh bhaava), it is associated with the absolute right faith and, as a result is known as the conventional faith. The author brilliantly describes the nature of outer self (bahiratma), inner self (antaratma) and transcendental self (parmatma) and true nature of seven reals.

In this chapter the details of the right faith from absolute and conventional point of view are explained. Furthermore the characteristics of the right faith and the faults to be avoided are mentioned.

Chapter Four: Pandit Daulatramji explains the nature of right knowledge. Knowledge not associated with right faith is known as wrong knowledge and knowledge associated with right faith is known as right knowledge. As such, both right faith and right knowledge are interdependent, however they have different characteristics. The reason for one to end the painful cycle of life and death is right knowledge. The living being in the wrong faith stage and without right knowledge, can perform extreme austerity for millions of years, and can also be rid of karma. The same living being can be rid of the same amount of karma in literally a few moments with right knowledge. Right knowledge is an imperative for any soul to obtain liberation.

With right knowledge and with self -introverted ness (sva sanmukhataa) one knows the nature of the self and the alien substances as they are. The growth of this right knowledge ultimately leads to omniscient knowledge. With discriminatory wisdom (bhed gyaan) between the self and the alien substances, one obtains right knowledge. Therefore, one should give up the indecision (sanshaya), erroneous cognition (viparyaya) and inconclusiveness (anadhyavasaaya) and be engrossed in the study of knowledge of the truth (tattva gyaan) in order to obtain the right knowledge.

One, who wishes the welfare of the self, follows the right conduct after acquiring right knowledge and right faith.

This chapter also gives details of the code of conduct of a householder.

Chapter Five: The author describes the aspects of right conduct. The partial pure modes of right conduct are the twelve contemplations. There is a measured increase in one's attitude of dispassion (vitraagtaa) if one observes these twelve contemplations with right faith. These contemplations are primarily observed by the dispassionate true ascetics, and to some extent are also seen in the enlightened householders.

These contemplations, together with self-introverted ness (sva

sanmukhataa) produce indifference towards the body, senses, and objects of the senses. He does not believe these alien things to be right or wrong for him. He keeps equanimity in his attitude by realizing the true nature of the self and the alien substances, like the body, senses and objects of senses.

Chapter Six: In this chapter, the details of right conduct are explained. In the self-absorption conduct (svarupacharan charitra) the activity from all alien conditions and substances are withdrawn. The state of consciousness is now separate from the color, taste, etc. (varnaadi) of material particles and desires, attachments, etc (raagaadi) of emotions of the soul. The experience of the soul occurs in the soul, by the soul, and for the soul. The experience of the soul occurs with the unity of the triple gem of right faith, knowledge and conduct.

The code of conduct for the householder is already mentioned in the fourth chapter. This chapter describes the code of conduct for the passionless true ascetic. The complete vows, the carefulness (samiti) and restraints (gupti) and six essential duties of the ascetic are explained. The nature of the pure consciousness of serenity (suddha upayog) and the meditation of pure undetermined sensation (nirvikalpa dhyaan) is also explained. There is also an explanation regarding the omniscients and the state of liberation.

In the conclusion of this chapter, Daulatramji gives reflection on the following: If the living being desires inner peace, then he must give up his negligence (pramaad) and understand his obligation (kartavya) by immediately getting engrossed in the activities towards liberation, because the opportunity of obtaining this human life and the association with enlightened person etc. does not occur very often.

At the end, Daulatramji also gives credit to Shri Budhjan for inspiring him to create this scripture.

We are very grateful to Pandit Daulatramji for giving us the short scripture, which actually is an essence of several scriptures and is full of spiritual knowledge.

As the scripture is very popular among Jains, among several translations have been made and in that process there are many changes occurred in the original text of the scripture. With the blessings from Pandit Shri Kailashchandra Jain of Aligarh, his son Shri Pawan Jain of Mangalatan accepted the challenge. With his help, we have made exhaustive search to find out the original version of the scripture. We took the help from following places to come to conclusion about the originality and authenticity of the scripture as is used here.

1. The hand written copy of Chha Dhaalaaa acquired from Digambar Jain Mandir Aligarh, written by Dipachand Brahman on Vikram Samvat 1944 Ashadh Sud 4, Friday at Firozabad.

2. Publication from Jain Pustak Bhandar, Calcutta.

3. Publication from Kundkund Bharati, Delhi.

4. Publication from Digambar Jain Swadhdhyaya Mandir Trust, Songadh.

5. Publication from Todarmal Smarak Trust Jaipur.

6. Publication from Digambar Jain Shraman Sanskruti Sansthan, Sanganer.

7. Publication from Shri Paswanath Digambar Jain Mandir, Delhi.

8. Publication from Saral Jain Granth Bhandar, Jabalpur.

In this book we have considered the hand written copy of Chha Dhaalaa. From our research it is evident that the clearer version comes close to Calcutta publication. At the end of the book we have reproduced the hand written version of Chha Dhaalaa.

We also used the picture concept from publications from Calcutta, Vyavar, Songadh and Jaipur. We have modified and added more pictures in color in this publication.

We have sincerely tried to put forward Chha Dhaalaa scripture mainly for the English speaking audience. If any mistakes have occurred then it is unintentional and we hope to have smart readers to keep us posted so we can improve the scripture in the future.

Jai Jinendra,

DR. KIRIT P. GOSALIA
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Roman Transliteration of Devanagri Script

अ a	आ aa	इ i	ई ee	
उ u	ऊ oo	ऋ ru		
ए e	ऐ ai	ओ o	औ au	
क ka	ख kha	ग ga	घ gha	
च cha	छ chha	ज ja	झ jha	
ट ta	ठ ttha	ड dda	ढ ddha	ण nna
त ta	थ tha	द da	ध dha	न na
प pa	फ pha	ब ba	भ bha	म ma
य ya	र ra	ल la	व va	
श sha	ष sha	स sa	ह ha	
क्ष ksha	त्र tra	ज्ञ gya		
कि ki	की kee	है hai	हे he	हैं hain

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॥ श्री वीतरागाय नमः ॥

Originally Written by

Kavivar Pandit Daulatramji

Chha Dhaalaa

First dhaala

Description of sufferings in the transmigratory cycle

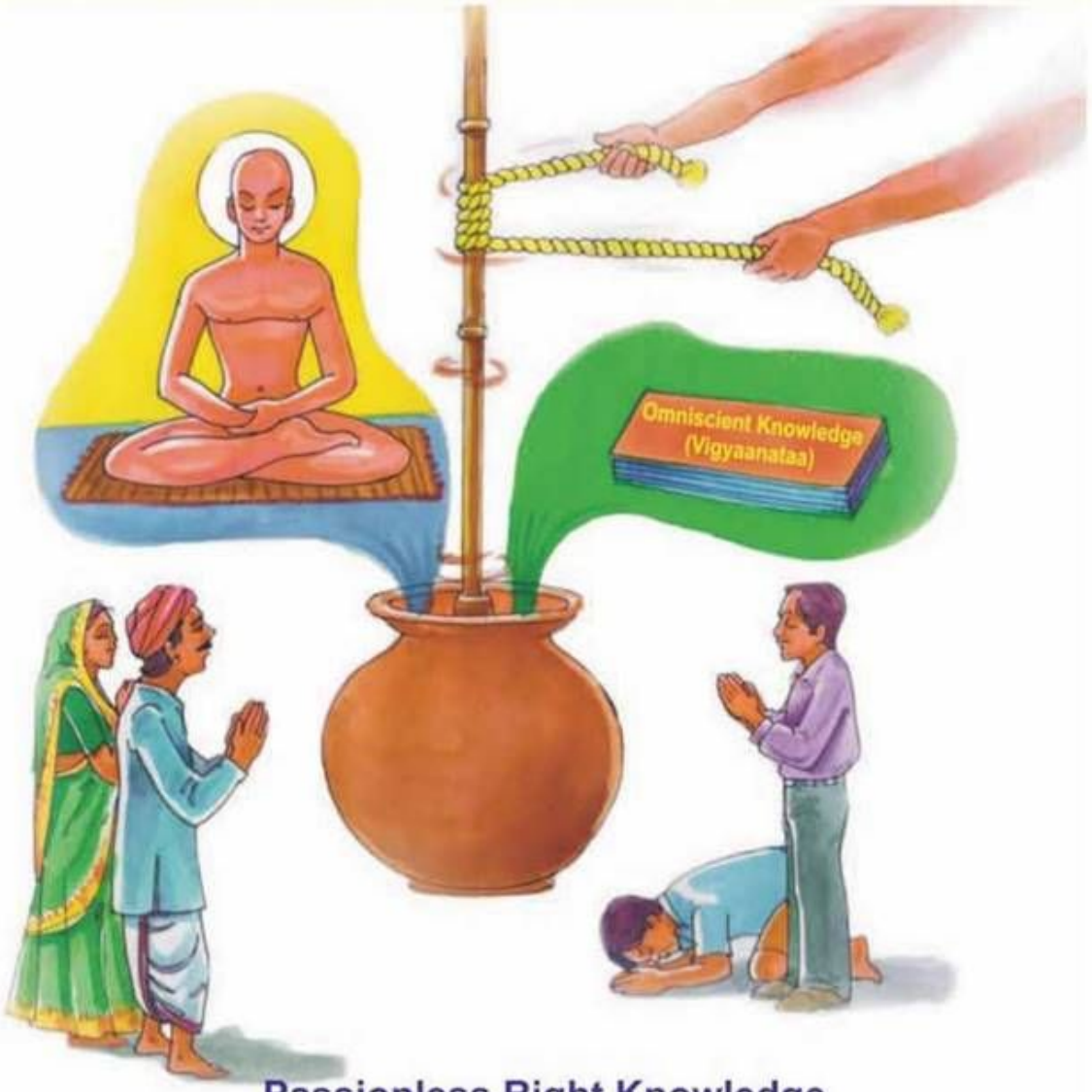
Invocation of blessings (Mangalaacharan)

Sorathaa chhanda

तीनि भुवन में सार, वीतराग विज्ञानता।
शिवसरूप शिवकार, नमों त्रियोग समारिकर॥

Teeni Bhuvan Mein Saar,
Veetaraag Vigyaanataa;
Shivasaroop Shivakaar,
Namon Triyog Samaarikar.

Teeni Bhuvan Mein - In all the three parts of the universe. The entire universe is divided in three parts Upper world (urdhva loka), middle world (madhya loka) and lower world (adho Loka). Upper world is the abode of the celestial (heavenly) beings. Middle world is where human beings and sub-human beings (Tiryancha : animal and plant kingdom) reside. The lower world is where the infernal (hellish) beings reside. **Saar** - supreme-most, **Veetaraag** - passionless.



Passionless Right Knowledge
(Veetaraag-Vigyaanataa)

Vigyaanataa - Specific Knowledge or Omniscience. **Shivasaroop** - which begets bliss. **Shivakaar** - helps achieve the liberation **Namaon** - to pay obeisance. **Triyog** - activities of mind, speech and body, **Samaarikar** - with full concentration.

Passionless right knowledge (veetaraag vigyaan)-omniscient knowledge in the upper, middle and lower worlds is the only thing worthwhile attaining, bestowing extreme happiness and leading to liberation. That is why with utmost care, I (Daulatram- the author) with my mind, speech and body, bow down to this omniscient knowledge. ★

Stanza 1

Reason for the treatise and the desire of the living being:

Chaupaaee chhanda

जे त्रभुवन में जीव अनन्त, सुख चाहैं दुःख तें भयवन्त।
तातें दुःखहारी सुखकार, कहैं सीख गुरु करुणा धार॥

Je Trabhuvan Mein Jeev Anant,
Sukh Chaahain Dukh Tein Bhayavant;
Taatein Dukhhaaree Sukhkaar,
Kahain Seekh Guru Karunnaa Dhaar.

Je Trabhuvan Mein - In all the three parts of the universe. ***Jeev*** - soul. ***Anant*** - numerical infinite. ***Sukh Chaahain*** - craving to be happy. ***Dukh Tein*** - from suffering. ***Bhayavant*** - fearful. ***Taatein*** - therefore. ***Dukhhaaree*** - to destroy sufferings. ***Sukhkaar*** - to attain spiritual bliss. ***Kahain*** - to preach. ***Seekh*** - lessons, ***Guru*** - spiritual preceptors. ***Karunna Dhaar*** - being kind to all.



In the three parts of the universe, there are infinite numbers of living beings. They are all afraid of sufferings and are looking for happiness. Therefore, with compassion, the learned preceptor gives the right advise to the mundane soul about how to destroy sufferings and to achieve happiness. ★

Stanza 2

Reason for unhappiness of the living being in the transmigratory life and advice from the enlightened teacher:

ताहि सुनौ भवि थिर मन आन, जौ चाहौ अपनों कल्यान।
मोह महामद पिऔ अनादि, भूलि आपकौ भरमत वादि॥

Taahi Sunau Bhavi Thir Man Aan,
Jau Chaahau Apanon Kalyaan;
Moha Mahaamad Piau Anaadi,
Bhooli Aapakau Bhararmat Vaadi.

Taahi - those lessons ***Sunau*** - listen, ***Bhavi*** - living being capable of attaining salvation - bhavya jiva-***Thir Man Aan*** - with utmost concentration, ***Jo Chaahau*** - if you want to attain, ***Apanau Kalyaan*** - prosperity of the self, ***Moha Mahaamad*** - strong wine of delusion, ***Piau*** - drinking, ***Anaadi*** - since time infinite, ***Bhooli Aapakau*** - never realizing one's own self, ***Bharmat*** -wandering, ***Vaadi*** - purposeless.



O bhavya jiva! - The one who is capable of attaining salvation- if you desire the welfare of the self, then with utmost concentration, listen to the advice of the spiritual preceptor. Since time infinite the person has been drinking the strong wine of delusion. As a result, he is wandering the universe in the miserable cycle of life and death and has never realized his own true nature. ★

Stanza 3

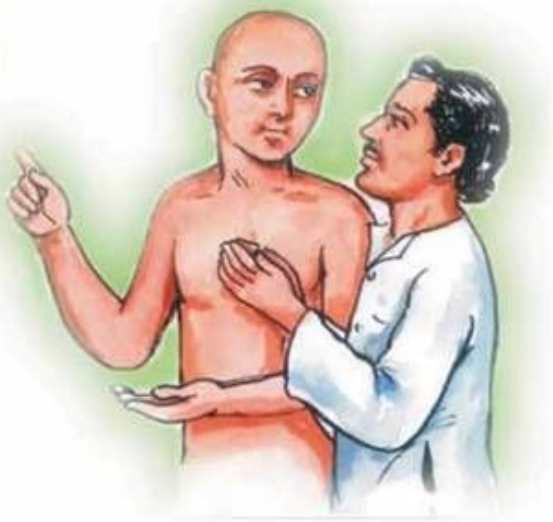
The authenticity of the treatise and description of sufferings of the lowest form of life (nigodh):

तासु भ्रमन की है बउ कथा, पै कछु कहौ कही मुनि जथा।
काल अनन्त निगोद मँझारि, बीत्यौ इकइन्द्री तन धार॥

Taasu Bhraman Ki Hai Bahu Kathaa,
Pai Kachhu Kahau Kahee Muni Jathaa;
Kaal Anant Nigod Manjhaari,
Beetyau Ikindri Tan Dhaar.

Taasu - that living being's mundane existence, ***Bhraman Ki*** - of wandering, ***Hai Bahu Kathaa*** - is very long story, ***Pai Kachhu*** - but in brief, ***Kahau*** -state, ***Kahee Muni Jathaa*** - as narrated by the ascetics, ***Kaal Anant*** - time infinite ***Nigod Manjhaari*** - in the midst of lowest form of life, ***Beetyau*** -passed, ***Ikindri Tan Dhaar*** - with only one sense organism.





The ascetics in bygone literature have depicted many accounts of the sufferings of life and death in the transmigratory circle. I (Pandit Daulatram) will also narrate the same, albeit as a shorter version. The living being has passed an infinite time in the lowest form of life nigodh, with only one sense organ. ★

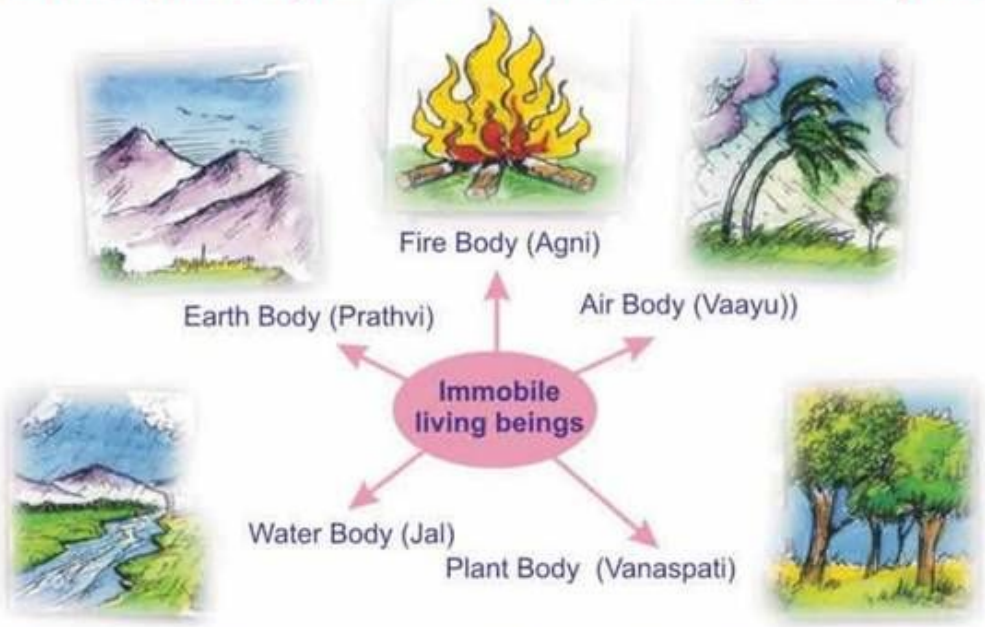
Stanza 4

The sufferings of the lowest form of life and other phases:

एक सांस में अठ-दस बार, जन्मौ मरौ भरौ दुःखभार।
निकसि भूमि जल पावक भयौ, पवन प्रत्येक वनस्पति थयौ॥

Ek Saans Mein Atth-Das Baar,
Janmau Marau Bharau Dukhbhaar;
Nikasi Bhoomi Jal Paawak Bhayau,
Pawan Pratyek Vanaspati Thayau.

Ek Saans Mein - in one pulse, ***Atth-Das Baar*** - eighteen times, ***Janmau Marau*** - took birth and died, ***Bharau Dukhbhaar*** - suffered the pain, ***Nikasi*** - come out-from nigod-, ***Bhoomi*** - earth body, ***Jal*** - water body, ***Paawak*** -fire body, ***Bhayau*** - born, ***Pawan*** - air body, ***Pratyek Vanaspati Thayau*** -born as an individual plant body life.



In the state of the lowest form of life- the soul suffered immensely. In one breathing, he was born and reborn up to eighteen times. The soul went through the cycle of birth and death eighteen times. When the soul got the opportunity to come out of this, he was born into an earth body, water body, fire body, air body and then as an individual plant body. All these migrations were in one sensed life. ★

Stanza 5

In subhuman life there is rarity of the mobile life and there is sufferings:

दुर्लभ लहि ज्यौं चिन्तामणी, त्यौं पर्जाय लही त्रसतणी।
लट पिपीलि अलि आदि शरीर, धरि-धरि मर्‌यौ सही बहु पीर॥

Durlabh Lahi Jyaun Chintaamannee,
Tyaun Parjaay Lahee Trasatannee;
Lat Pipeeli Ali Aadi Shareer,
Dhari-Dhari Maryau Sahee Bahu Peer.

Durlabh - rare. ***Lahi*** - to get. ***Jyaun Chintaamannee*** - as desire fulfilling jewel. ***Tyaun Parjaay Lahee*** - to get a form like that. ***Trasatannee*** - mobile living being. ***Lat*** - a worm. ***Pipeeli*** - an ant. ***Ali Aadi*** - a beetle etc., ***Shareer*** - body. ***Dhari Dhari*** - getting again and again repeatedly. ***Maryau*** - to die. ***Sahee Bahu Peer*** - suffered tremendous agony.



Just as it is rare to find a precious jewel, so it is equally as rare for the living being to transgress from the stationary life of one sensed being to a mobile life of two to four sensed being such as a worm - two sensed creature, ant - three sensed creature or beetle - four sensed creature. Yet again in all these states the living being continues to endure sufferings. ★

Stanza 6

In the subhuman realm there is sufferings of the sentient (with mind) and non-sentient (with no mind) five sense living beings:

कबहूँ पंचेन्द्रीय पशु भयौ, मन बिन निपट अज्ञानी थयौ।
सिंहादिक सैनी ह्वै क्रूर, निबल पसू हति खाये भूर॥

Kabahoon Panchendriya Pashu Bhayau,
Man Bin Nipat Agyaanee Thayau;
Sinhaadik Sainee Hvai Kroor,
Nibal Pashoo Hati Khaaye Bhoor.

Kabahoon - sometimes. ***Panchendriya*** - five-sensed living being, ***Pashu*** - animal. ***Bhayau*** - took birth. ***Man Bin*** - without thinking power. ***Nipat Agyaanee Thayau*** - became quite ignorant being. ***Sinhaadik*** - lion/tiger etc. ***Saini*** - with thinking power. ***Hvai*** - was born. ***Kroor*** - wild or cruel beast. ***Nibal Pashoo*** - weak animal. ***Hati*** - to kill. ***Khaay*** - eaten. ***Bhoor*** - many.



Every so often, the soul took birth as a five-sensed animal without the power of rational thoughts. In this case such a soul would be ignorant about his true nature. Even if an opportunity arose to take birth as a five sensed animal with the power of rational thinking, it may take birth as a wild or cruel beast such as a lion or a tiger, which kills and eat many weaker animals like deer and rabbits etc. ★

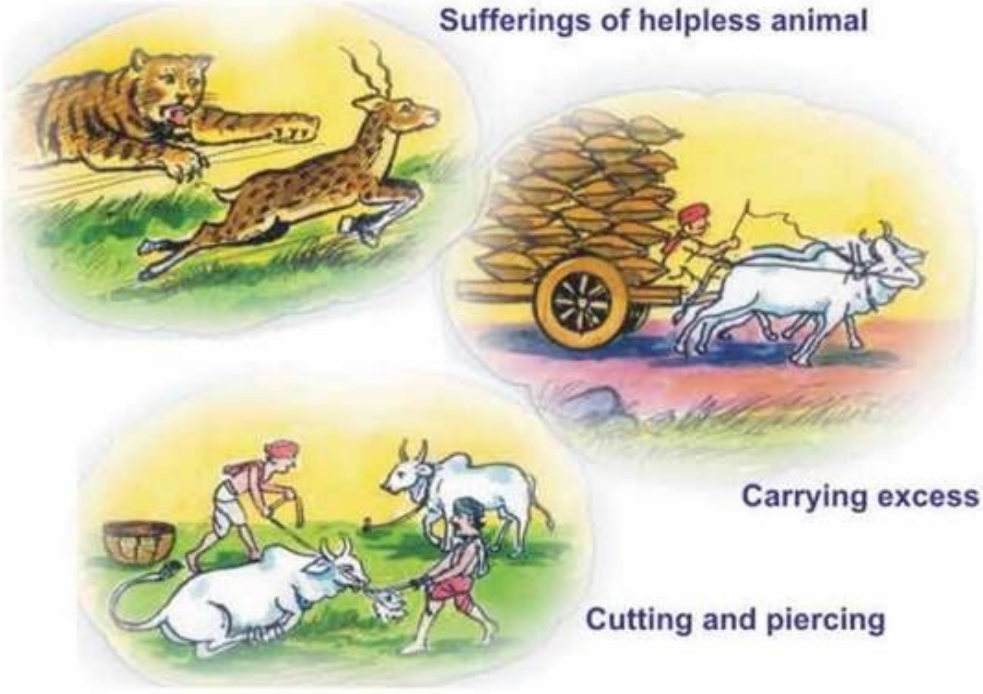
Stanza 7

In subhuman realm there is weakness and sufferings.

कबहूँ आप भयौ बलहीन, सबलनि करि खायौ अतिदीन।
छेदन-भेदन भूख-पियास, भार वहन हिम-आतप त्रास॥

Kabahoon Aap Bhayau Balaheen,
Sabalani Kari Khaayau Atideen;
Chhedan-Bhedan Bhookh-Piyaas,
Bhaar Vahan Him-Aatap Traas.

Kabahoon - sometimes. ***Aap*** - that living being ***Bhayau*** - has taken birth. ***Balaheen*** - weak animal. ***Sabalani Kari*** - by strong ones. ***Khaayau*** - eaten. ***Atideen*** - as a helpless. ***Chhedan*** - pierced, ***Bhedan*** - cut, ***Bhookh*** - hunger. ***Piyaas*** - kept thirsty. ***Bhaar Vahan*** - carried loads. ***Him-Aatap*** - cold and hot. ***Traas*** - sufferings.



Sufferings of helpless animal

Carrying excess load

Cutting and piercing

Occasionally this living being was born as a weak animal, such as a deer, rabbit etc that might be eaten by a stronger animal In this form of life, the living being had to face many sufferings due to piercing, cutting, hunger, thirst, carrying loads, cold and heat etc. ★

Stanza 8

Excessive sufferings of the subhuman life and the reason for acquiring the infernal (hell) life:

बध बन्धन आदिक दुःख घनें, कोटि जीभ तें जात न भनें।
अति संक्लेश भाव तें मरौ, घोर सुभ्रसागर में परौ॥

Badh Bandhan Aadik Dukh Ghanein,
Koti Jeebha Tein Jaat Na Bhanein;
Ati Sanklesh-Bhaava Tein Marau,
Ghor Subhrasaagar Mein Parau.

Badh - being butchered. ***Bandhan Aadik*** - being bound etc. ***Dukh Ghanein*** - Severe suffering. **Koti**-Crores/millions, ***Jeebha Tein*** - by tongues. ***Jaat Na Bhanein*** - cannot be narrated. ***Ati Sanklesh Bhaava Tein*** - with intense mental torture. ***Marau*** - died. ***Ghor Subhrasaagar Mein*** - into the ocean of infernal (hell) life ***Parau*** - fell.



Being butchered and bound



Death under intense torture

As an animal, the soul faces being butchered and bound. The suffering is so intense that it cannot be narrated by millions of tongues. Thus it dies under extreme torture and falls in to the terrible infernal (hell) realm. ★

Stanza 9

The sufferings in the infernal (hell) life and the state of the river:

तहाँ भूमि परसत दुःख इसौ, बीछू सहस डसत तन तिसौ।
तहाँ राधि-श्रोणित वाहिनी, कृमि-कुल कलित देह दाहिनी॥

Tahaan Bhoomi Parasat Dukh Isau,
Bichhoo Sahas Dasat Tan Tiso;
Tahaan Raadhi-Shronnit Vaahinee,
Krumi-Kul Kalit Deh Daahinee.

Tahaan - in the infernal area ***Bhoomi Parasat*** - touch of the ground, ***Dukh*** - sufferings ***Isau*** - as much as. ***Bichhoo Sahas Dasat*** - by the sting of thousands of scorpions. ***Tan Tiso*** - to the body. ***Tahaan*** - in the infernal (hell) realm ***Raadhi*** - puss. ***Shronnit Vaahinee*** - river of blood. ***Krumi-Kul Kalit*** - swamp of worms. ***Deh-Daahinee*** - causes burning of body.



In the infernal realm just merely touching the ground causes pain likened to the sting of thousands of scorpions. The flow of the river 'vaitarni' is full of pus and blood along with swamps of worms and all these cause severe burning sensation to the body. ★

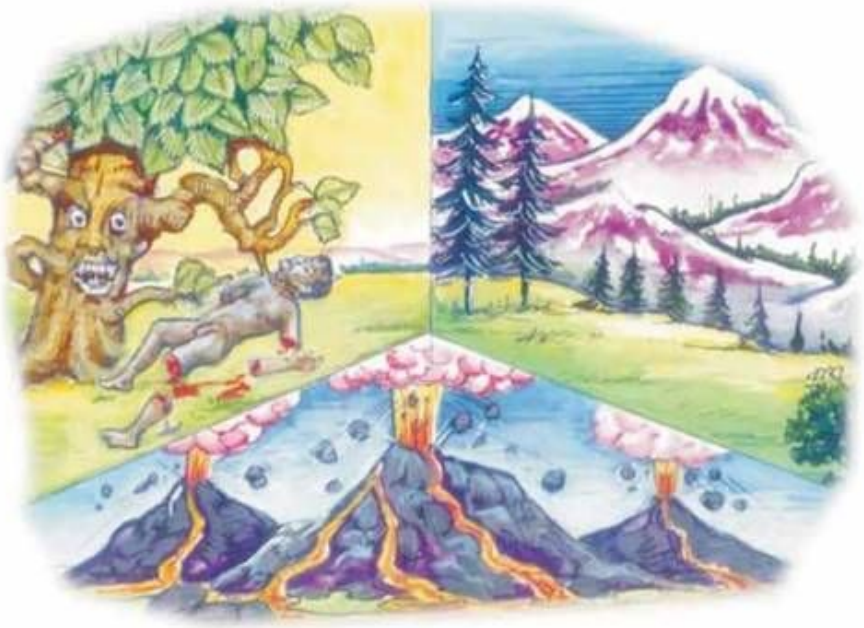
Stanza 10

Pains of heat and cold in the infernal life:

सेवरतरु दलजुत असिपत्र, असि ज्यौं देह विदारैं तत्र।
मेरु-प्रमान लोह गलि जाय, ऐसी सीत-उष्णता थाय॥

Sevartaru Daljut Asipatra,
Asi Jyaun Deh Vidaarain Tatra;
Meru-Pramaan Loh Gali Jaay,
Aisee Seet-Ushnnataa Thaay.

Sevartaru - with sevar trees. ***Daljut*** - with the leaves. ***Asipatra*** - leaves with sharp edges. ***Asi Jyaun*** - like sword. ***Deh Vidaarain*** - tear the body. ***Tatra*** - there in hell. ***Meru-Pramaan*** - equal to the mount Meru. ***Loh*** - lump of iron. ***Gali Jaay*** - melt away. ***Aisee*** - so much. ***Seet-Ushnntaa Thaay*** - cold and heat exist.



In the infernal realm, there are leaves of the 'Sevar' trees that have sharp edges like a sword. When they fall on the inhabitants they pierce through the body. The climate is so intensely hot that a lump of iron as big as mount Meru can melt just like the wax of the candle and it is also so cold that the same lump of iron melts away as if the salt into the water. ★

Stanza 11

In the infernal life, presence of other infernal living beings, 'Asur kumaar' (a kind of lower quality heavenly beings) and the sufferings of thirst:

तिल-तिल करैं देह के खंड, असुर भिड़ावैं दुष्ट प्रचंड।
सिन्धु-नीर तैं प्यास न जाय, तौ पन एक बूँद न लहाय॥

Til-Til Karain Deh Ke Khand,
Asur Bhiddavain Dusht Prachand;
Sindhu-Neer Tain Pyaas Na Jaay,
Tau Pan Ek Na Boond Lahaay.

Til-Til - small pieces. ***Karain Deh Ke Khand*** - to chop the body into pieces. ***Asur*** - Fiendish youth- type of Celestial living beings ***Bhiddaavain*** - incite to fight. ***Dusht*** - wicked. ***Prachand*** - fierce. ***Sindhu-Neer Tain*** - with the waters of the ocean. ***Pyaas Na Jaay*** - The thirst cannot be quenched. ***To Pan*** - even then. ***Ek Na Boond Lahay*** - not a drop of water is available.



Fighing and cutting each other



Intense thirst

Inhabitants of the infernal life fight and chop the bodies of each other into small pieces. They are incited to fight amongst themselves by wicked and fierce celestial beings known as 'Asur kumaar'. They have extreme thirst, which cannot be quenched by the water of an entire ocean. Despite this they do not get even one drop of water to drink. ★

Stanza 12

Infernal living beings' hunger, and life expectancy:
The beginning of human life after the end of infernal life:

तीनिलोक कौ अन्न जु खाय, मिटै न भूख कणा न लहाय।
ए दुःख बहु सागर लौं सहै, करम जोगते नरभव लहै॥

Teenilok Kau Anna Ju Khaay,
Mitai Na Bhookh Kanna Na Lahaay;
E Dukh Bahu Saagar Laun Sahai,
Karam Jogate Narbhav Lahai.

Teenilok Kau Anna - entire stock of food grains of all the three parts of the universe. ***Ju Khaay*** - allowed eating. ***Mitai Na Bhookh*** - hunger will not be satisfied ***Kanna Na Lahaay*** - not even a grain is available. ***E Dukh*** - these sufferings. ***Bahu Saagar Laun*** - for many 'Saagars' (a very long period of time). ***Sahai*** - suffered. ***Karam Jogate***- with the fruition of Karma. ***Narbhav*** - human form of life. ***Lahai*** - got.



Even if infernal living beings were given entire food stocks of the three worlds of the universe, their hunger would not be satisfied and yet, they receive not a grain to eat. Here in this life, the soul has suffered natural and other intense sufferings for very long periods of time. At the end of the infernal life, by fruition of auspicious karma the soul is born as a human being. ★

Stanza 13

The sufferings of the human life during pregnancy and at childbirth:

जननी उदर वसौ नव मास, अंग सकुच तें पाई त्रास।
निकसत जे दुःख पाये घोर, तिनकौ कहत न आवे और॥

Jananee Udar Vasau Nav Maas,
Ang Sakuch Tein Paaee Traas;
Nikasat Je Dukh Paaye Ghor,
Tinakau Kahat Na Aave Aur.

Jananee Udar - womb of the mother. ***Vasau*** - confined. ***Nav Maas*** - for a period of nine months. ***Ang*** - body organs. ***Sakuch Tein*** - to squeeze. ***Paaee Traas*** - to bear pain. ***Nikasat*** - to take birth. ***Je*** - those. ***Dukh*** - pain ***Paaye Ghor*** - suffered intensely. ***Tinakau*** - those. ***Kahat*** - to narrate. ***Na Aave Aur*** - no end.



In the human form of life, the living being was confined for nine months in the womb of the mother, wherein on account of bodily contractions, it had to suffer pains. The intense pain he had to suffer at the time of taking birth is beyond narration. ★

Stanza 14

The sufferings of human beings in childhood, youth, and old age:

बालपने में ज्ञान न लह्यौ, तरुण समै तरुणी-रति रह्यौ।
अर्धमृतक-सम बूढ़ापनौ, कैसे रूप लखै आपनौ॥

Baalapane Mein Gyaan Na Lahyau,
Tarunna Samai Tarunnee-Rati Rahyau;
Ardhamrutak-Sam Boodhaapanau,
Kaise Roop Lakhai Aapanau.

Baalapane Mein - in childhood, ***Gyaan*** - true knowledge. ***Na Lahyau*** - did not acquire. ***Tarunna Samai*** - youth time. ***Tarunnee Rati Rahyau*** - remained engrossed in the sensual-pleasures with the spouse. ***Ardhamrutak-Sam*** - like half dead. ***Boodhaapanau*** - old age. ***Kaise*** - how, ***Roop*** - identity. ***Lakhai*** - to realize. ***Aapanau*** - ownself.



During childhood one did not acquire true knowledge. In youth, one remained engrossed in sensual pleasures with the spouse. In old age, one is almost half dead. How can then one obtain a chance for the realization of ones own true nature? ★

Stanza 15

The sufferings of the celestial living beings:

कभी अकाम निर्जरा करै, भवनत्रक में सुरतनु धरै।
विषय-चाह दावानल दह्यौ, मरत विलाप करत दुःख सह्यौ॥

Kabhee Akaam Nirjaraa Karai,
Bhaavantrak Mein Surtanu Dharai;
Vishay-Chaah Daavaanal Dahyau,
Marat Vilaap Karat Dukh Sahyau.

Kabhee - some times. ***Akaam Nirjaraa*** - involuntary dissociation of bonded Karma. ***Karai*** - to do. ***Bhaavantrak Mein*** - in the three lower groups of the celestial (heavenly) beings (Bhavanvaaasee, Vyantar and Jyotish), ***Surtanu Dharai*** - to take birth as a celestial (heavenly) being. ***Vishay-Chaah*** - Desire of sensual pleasure. ***Daavaanal Dahyau*** - burn like wild fire. ***Marat*** - at the time of death. ***Vilaap Karat*** - weeping. ***Dukh Sahyau*** - to bear pain.



As a result of involuntary dissociation of karma (akaam nirjaraa), the living being is now born as a celestial being. Here he could be born as a mansion dwelling (bhavanpati), a wandering (vyantar) or as a stellar (jyotistha) celestial living being. In these lives the living being is burning with sensual desire like a wild fire. At the time of death, he weeps bitterly and suffers intense agony. ★

Stanza 16

The sufferings of the empyrean celestial (heavenly) beings:

जो विमानवासी हू थाय, सम्यक्दर्शन बिन दुःख पाय।
तहाँ तें चय थावर तन धरै, यों परवर्तन पूरे करै॥

Jo Vimaanvaasee Hoo Thaay,
Samyakdarshan Bin Dukh Paay;
Tahaan Tein Chay Thaavar Tan Dharai,
Yon Paravartan Poore Karai.

Jo - if. ***Vimaanvaasee Hoo Thaay*** - birth as empyrean types of celestial (heavenly) being ***Samyakdarshan Bin Dukh Paay*** - to suffer without Right Faith. ***Tahaan Tein Chay*** - leaving from the celestial life ***Thaavar Tan*** - get birth in immobile life (one sense organism). ***Dharai*** - to get ***Yaun*** - like this. ***Paravartan*** - transmigration. ***Poore Karai*** - completes.



The living being continues to suffer, if born as the empyrean type of celestial being without the right faith. Falling from there, he is reborn as an immobile organism. Thus the living being continues the cycle of mundane transmigration. ★

Second dhaala

Reason for sufferings in the transmigratory cycle

Stanza 1

Reason for transmigration for the mundane soul:

Paddhari chhanda

ऐसे मिथ्या दृग्-ज्ञान-चरणवश, भ्रमत भरत दुःख जन्म-मरण।
तातैं इनकूं तजिये सुजान, सुनि तिस संक्षेप कहूँ बखानि॥

Aise Mithyaa Drug-Gyaan-Charannavash,
Bhramat Bharat Dukh Janm- Maranna;
Taatain Inkoon Tajiye Sujaan,
Suni Tis Sankshep Kahoon Bakhaani.

Aise - in this way. ***Mithyaadrug-Gyaan-Charanna*** - Wrong faith, wrong knowledge & wrong conduct. ***Vash*** - under the influence of. ***Bhramat*** -wanders. ***Bharat***-bears. ***Dukh Janma-Maranna*** - pain of birth and death. ***Taatain*** - therefore. ***Inkoon*** - to these. ***Tajiye*** - to leave. ***Sujaan*** -knowing well. ***Suni***- listen. ***Tis*** - these three. ***Sankshep*** - in brief. ***Kahoon Bakhaan*** - narrate.



The living being wanders in this universe and suffers the pains of birth and death because of wrong faith, wrong knowledge and wrong conduct. Therefore after knowing them well, leave them. I (the author-Daulatram) describe these three in brief, please listen.

★

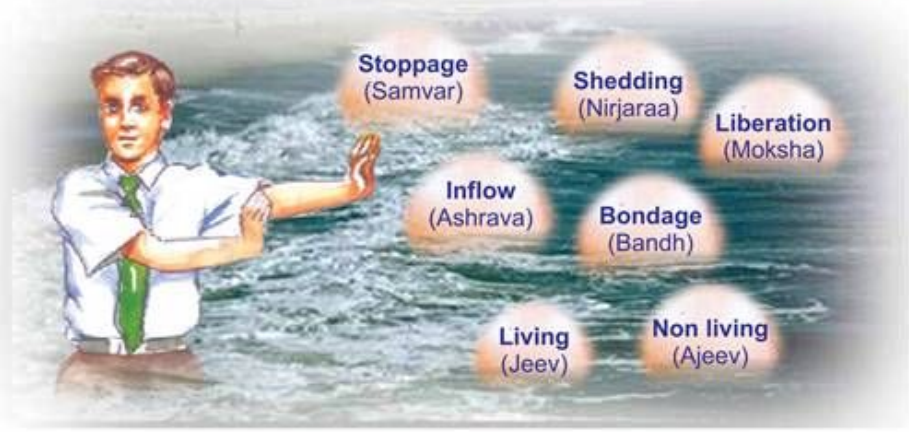
Stanza 2

The inborn wrong belief (agruhit mithyaadarshan) and the nature of the soul.

जीवादि प्रयोजनभूत तत्त्व, सरधैं तिनमाहिं विपर्ययत्व।
चेतन कौ है उपयोग रूप, बिनमूरति चिन्मूरति अनूप॥

Jeevaadi Prayojanbhoot Tattva,
Saradhain Tinmaahin Viparyayatva;
Chetan Kau Hai Upayoga Roop,
Binamoorati Chinmoorati Anoop.

Jeevaadi - living beings etc., ***Prayojanbhoot*** - more relevant. ***Tattva*** -Reality. ***Saradhain*** - to have faith, ***Tinmaahin*** - in those. ***Viparyayatva*** -illusion ***Chetan Kau Hai*** - of the living being, ***Upayoga Roop*** - nature of perception & knowledge. ***Binamoorati*** - not perceptible with senses. ***Chinmoorati*** - sentient. ***Anoop*** - unparallel.



With a vision towards the true nature of the soul, when one truly believes in the nature of seven realities of living, non-living, inflow, bondage, stoppage, shedding and the liberation, then one obtains true faith. Therefore it is essential to know these seven realities. To understand these seven realities in the wrong way is known as the inborn wrong belief (agruhit mithyaatva). The true faith of the (seven) realties like living, non-living etc. is relevant to our purpose. In fact the characteristics of the soul is attentive consciousness (upayog). Soul is unique and sentient and not perceived with sense organs. ★

Stanza 3

The wrong belief in the understanding of the living element (jiva tattva):

पुद्गल नभ धर्म अधर्म काल, इनतैं न्यारी है जीव चाल।
ताकूँ न जानि विपरीत मान, करि करैं देह में निज पिछानि॥

Pudgal Nabh Dharm Adharm Kaal,
Intain Nyaaree Hai Jeev Chaal;
Taakoon Na Jaani Vipareet Maan,
Kari Karain Deh Mein Nij Pichhaani.

Pudgal - matter. ***Nabh*** - space. ***Dharm*** - medium of motion. ***Adharm*** -medium of rest. ***Kaal*** - time. ***Intain*** - from these. ***Nyaree*** - different. ***Hai Jeev Chaal*** - is the nature of the soul. ***Taakoon*** - this fact. ***Na Jaani*** - not understanding. ***Vipareet Maan*** - to consider otherwise. ***Deh Mein*** - in the body. ***Kari Karain Nij Pichhaani*** - to believe in one-self.



Sentient being

Matter, medium of motion, medium of rest, space and time are the five non-sentient substances of the universe. The soul is forever an embodiment of knowledge (gyaan swaroop) and is separate from these non-living non-sentient substances. The soul with the wrong belief has no true understanding of this fact. In ignorance he believes himself to be the body, and further believes that he can perform the activities of the body and that the body is functioning with his desire. This wrong belief makes him under -stand that the body and the soul are one and the same. This is the wrong belief about the understanding of the living element (jiva tattva). ★

Stanza 4

Soul's misconception about the understanding of the nature of the living element (jiva tattva):

Thinking of wrong believer regarding the body and the alien substances.

मैं सुखी-दुःखी मैं रंक-राव, मेरौ धन-गृह-गोधन प्रभाव।
मेरे सुत-त्रिय मैं सबल-दीन, बेरूप-सुभग मूरख-प्रवीन॥

Main Sukhee-Dukhee Main Rank-Raav,
Merau Dhan-Gruh-Godhan Prabhaav;
Mere Sut-Triya Main Sabal-Deen,
Beroop-Subhag Moorakh-Praveen.

Main - I (a wrong believer). ***Sukhee-Dukhee*** - happy and unhappy. ***Main*** - I, ***Rank-Raav*** - poor and rich. ***Merau*** - mine. ***Dhan*** - wealth. ***Gruh*** - home. ***Godhan*** - wealth of animals, ***Prabhaav*** - influence. ***Sut-Triya*** - sons & wife. ***Sabal*** - powerful. ***Deen*** - helpless. ***Beroop*** - ugly looking. ***Subhag*** - handsome. ***Moorakh*** - foolish. ***Praveen*** - wise.



Instead of knowing the true nature of soul being forever consciousness, the ignorant soul thinks that he is the body,and performs the functions of the body. If the body is healthy then it is beneficial to him. He is happy with the favorable external surroundings and unhappy with unfavorable situations. He is poor or rich. He is strong or weak. He is human and is handsome or ugly. He is wise or a fool. He believes to have wife, sons, wealth, house and animal wealth. ★

Stanza 5

Misconception regarding the non living and the inflow elements (ajiva and aasrav tattva):

तन उपजत अपनी उपज जान, तन नसत आपकों नास मान।
रागादि प्रगट जे दुःख दैन, तिनही कूं सेवत गिनत चैन॥

Tan Upajat Apanee Upaj Jaan,
Tan Nasat Aapakon Naas Maan;
Raagaadi Pragat Je Dukh Daina,
Tinahee Koon Sevat Ginat Chain.

Tan - body. ***Upajat*** - born. ***Apanee*** - Soul. ***Upaj Jaan*** - understands to be born. ***Tan Nasat*** - destruction of the body i.e. death. ***Aapakoon*** - of the soul. ***Naas*** - destruction. ***Maan*** - understands. ***Raagaadi*** - attachment etc. ***Pragat*** - clearly. ***Je Dukh Daina*** - these provide sufferings. ***Tinahee Koon Sevat*** - indulges in them. ***Ginat Chain*** - counts as happiness.







Misconception regarding the 'non living' element (ajiva tattva):

The Wrong believer thinks that with the birth of the body he is born, and with the body's demise, he will die. He believes to have favorable or unfavorable modifications occurring within himself when actually the changes occur in the body. This is his misconception regarding the non living element

Misconception regarding the 'inflow' element (aasrav tattva):

The ignorant soul believes that alien substances produce happiness to him and as a result embraces them. He believes the alien substances are the reason for his likes dislikes and deluded state. He does not accept the fact that any alien substances can never give happiness or unhappiness to him.

In fact the belief that one can do the activity of alien substances (kartutva) or to keep the ownership in alien substances (mamatva) is a wrong belief. This produces unhappiness and is the reason for bondage of karma. This is the misconception regarding the inflow element. ★

Stanza 6

Misconception regarding the 'bondage' elelment (Bandh tattva) and 'stoppage' element (Samvar tattva)

सुभ-असुभ बन्ध के फल मँझार, रति-अरति करैं निजपद विसार।
आतम हित हेतु विराग ज्ञान, ते लखैं आपकौं कष्टदान॥

Subh-Asubh Bandh Ke Phal Manjhaar,
Rati-Arati Karain Nijpad Visaar;
Aatam Hit Hetu Viraag Gyaan,
Te Lakhain Aapakaun Kashtdaan.

Subh-Asubh - auspicious and inauspicious. ***Bandh Ke Phal Manjhaar*** - in fruition of bonded karmas. ***Rati-Arati Karain*** - does likes & dislikes. ***Nijpad*** - identity of self (nature of soul). ***Visaar*** - forgetting. ***Aatam Hit Hetu*** - for welfare of the self. ***Viraag Gyaan*** - Renunciation and Right knowledge. ***Te*** -those. ***Lakhain*** - appear. ***Aapakaun*** - to the soul. ***Kashtdaan*** - source of suffering.

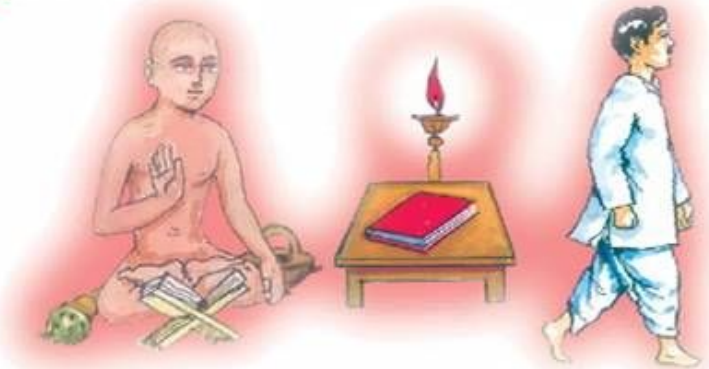
Fruition of bonded karma



Auspicious state



Inauspicious state



Passionless right knowledge

Misconception regarding the bondage element (Bandh tattva):

The soul obtains the association or separation of circumstances according to the fruition of non-destructive karma. The wrong believer becomes perplexed (aakultaa) by his likes and dislikes and believes them to be favorable or unfavorable to him. As a result he imagines being happy or unhappy. He becomes happy with acquiring wealth, spouse and family. He becomes unhappy with disease, poverty, and loss of family. Auspicious as well as inauspicious activities are the cause of bondage of karma; instead he believes auspicious activities to be beneficial. In reality the auspicious as well as inauspicious acts are both detrimental to the soul but the wrong believer does not understand this fact. This is the misconception regarding the bondage element.

Misconception regarding the 'stoppage' element (Samvar tattva):

Right faith, right knowledge and right conduct from the absolute point of view (nischay samyak darshan) are beneficial to the soul. As one gets stabilized within himself, there is a proportionate diminishing state of delusion. The wrong believer perceives them to be the source of suffering to him. This is the misconception regarding the stoppage element. ★

Stanza 7

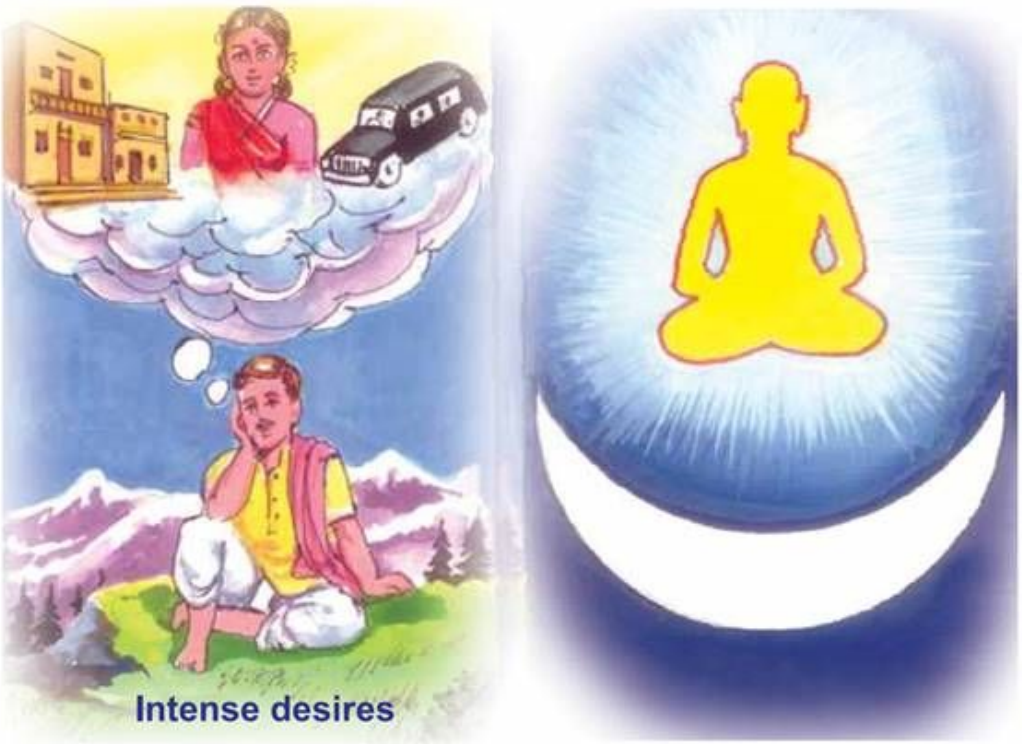
Misconception regarding the 'shedding' element (nirjaraa tattva) and 'liberation' element (moksha tattva)

Nature of inborn wrong knowledge (agruhit mithyaa gyaan):

रोकी न चाह निज शक्ति खोय, शिवरूप निराकुलता न जोय।
याही प्रतीतिजुत कछुक ज्ञान, सो दुःखदाई अज्ञान जान॥

Rokee Na Chaah Nij Shakti Khoy,
Shivaroop Niraakulataa Na Joy;
Yaahee Prateetijut Kachhuk Gyaan,
So Dukhdaaee Agyaan Jaan.

Rokee Na Chaah - did not control the desires. ***Nij Shakti*** - own strength. ***Khoy*** - looses. ***Shivaroop*** - blissful. ***Niraakulataa*** - serenity state. ***Na*** - not. ***Joy*** - believe. ***Yahee Prateetijut*** - with this like faith. ***Kachhuk Gyaan*** -whatever knowledge. ***So Dukhdaaee*** - therefore a cause of sufferings. ***Agyaan*** - wrong konwledge. ***Jaan*** - understand.



Intense desires

Misconception regarding the 'shedding' element (nirjaraa tattva):

When there is partial increase of purity then there is proportionate shedding of the impurity in the soul. This is known as the shedding associated with the stoppage of karma. This occurs only with the right faith from absolute point of view. When one is engrossed within oneself, then there is dissociation of auspicious and inauspicious desires. This is known as 'shedding' element or austerity.

Austerity is classified in two ways: 1. Austerity associated with the wrong faith and 2. Austerity associated with the right faith.

Austerity performed in the wrong faith cannot give any true or meaningful shedding of karma. Austerity performed with the right faith, when there is an absence of auspicious and inauspicious desires, is the real reason for shedding of karma.

The wrong believer does not understand this fact. He forgets his infinite strength from self-absorption and instead believes to have happiness derived from alien substances. He is unable to control his auspicious and inauspicious desires and the liking of the objects of five senses. This is the misconception regarding the 'shedding' element.

Misconception regarding 'liberation' element (moksha tattva):

Pure and perfect tranquility with the bliss from within is the nature of the liberation element. In this state there is complete purity of the soul. This is the real nature of true happiness. However, the ignorant soul does not accept this fact. He thinks happiness comes with the help of body, five senses and objects of five senses. This is the misconception regarding 'liberation' element.

Inborn wrong knowledge (agruhit mithyaa gyaan):

The presence of knowledge along with the inborn wrong faith is known as inborn wrong knowledge (anaadi mithyaa gyaan) and can produce intense misery. This knowledge is not acquired by listening to the sermons but is present with the soul since time infinite. ★

Stanza 8

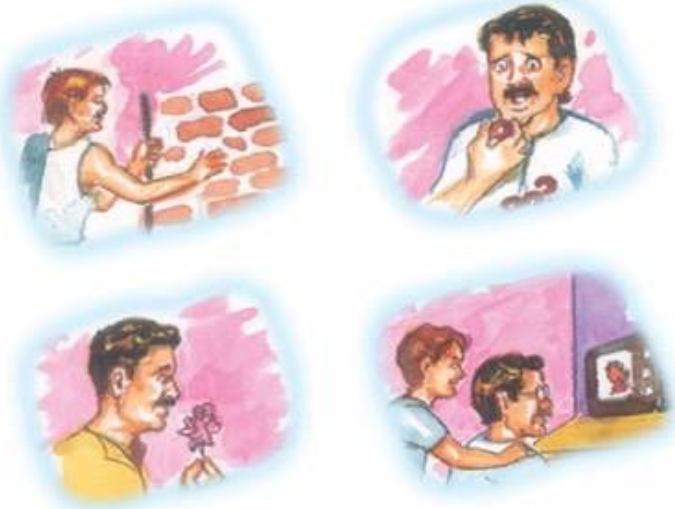
The characteristics of the inborn wrong conduct (agruhit mithyaa-chaaritra):

इन जुत विषयनि की जो प्रवृत्ति, ताकूं जानों मिथ्याचरित्त।
यों मिथ्यात्वादि निसर्गएह, अब जे गृहीत सुनिये जु तेह॥

In Jut Vishayani Kee Jo Pravrutti,
Taakoon Jaanon Mithyaacharitt;
Yon Mithyaatvaadi Nisargeh,
Ab Je Gruheet Suniye Ju Teh.

In Jut - with the wrong faith & wrong knowledge. ***Vishayani Kee*** - in the sensual pleasures. ***Jo Pravrutti*** - those who are indulging. ***Taakoon Jaanon*** - that be understood. ***Mithyaacharitt*** - Wrong Coduct. ***Yon*** - this way. ***Mithyaatvaadi*** - Wrong Faith etc. ***Nisargeh*** - in born. ***Jeh*** - those. ***Ab Je*** - now those. ***Gruheet*** - acquired from others, ***Suniye Ju The*** - listen carefully those.

With inborn wrong faith and knowledge, the soul conducts his activities with indulgence in sensual pleasures. This is known as the inborn wrong conduct. (agruhit mithyaachaaritra) All these three things are the reason for unhappiness. One has to remove them with the help of understanding the knowledge of truth (tattva gyaan). Without this understanding, one is unable to get rid of desires of the objects of the senses. Even if these are gracious attachments (shubha raaga) or auspicious objects, they are still the objects of the senses and need to be dismissed. The soul who is engrossed in them ends up forgetting his true nature of super sensuous bliss (atindriya aanand). ★



Stanza 9 and 10

Acquired wrong faith (gruhit mithyaatva) and the nature of false preceptors (kuguru) and false Lords (kudev):

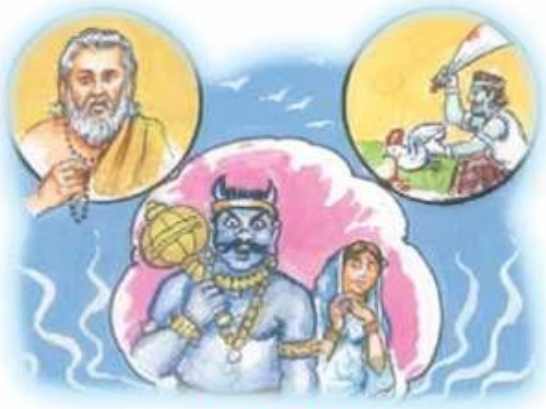
जे कुगुरु कुदेव कुधर्म सेव, पोषैं चिर दर्शनमोह एव।
अन्तर रागादिक धरैं जेह, बाहिर धन अम्बर तें सनेह॥

धारैं कुलिंग लह महत भाव, ते कुगुरु जन्म जल उपल-नाव।
जे राग-द्वेष मल करि मलीन, वनिता गदादिजुत चिह्न चीन॥

Je Kuguru Kudev Kudharm Sev,
Poshain Chir Darshanmoha Ev;
Antar Raagaadik Dharain Jeh,
Baahir Dhan Ambar Tein Saneh.

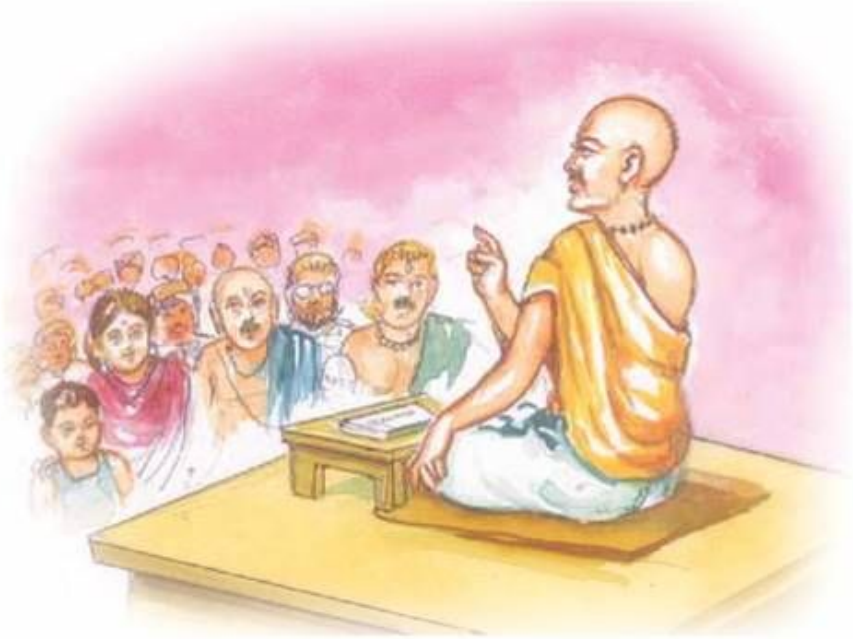
Dhaarain Kuling Laha Mahat Bhaav,
Te Kuguru Janma Jal Upal-Naav;
Je Raag-Dwesh Mal Kari Maleen,
Vanitaa Gadaadijut Chinh Cheen.

Je - those, ***Kuguru*** - false preceptors, ***Kudev*** - false gods, ***Kudharm*** - false religion. ***Sev*** - to serve & worship. ***Poshain*** - to feed (strenghten), ***Chir*** - long lasting. ***Darshanmoha Ev*** - only Belief deluding karma, ***Antar*** - Internally. ***Raagaadik*** - attachment etc. ***Dharain Jeh*** - to possess those. **Baahar** - externally. ***Dhan*** - wealth. ***Ambar*** - cloths. ***Tein*** - with. ***Saneh*** -attachment.



False Gods
(Kudev)

Dhaarain - to possess. ***Kuling*** - wrong external pose. ***Laha*** - with, ***Mahat Bhaav*** - proud of superiority. ***Te Kuguru*** - those false preceptors. ***Janm Jal*** - water or river of birth & death (sansaara). ***Upal-Naav*** - (like) stone boat. ***Je*** - those. ***Raag-Dwesh Mal*** - filth of the attachment & aversion. ***Kari Maleen*** - to spoil. ***Vanitaa*** - woman. ***Gadaadijut*** - with clubs etc. ***Chinh Cheen*** - identification marks or signs.



One who worships the false preachers, false Lords and false religion (kudharma)is always feeding the right belief deluding karma (darshan mohaniya karma). This is known as the acquired wrong faith.

The false preacher has delusion from within and indulges in external wealth and clothes. He poses as an ascetic with the mark of clothing (dravya lingi muni). He has no attributes of a real ascetic as described in the scriptures. They are like a stone boat sinking in the ocean of transmigration.

The false gods are inherent with the filth of attachment and aversion and are identified with the signs of woman and club etc.

By worshiping false preachers and false gods, one increases his acquired wrong faith and as a result continues to wander in the transmigratory cycle. ★

Stanza 11 and 12

Nature of false religion (kudharma) and the short description of acquired wrong faith (gruhit mithya darshan):

ते हैं कुदेव तिनकी जु सेव, सठ करत न तिन भवभ्रमन छेव।
रागादि भाव-हिंसा समेत, दरवित त्रस थावर मरण खेत॥

जे क्रिया तिनहि जानहु कुधर्म, तिन सरधैं जीव लहै अशर्म।
याकूँ गृहीत मिथ्यात जान, अब सुन गृहीत जो है अज्ञान॥

Te Hain Kudev Tinakee Ju Sev, Shath Karat,
Na Tin Bhavbhramanna Chhev;
Raagaadi Bhaav-Hinsaa Samet,
DaravitTras Thaavar Maranna Khet.

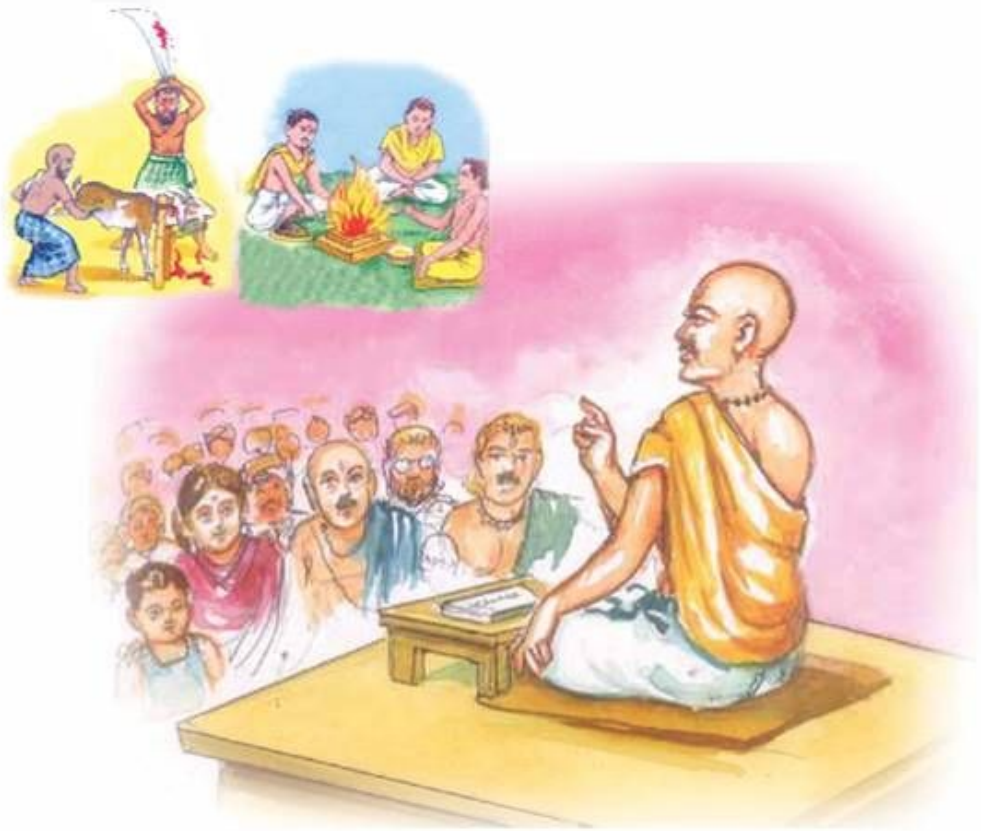
Je Kriyaa Tinahi Jaanhu Kudharm,
Tin Sardhain Jeev Lahai Asharm;
Yaakoon Gruheet Mithyaat Jaan,
Ab Sun Gruheet Jo Hai Agyaan.

Te Hain - those are. ***Kudev*** - false gods. ***Tinkee Ju Sev*** - worship them. ***Shath*** - foolish persons, ***Karat*** - to do. ***Na Tin Bhavbhramanna Chhev*** - do not end their wandering, ***Raagaadi Bhaav Hinsaa Samet*** - with internal violence i.e. attachment etc. ***Daravit*** - physical (objective) violence. ***Tras Thaavar Maranna Khet*** - place of killing of mobile & immobile beings.



False religion (Kudharma)

Je Kriyaa - Such actions, ***Tinahi*** - those, ***Jaano*** - know, ***Kudharm*** - false religion, ***Tin Sardhain*** - to have faith in those, ***Jeev*** - living being ***Lahai*** - get, ***Asharm*** - miseries, ***Yaakoon*** - this; ***Gruheet Mithyaat*** - acquired wrong faith, ***Ab*** - now, ***Sun*** - listen, ***Gruheet*** - acquired, ***Jo Hai*** - that is, ***Agyaan*** - wrong knowledge.



The foolish person worships false gods and as a result, keeps on wandering in the transmigratory cycle of life and death.

There is violence in his thought activity (bhaava hinsaa) in the deluded state. There is material violence (dravya hinsaa) in the killing of immobile and mobile lives. The religion, which propagates these two types of violence, is known as false religion.

Therefore to have faith in false preachers, false gods and false religions is known as the acquired wrong faith.

In the next stanza, the author describes the nature of the acquired wrong knowledge. ★

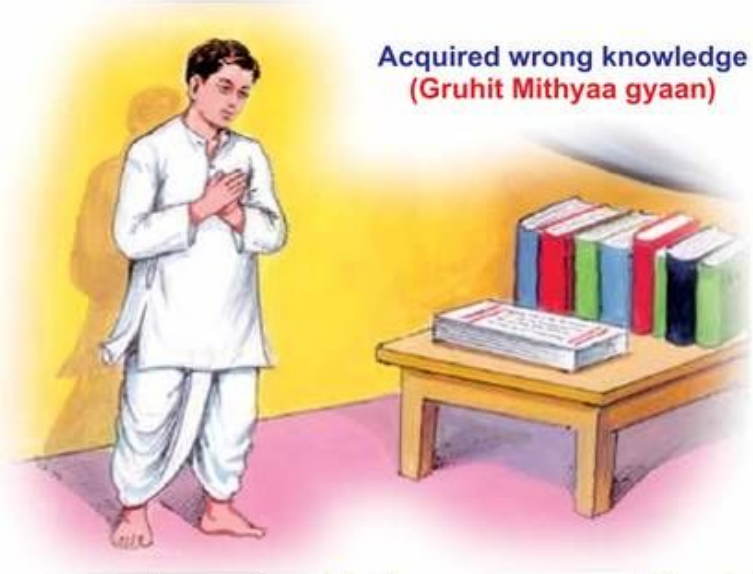
Stanza 13

The nature of the acquired wrong knowledge (gruhit mithyaa gyaan):

एकान्तवाद दूषित समस्त, विषयादिक पोषक अप्रशस्त।
रागी कुमतिन कृति श्रुति अभ्यास, सो है कुबोध बहु देन त्रास॥

Ekaantvaad - Dooshit Samast,
Vishayaadik Poshak Aprashast;
Raagi Kumatin Kruti Shruti Abhyaas,
So Hai Kubodh Bahu Den Traas.

Ekaantvaad - one-sided view, ***Dooshit*** - corrupted, ***Samast*** - completely, ***Vishayaadik Poshak*** - breed passions etc., ***Aprashast*** - inauspicious, ***Raagi Kumatin*** - written by false preceptors, ***Kruti Shruti Abhyaas*** - study of scriptures, ***So Hai Kubodh*** - wrong knowledge. ***Bahu Den Traas*** - bring many miseries.



Acquired wrong knowledge
(Gruhit Mithyaa gyaan)

The reality comprises of multiple components. The false preceptor proposes only one such component and makes one believe it to be the whole reality. He also creates the scriptures, which feeds the passions and the sensual pleasures. To believe, teach and to learn these types of messages is known as acquired wrong knowledge. (gruhit mithyaagyaan)This type of knowledge brings intense misery. ★

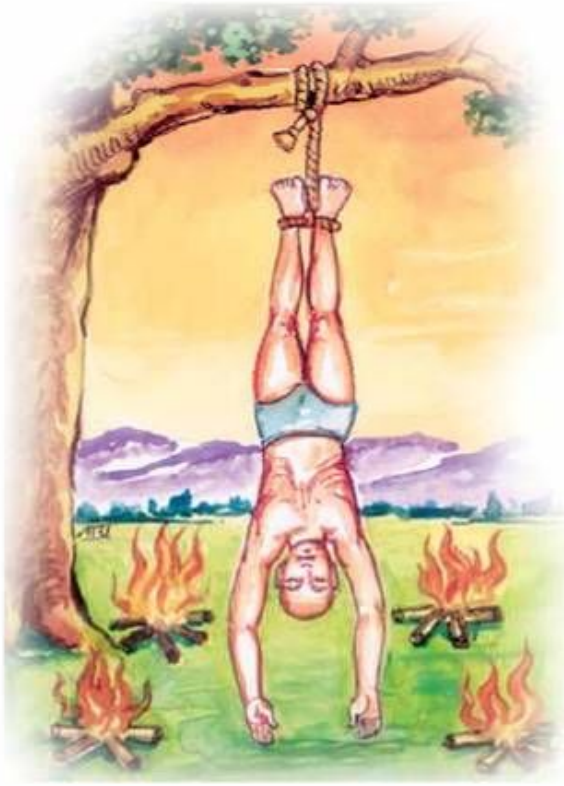
Stanza 14

Characteristics of acquired wrong conduct (gruhit mithyaa chaaritra):

जो ख्याति लाभ पूजादि चाह, धरि करत विविधि विधि देह दाह।
आतम अनात्म के ज्ञान हीन, जे जे करनी तन करन क्षीन॥

Jo Khyaati Laabh Poojaadi Chaah,
Dhari Karat Vividhi Vidhi Deh Daah;
Aatam Anaatma Ke Gyaan Heen,
Je Je Karanee Tan Karan Ksheen.

Jo - those, ***Khyaati*** - fame, ***Laabh*** - gain, ***Poojaadi*** - respect etc., ***Chaah*** - desire, ***Dhari*** - accepts, ***Karat Vividhi Vidhi*** - to do in many ways, ***Deh Daah*** - to inflict pain to the body, ***Aatam*** - soul, ***Anaatma*** - the nonsoul, ***Ke*** - for, ***Gyaan Heen*** - devoid of discriminating knowledge, ***Je-Je*** - like this, ***Karanee*** - conduct, ***Tan Karan Ksheen*** - causing mortification of the body.



The person does not have proper knowledge of the realities. Therefore he does not understand the true nature of the discriminative science (bhed vigyaan) between the soul and the matter. As a result, he adores the wealth, body, the senses, self-fame, respect, pride etc. He performs the activities of mortification of body without the understanding the discriminative knowledge of soul and alien substances. He does all these activities to fulfill his desires. This is known as acquired wrong conduct. (mithyaa chaaritra) ★

Stanza 15

Advise of discarding the wrong conduct and to get absorbed in the pure self:

ते सब मिथ्याचारित्र त्यागि, अब आतम के हित पंथ लागि।
जगजाल भ्रमण कों देय त्यागि, अब दौलत! निज आतम सुपागि॥

Te Sab Mithyaacharitra Tyaagi,
Ab Aatam Ke Hit Panth Laagi;
Jagjaal Bhramanna Kon Dey Tyaagi,
Ab Daulat! Nij Aatam Supaagi.

Te Sab - all such, ***Mithyaacharitra*** - wrong conduct, ***Tyaagi*** - to abandon, ***Ab*** - now, ***Aatam*** - soul, ***Ke*** - for, ***Hit Panth*** - path of salvation, ***Laagi*** - follow, ***Jagjaal Bhramanna*** - wandering in the mundane net, ***Kon Dey Tyaagi*** - abandon, ***Daulat*** - Daulatram (the author), ***Nij Aatam*** - for self (Soul), ***Supaagi*** - to engage well.



The living being, for the benefit of the self, should discard the notion of inborn as well as acquired wrong faith, knowledge and conduct. He must practice the nature of the absolute right faith, knowledge and conduct. Pandit Daulatramji addresses his own soul and says that O my soul' The transmigratory cycle of life and death occurs due to the wrong dependency towards alien substances. So as soon as possible, please give up the notion of auspicious and inauspicious activities and get engrossed in the nature of one's own pure soul. ★

Third dhaala

The path to liberation from absolute and convention point of view The nature of right faith and its importance:

Stanza 1

Liberation and path to liberation (moksha aur moksha marg):

Narendra chhanda / Jogiraasaa chhanda

आतम को हित है सुख, सो सुख आकुलता बिनु कहिये।
आकुलता शिवमाहि न तातैं, शिवमग लागौ चहिये॥
सम्यग्दर्शन-ज्ञान-चरण, शिवमग सो दुविध विचारो।
जो सत्यारथ रूप सु निश्चय, कारन सो व्यवहारो॥

Aatam Ko Hit Hai Sukh,
So Sukh Aakulataa Binu Kahiye;
Aakulataa Shiva Maahi Na Taatain,
Shivamag Laagau Chahiye.
Samyagdarshan-Gyaan-Charanna,
Shivamag So Duvidh Vichaaro,
Jo Satyaaratha Roop Su Nishchay,
Kaaran So Vyavahaaro.

Aatam Ko Hit - spiritual wellbeing of the soul, ***Hai*** - is, ***Sukh*** - spiritual bliss, ***So Sukh*** - that spiritual bliss, ***Aakulataa Binu*** - free from perplexity, ***Kahiye*** - understand, ***Aakulaataa*** - perplexity, ***Shivamaahin*** - not in the liberation, ***Taatain*** - therefore, ***Shivamag*** - path of liberation, ***Laagau Chahiye*** - must follow, ***Samyagdarshan-Gyaan-Charanna*** - Right Faith, Right Knowledge and Right Conduct, ***So*** - thereof, ***Shivamag*** - path of liberation, ***Duvidh*** - two kinds, ***Vichaaro*** - to think, ***Jo*** - that, ***Satyaaratha Roop*** - actual or internal path, ***Su Nishchay*** - from absolute point of view, ***Kaaran So*** - cause to attain, ***Vyavahaaro*** - conventional point of view.



Absolute right conduct is associated with absolute right faith and knowledge. The soul with absolute right faith has subjective articulate knowledge (bhaava shrut gyaan). The absolute and conventional point of views form part of this subjective articulate knowledge. Therefore, the person with wrong faith cannot have any of the partial point of view (naya)

1. The partial point of view (naya) is always dependant (saapeksha). If the conventional point of view is believed to be present before the absolute point of view then it becomes one without any dependence (nirpeksha). This is not possible. The conventional point of view must be associated with the absolute point of view. As mentioned above, these partial points of view (absolute and conventional point of views) occur in the right faith stage onwards. In the ignorant stage therefore there is no partial point of views and it can

only be the fallacy of absolute and conventional point of views (nischayaabhaas and vyavahaaraabhaas).

2. Initially the soul has thoughts about the nature of the nine reals as mentioned by the omniscient Lord, has full faith in the omniscient Lord, the scriptures and the enlightened teachers and also has milder form of passions in the form of auspicious activities. With this background, and with his own personal efforts now he obtains right faith,right knowledge and right conduct. At this time of obtaining absolute form of triple gems, the previous activities are known as conventional form of reasons-vyavahaar kaaran. (Parmatma Prakash, commentary on chapter 2 stanza no. 14) Also when the soul is in the stage of the absolute right faith, then there are associated auspicious activities and other instrumental causes present and they are known as the conventional path to liberation. It is important to know that only the absolute path is the real reason for liberation and not the conventional path.

3. The pure soul is full of happiness and that is why the real happiness derives from taking support of this pure soul. The happiness does not occur with the support of any instrumental causes or any conventional forms.

4. The path to the liberation is unity of the absolute right faith, knowledge and conduct. (Pravachansar stanza 82, 199. Moksha Marg Prakashak)

5. The path to liberation is only one and that is in the form of absolute way. There is only one path to liberation- this is in its absolute form. The scriptures describe both the absolute form, and the conventional form. The latter of which is used as a formality (upchaar) and although it is always associated with the absolute form, it is not the true path. The true path to liberation is one and only- the absolute form of liberation. ★

Stanza 2

The nature of right faith, knowledge and conduct from absolute point of view (nishchaya samyag darshan):

परद्रव्यन तैं भिन्न आप में, रुचि सम्यक्त भला है।
आपरूप को जानपणों सो, सम्यक्ज्ञान कला है॥

आपरूप में लीन रहे थिर, सम्यक्चारित सोई।
अब व्यवहार मोखमग सुनियै, हेतु नियत कौ होई॥

Pardravyan Tain Bhinn Aap Mein,
Roochi Samyakt Bhalaa Hai;
Aaparoop Ko Jaanapannon So,
Samyakgyaan Kalaa Hai.

Aaparoop Mein Leen Rahe Thir,
Samyakchaarita Soee;
Ab Vyavahaar Mokhamag Suniyai,
Hetu Niyat Kau Hoee.

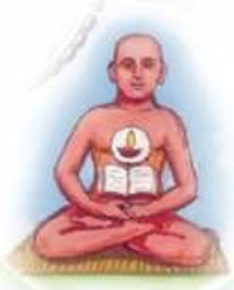
Pardravyan Tain - from other substances, ***Bhinn*** - different, ***Aap Mein*** - in one's soul, ***Roochi*** - to have a belief, ***Samyakt Bhalaa Hai*** - is the Right Faith, ***Aaparoop Ko*** - in one's ownself, ***Jaanapannon So*** - know the real nature, ***Samyakgyaan*** - Right knowledge, ***Kalaa Hai*** - is



Absolute right conduct
(Nishchaya Samyag Chaarita)



Absolute right faith
(Nishchaya Samyag Darshan)



Absolute right knowledge
(Nishchaya Samyag Gyaan)

the art, ***Aaparoop Mein*** - in the nature of soul, ***Leen Rahe Thir*** - to remain fully & firmly engrossed, ***Samyakcharita*** - Right Conduct, ***Soee*** - that is, ***Ab*** - now, ***Vyavahaar Mokhamag*** - path of salvation from practical point of view, ***Suniyai*** - listen, ***Hetu*** - cause, ***Niyat*** - real point of view, ***Kau Hoee*** - is of.

The absolute form of right faith means to have unbroken faith in the true nature of the pure soul. To understand and to know that this pure soul is forever separate from all alien substances of the universe is known as the right knowledge in the absolute form. . When one gives up the interests in all alien substances of the universe and becomes engrossed in the true nature of this pure soul then it is known as the right conduct in the absolute way.

The description of the conventional form of liberation will be given from stanza no. 3 to 10. When the person is on the path of liberation from absolute form then it is essential to know about the nature of the e conventional path to liberation. ★

Stanza 3

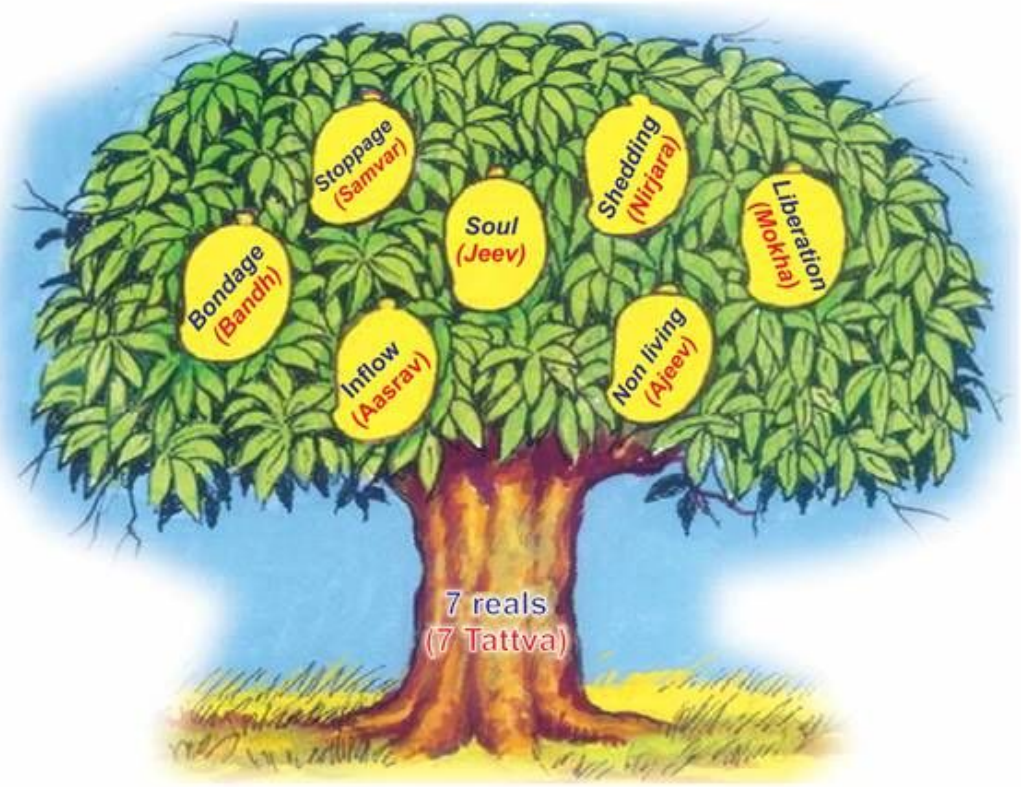
Nature of the right faith from the conventional point of view (vyavahaar samyag darshan):

जीव अजीव तत्त्व अरु आस्रव, बन्ध रु संवर जानों।
निर्जर मोख कहै जिन तिनकों, जों कौ सौं सरधानों॥

है सोई समकित व्यवहारी, अब इन रूप बखानों।
तिनकूं सुनि सामान्य विशेषै, दिढ़ प्रतीति उर आनौ॥

Jeeva Ajeeva Tattva Aru Aasrav,
Bandh Ru Samvar Jaanon;
Nirjar Mokha Kahai Jin Tinakon,
Jon Kau Saun Saradhaanon.

Hai Soee Samakit Vyavahaaree,
Ab In Roop Bakhaanon;
Tinakoon Suni Saamaanya-Visheshai,
Ditth Prateeti Ur Aanau.



Jeev Ajeev Tattva - soul & non-soul elements, ***Aru Aasrav*** - and inflow of karma, ***Bandh Ru*** - and bondage of karma, ***Samvar*** - stoppage of karma, ***Jaanon*** - to know, ***Nirjar*** - shedding of karma, ***Mokha*** - liberation from karma, ***Kahai Jin Tinakon Jon Kau Saun Saradhaanon*** - to keep faith in all these as are preached by Omnisicient Lords, ***Hai Soee*** - only that is, ***Samakit Vyvahaaree*** - Right believer from conventional point of view, ***Ab In Roop Bakhaanon*** - now being described, ***Tinakoon Suni*** - listen to them, ***Saamaanya*** - general, ***Visheshai*** - particular aspect, ***Ditth*** - firm, ***Prateeti*** - faith, ***Ur Aano*** - Keep in heart.

1. In this stanza there is a description of right faith from the conventional point of view, which is associated with the right faith from the absolute point of view. They both have a concomitant relationship (avinabhaavi sambandh). When there is absolute right faith, then the conventional right faith is present in the form of associative reflective thoughts (vikalpa gyaan) of the seven reals. This faith is associated with mild passions.

2. In Tattvaartha Sutra it says that "tatvaartha shradhdhaanam samyag darshanam" (chapter no.1, stanza no.2) It means that the faith in the seven reals is the right faith. This faith in the seven reals is from a division perspective (bhed roop). Therefore it is associated with affection (raaga). That is why it is the right faith from conventional point of view. In this stanza, the author wants to convey the meaning of conventional right faith, which is associated with the right faith from an absolute point of view.

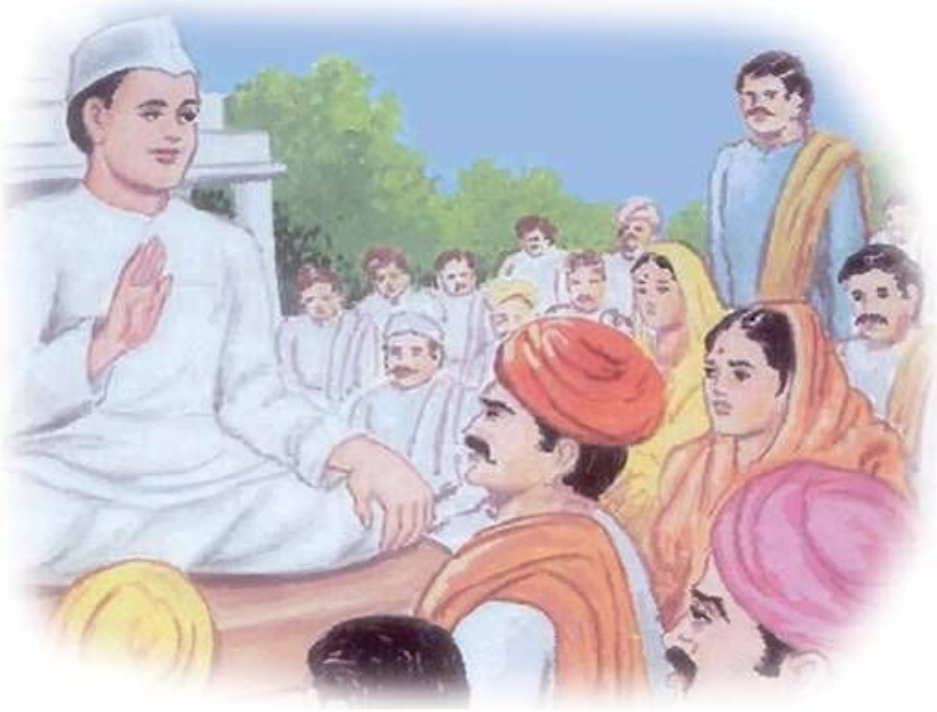
3. One has to have right faith in the living, non-living, inflow of karma, bondage of karma, stoppage of karma, shedding of karma and the liberation in general (saamanya) as well as from detail (vishesh) aspects, as described by the Omniscient Lords. ★

Stanza 4

Types of living beings- the wrong believer and the best right believer: (bahiraatma aur uttam antaraatma)

बहिरातम, अन्तर-आतम, परमातम जीव त्रिधा है।
देह जीव कूं एक गिनें बहिरातम तत्त्व मुधा है॥
उत्तम मध्य जघन्य त्रविधि के, अन्तर-आतम ज्ञानी,
दुविध संग बिनु सुध उपयोगी, मुनि उत्तम निज ध्यानी॥

Bahiraatam, Antar-Aatam,
Paramaatam Jeev Tridhaa Hai;
Deh-Jeev Koon Ek Ginein
Bahiraatam Tattva Mudhaa Hai,
Uttam Madhya Jaghanya Travidhi Ke,
Antar-Aatam-Gyaanee;
Duvidh Sangh Binu Sudh Upayogee,
Muni Uttam Nij Dhyaanee.



Bahiraatam - outer self, ***Antar-Aatam*** - inner self, ***Paramaatam*** - transcendental self, ***Jeev*** - soul, ***Tridhaa Hai*** - three Kinds, ***Deh*** - body; ***Jeev*** - soul, ***Koon Ek Ginein*** - consider one and the same, ***Bahiraatam*** - wrong believer, ***Tattva Mudhaa Hai*** - does not know the Reality, ***Uttam*** - the best, ***Madhya*** - the medium, ***Jaghanya*** - the lowest, ***Travidhi Ke*** - of three kinds, ***Antar Aatam Gyaanee*** - wise Right Believer, ***Duvidh Sangh*** - two types of possessions, ***Binu*** - devoid of, ***Sudh Upayogee*** - passionless state beyond attachment, ***Muni*** - ascetic, ***Uttam Nij Dhyaanee*** - best ascetics who are engrossed in self-meditation.

Living beings are described in three ways: 1. Outer self (bahiraatma), 2. Inner self (antaraatma), 3. Transcendental self (paramaatma).

The one who believes that the body and the soul are one is known as the outer self (bahiraatma). He does not understand the true nature of reality (tattva). He is also known as non -discriminative (aviveki) or wrong believer.

The one, who with his discriminative knowledge believes the soul and the body to be separate, is known to be the inner self (antaraatma). He is also known as the right believer.

The inner self is of three types: the highest, medium and the lower one.

The highest kind of inner self is devoid of internal and external possessions and is in the seventh to twelve spiritual stage of development. This type of naked ascetic is with pure consciousness of serenity (shuddha upayoga) and is engrossed in self -meditation (aatma dhyaana). ★

Stanza 5

The medium and lower inner self souls and the transcendental self (madhyam aur jaghanya antaraatma tathaa parmaatma):

मध्यम अन्तर-आतम हैं जे, देशव्रती आगारी।
जघन्य कहै अविरत-समदिष्टी, तीनौ शिवमगचारी॥

सकल निकल परमातम द्वैविधि तिनमें घाति निवारी।
सो अर्हन्त सकल परमातम, लोकालोक निहारी॥

Madhyam Antar-Aatam Hain Je,
Deshavratee Aagaaree;
Jaghanya Kahai Avirat-Samadishtee,
Teenau Shivamagachaaree.

Sakal Nikal Paramaatam Dwaividhi
Tinamein Ghaati Nivaaree;
So Arahant Sakal Paramaatam,
Lokaalok Nihaaree.



Madhyam - Medium, ***Antar Aatam*** - the inner self, ***Hain Je*** - are those, ***Deshavratee*** - with partial vows, ***Aaagaaree*** - ascetics in the sixth stage of spiritual development, ***Jaghanya*** - the lower, ***Kahe*** - tell, ***Avirat Samadishtee*** - right believer with vowless conduct, ***Teenau*** - all the three, ***Shivamagachaaree*** - followers of the path of salvation, ***Sakal*** - with body, ***Nikal*** - without body, ***Paramaatam*** - omniscient, ***Dwaividhi*** - two kinds, ***Tinamein*** - in between them ***Ghaati*** - destructive karma (knowledge obscuring karma, perception obscuring karma, belief deluding karma and obstructing karma), ***Nivaaree*** - destroyed, ***So Arahant*** - Omniscient Lords, ***Sakal Paramaatam*** - omniscient with body, ***Lokaalok*** - cosmic and transcosmic universe, ***Nihaaree*** - with perceiving power.

1. The medium inner self-souls are those who have accepted the partial or complete vows. Those with partial vows are the householders at fifth spiritual stage of development and those with the acceptance of complete vows are the ascetics at the sixth spiritual stage of development. These householders and ascetics both have right faith from the absolute point of view. The householder at this stage has destroyed two categories of passions and the ascetic has destroyed three categories of passions. The ascetic is also the practitioner of twenty-eight primary virtues (mul guna).

2. The lower inner self-souls are those who have obtained the right faith and destroyed infinite bondage producing passions. These souls have not yet accepted any vows.

The best, medium and lower inner self-souls are all on the path to liberation.

3. The transcendental self is of two types: one with the body and one without the body. The omniscient Lords are with the corporeal body and have destroyed all four destructive karma. The liberated souls are without body and have destroyed all eight karmas. Both these souls have attained the power to know the cosmic and transcosmic universe completely from past, present and future in the one smallest unit of time (samaya). ★

Stanza 6

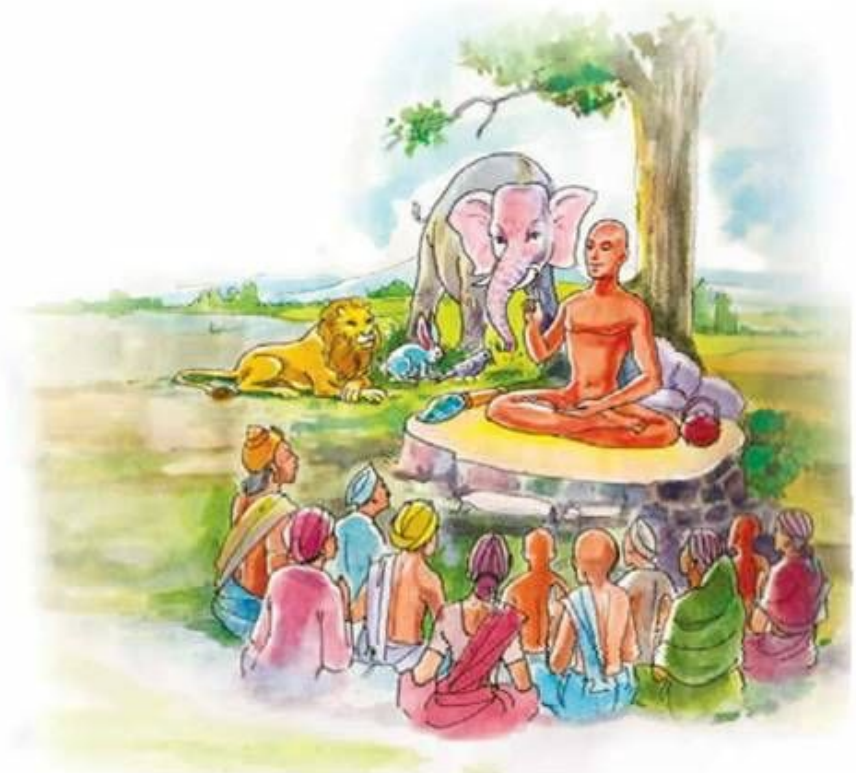
Nature of the liberated soul (nikal parmaatma) and the message of meditation for reaching to the transcendental self (parmaatma):

ज्ञानशरीरी त्रिविधि कर्ममल, वर्जित सिद्ध महन्ता।
ते हैं निकल अमल परमातम, भोगैं शर्म अनन्ता॥

बहिरातमता हेय जानि तजि, अन्तर-आतम हूजै।
परमातम कूं ध्याय निरन्तर जौ निज आनन्द पूजै॥

Gyaanshareeree Trividhi Karmamal,
Varjit Siddh Mahantaa;
Te Hain Nikal Amal Paramaatam,
Bhogain Sharm Anantaa.

Bahiraatamataa Hey Jaani Taji,
Antar Aatam Hoojai;
Paramaatam Koon Dhyaay Nirantar
Jo Nij Aanand Poojai.



Gyaanshareeree - siddhaas (Perfect knowledge is their bodies), ***Trividhi Karmamal*** - the filth of three kinds of karmas (Dravya karm, Bhaav karm and No-karm), ***Varjit*** - devoid of, ***Siddh Mahantaa*** - siddhaas the great soul, ***Te Hain*** - those are, ***Nikal*** - without body, ***Amal*** - free from karmic filth, ***Paramaatam*** - omniscient, ***Bhogain*** - enjoy, ***Sharm*** - spiritual bliss, ***Anantaa*** - infinite, ***Bahiraatamataa*** - wrong belief, ***Hey*** - worthy of renouncing, ***Jaani*** - after knowing, ***Taji*** - abandon, ***Antar Aatam*** - right believer, ***Hoojai*** - become, ***Paramaatam Koon*** - of omniscient, ***Dhyaay*** - meditate, ***Nirantar*** - always, ***Jo*** - if, ***Nij*** - one's own, ***Aanand*** - bliss, ***Poojai*** - attain.

The liberated souls are pure with omniscient knowledge and are without the gross body (sharir), material karma (dravya karma), quasi karma (nokarma) and thought karma (bhava karma). They will enjoy uninterrupted bliss forever.

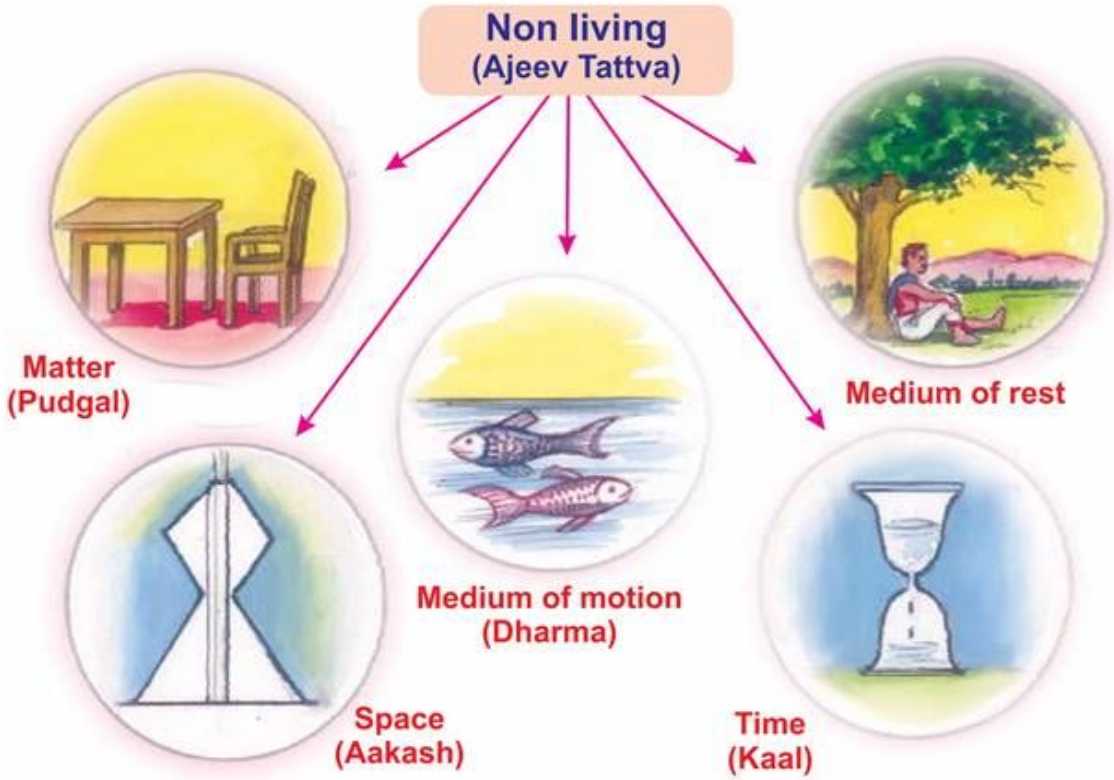
The outer self living being must give up his wrong belief in order to progress to the inner self stage with right belief, and further progress by meditating in order to achieve the transcendental self and eternal spiritual bliss. ★

Stanza 7

Characteristics of non living substances-matter, medium of motion and medium of rest:

चेतनिता बिनु सो अजीव है, पंच भेद जाके हैं।
पुद्गल पंच वरण, रस, गंध-दु, फरस वसु ताके हैं॥
जिय पुद्गल कूं चलत सहाई, धर्मद्रव्य अनुरूपी।
तिष्ठत होत सहाई अधरम, जिन बिन-मूर्ति निरूपी॥

Chetanitaa Binu So Ajeev Hai,
Panch Bhed Jaake Hain;
Pudgal Panch Varanna, Ras, Gandh-Du,
Pharas Vasu Taake Hain.
Jiya Pudgal Koon Chalat Sahaaee,
Dharmadravya Anuroopee;
Tishthat Hoy Sahaaee Adharam,
Jin Bin-Moorti Niroopee.



Chetanitaa Binu - without consciousness, ***So Ajeev Hai*** - that is non-soul, ***Panch Bhed*** - five kinds,***Jaake Hain*** - it has, ***Pudgal*** - matter, ***Panch Varanna*** - five colours (black, white, red, blue & yellow), ***Ras*** - five tastes (sour, sweet, acidic, bitter & Pungent), ***Gandh Du*** - Two odours (horrible and nice), ***Pharas Vasu*** - Eight touch (hot, cold, smooth, rough, soft, hard, light & heavy), ***Taake Hain*** - those which possess, ***Jiya Pudgal Koon*** - for soul & matter, ***Chalat Sahaaee*** - helpful in movement, ***Dharmadravya*** - Medium of motion, ***Anaroopee*** - imperceptible, ***Tishthat Hoy Sahaaee*** - helpful in stopping ***Adharam*** - medium of rest, ***Bin-Moorti*** - imperceptible, ***Niroopee*** - withot form, ***Jin*** - Omniscient Lord.

The omniscient Lord has preached the following:

The substances not having consciousness are known as the non-living. They are of five types: the matter, the medium of motion, the medium of rest, the space and the time.

Those with color, taste, smell, and touch attributes are known as the matter substances.

Colors are of five types: black, white, red, blue and yellow.

The tastes are of five types: sour, sweet, acidic, bitter and pungent.

The smells are of two types: sweet and foul

The touches are of eight types: hot, cold, smooth, rough, soft, hard, light and heavy.

The medium of motion is a formless substance and is the instrumental cause in the motion of the soul and the matter.

The medium of rest is also a formless substance and is the instrumental cause in the stoppage of motion of the soul and the matter.

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Stanza 8

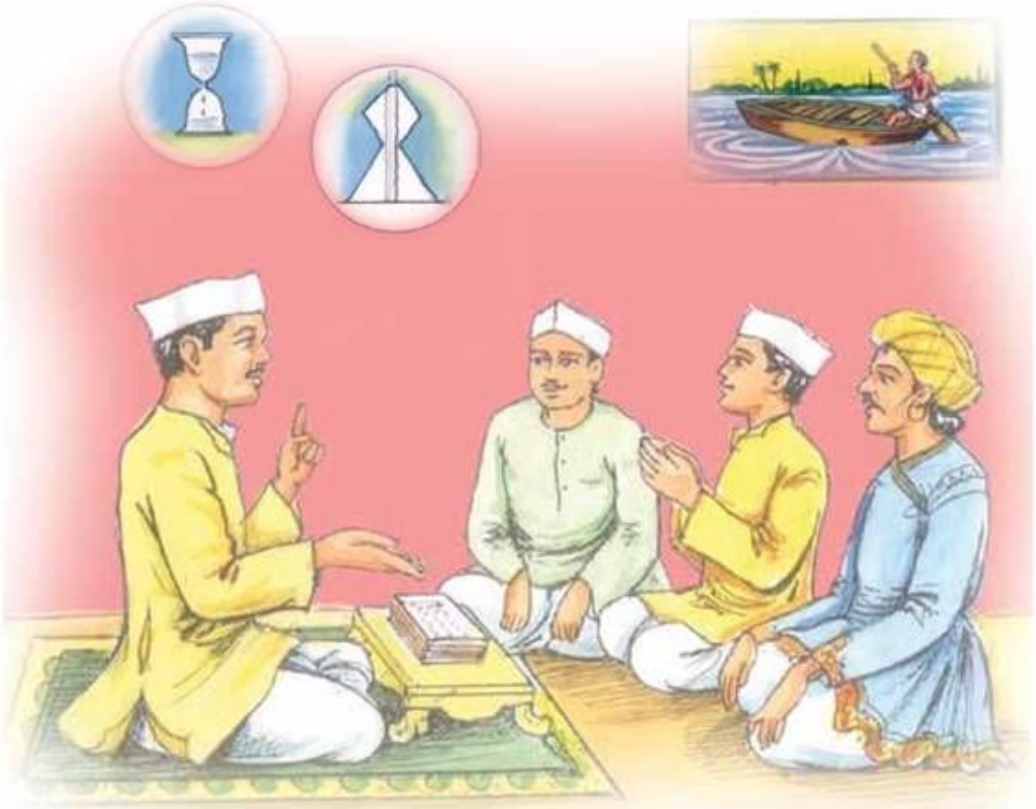
Nature of the space and the time and the inflow of karma:

सकल द्रव्य कौ वास जास में, सो आकास पिछानौं।
निअत वर्तना निसदिन सो, व्यवहारकाल परिवानौ॥

यों अजीव, अब आस्त्रव सुनियें, मन-वच-काय त्रियोगा।
मिथ्या अविरत अरु कषाय, परमाद सहित उपयोगा॥

Sakal Dravya Kau Vaas Jaas Mein,
So Aakaasa Pichhaanaun;
Niat Vartanaa Nisadin So,
Vyavahaarkaal Parivaanau.

Yon Ajeev, Ab Aasrav Suniyein,
Man-Vach-Kaay Triyogaa;
Mithyaa Avirat Aru Kashaay,
Paramaad Sahit Upayogaa.



Sakal Dravy Kau - of all the substances, ***Vaas Jaas Mein*** - exists in that, ***So*** - that, ***Aakaas*** - space, ***Pichhaanaun*** - recognize, ***Niyat*** - from absolute point of view, ***Vartanaa*** - changeability, ***Nisadin*** - day & night, ***So*** - that, ***Vyvahaarkaal*** - time defined by conventional point of view, ***Parivaanau*** -understand, ***Yon*** - in this way, ***Ajeev*** - nonsoul, ***Ab*** - now, ***Aasrav*** - inflow of karma, ***Suniyein*** - listen, ***Man-Vach-Kaay Triyogaa*** - the vibrations of mind, speech & body, ***Mithyaa*** - wrong faith, ***Avirat*** - vowlessness, ***Aru Kashaay*** - and passions, ***Paramaad Sahit*** - with carelessness in religious activities, ***Upayogaa*** - consciousness (soul).

The substance that gives accommodation to all the universal substances is known as the space substance. The time is the substance that keeps on transforming itself and also is the instrumental cause for the remaining five universal substances' transformations. This is known as time from an absolute point of view. Day, night, hours etc. are known as time from the conventional point of view.

This way the author describes the non-living substances. Now he describes the nature of the inflow of karma.

The 'inflow' is one of the seven elements. It consists of five types as follow:

1. Wrong belief, (mithyaatva)
2. Vowlessness (avirati)
3. Carelessness (pramaad)
4. Passions (kashaaya)
5. The vibratory activity of the space point of soul (yoga)

These five dispositions of the soul are the reason for attracting karma to the soul.

The difference between the subjective 'inflow' (bhaava aasrav) and subjective 'bondage' (bhaava bandh) is as follow:

The modifications of the soul in the form of wrong belief and delusions are known as the subjective 'inflow'. The intensity of these bad modifications is known as subjective 'bondage'. ★

Stanza 9

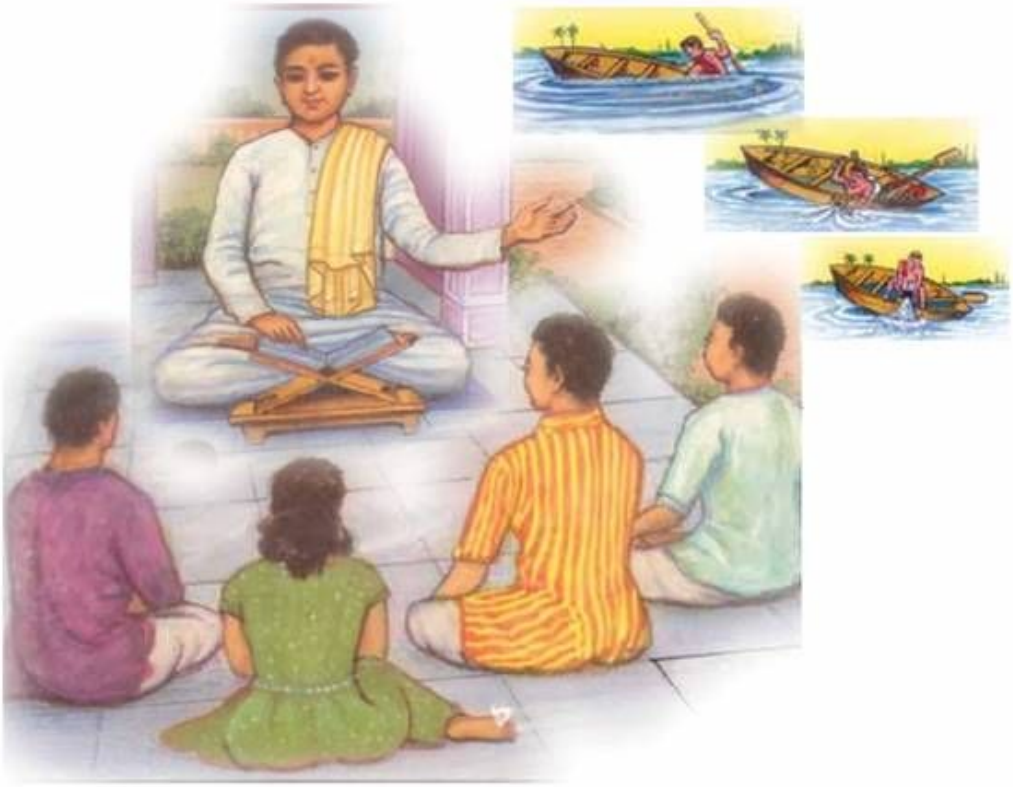
Advise to get rid of 'inflow' (aasrav). The characteristics of 'bondage' (bandh), 'stoppage' (samvar) and 'shedding' (nirjaraa):

ये ही आतम कौ दुःख-कारण, तातैं इनकूं तजिये।
जीव प्रदेश बँधै विधि सौं सो, बंधन कबहूँ न सजिये॥

सम-दम तें जो कर्म न आवैं, सो संवर आदरिये।
तपबल तैं विधि-झरन निर्जरा, ताहि सदा आचरिये॥

Ye Hee Aatam Kau Dukh-Kaaranna,
Taatain Inakoon Tajiye;
Jeev Pradesh Bandhai Vidhi Saun So,
Bandhan Kabahoon Na Sajiye.

Sam-Dam Tein Jo Karm Na Aavain,
So Samvar Aadariye;
Tapbal Tain Vidhi-Jharan Nirajaraa,
Taahi Sadaa Aachariye.



Ye Hee - these are, ***Aatam Kau*** - for soul, ***Dukh-Kaaranna*** - causes of sufferings, ***Taatain*** - therefore, ***Inakoon Tajiye*** - give them up, ***Jeev Pradesh*** - soul's space points, ***Bandhai*** - bond; ***Vidhi Saun*** - with karmic particles, ***So*** - therefore, ***Bandhan*** - bondage, ***Kabhoon Na Sajiea*** - must never do, ***Sam*** - subsidence of passions, ***Dam*** - control of mind and sense organs, ***Tein*** - from which, ***Jo Karm Na Aavain*** - those karmas are not bonded, ***So*** - therefore, ***Samvar*** - stoppage of karmic inflow ***Aadariye*** -practice with respect, ***Tapbal Tain*** - with power of penance, ***Vidhi-Jharan*** -dissociation of karmic particles, ***Nirajaraa*** - shedding of karmic particles, ***Taahi Sadaa Aachariye*** - must always practice.

1. Wrong belief, vowlessness, carelessness, passions and the vibratory activities of the space point of the soul are the reasons for unhappiness to the soul. That is why one should get rid of them. The alien substances are not the cause for unhappiness to the soul.

2. Subjective bondage (bhaava bandh) is the bondage from the absolute point of view and is the reason for material bondage (dravya bandh). That is why it needs to be discarded. Bondage of karma to the space point of the soul is known as bondage element (bandh tattva). One should know the nature of this bondage and put all his efforts in getting rid of this bondage.

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3. Wrong belief and anger etc. are known as passions. When one controls these passions then it is known as 'sham'- restraining the mind from passions and other evil tendencies.

The discriminative science (bhed vigyaan) is performed between the intrinsic nature (sva bhaava) and the alien conditions (par bhaava).

The alien conditions include material karma psychic dispositions and their objects. This form of discriminative science is known as 'dam'-conquering the senses.

The activities of 'sham' and 'dam' stop karma being attracted to the soul. This is known as 'samvar'-stoppage of inflow of karma.

When one prevents the soul from delving into impure attitudes (ashuddha bhaava), it is known as the subjective stoppage of inflow (bhaava samvar) and as a result when material karma stops being attracted to the soul, it is known as material stoppage (dravya samvar).

4. When one's aim is to obtain indivisible bliss from the pure soul, there is partial increase in purity and partial decrease in impurities. This is known as subjective shedding (bhaava nirjaraa) and as a result, the shedding of material karma also occurs which is known as material shedding (dravya nirjaraa).

To shed of karma with the help of austerity is known as the element of stoppage of karma (nirjaraa tattva).

5. With the knowledge of the real nature of the living and the non-living, one can stop the inflow and bondage of karma, thereby being involved in the process of stoppage and shedding of karma. ★

Stanza 10

The characteristics of liberation element.

The characteristics and the cause of the conventional right faith.

सकल कर्म तैं रहित अवस्था, सो सिव थिर सुखकारी।
इहि विधि जो सरधा तत्त्वनि की, सो समकित व्यवहारी॥

देव जिनेन्द्र, गुरु परिग्रहबिन, धर्म दयाजुत सारौ।
यहू जानि समकित कौ कारण, अष्ट अंगजुत धारौ॥

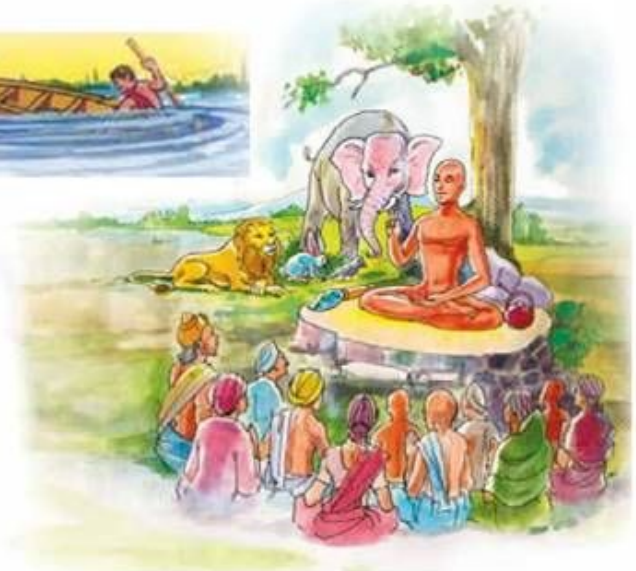
Sakal Karma Tain Rahit Avasthaa,
So Shiv Thir Sukhakaaree;
Ihi Vidhi Jo Saradhaa Tattvani Kee,
So Samakit Vyavahaaree.

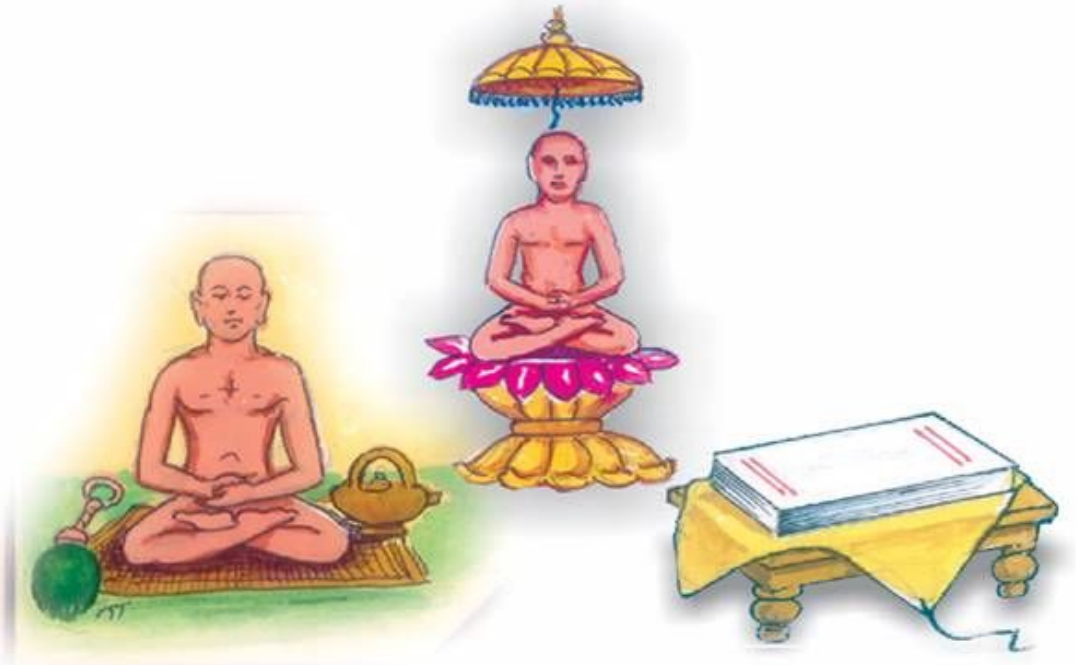
Dev Jinendra, Guru Parigrahabin,
Dharm Dayaajut Saarau;
YahooJaani Samakit Kau Karanna,
Asht Angjut Dhaarau.

Sakal Karma Tain - from all types of karma, ***Rahit Avasthaa*** - completely free state, ***So*** - that is, ***Shiv*** - salvation, ***Thir*** - permanent, ***Sukhakaaree*** -blissful, ***Ihi Vidhi Jo*** - like this, ***Saradhaa*** - faith,









Tattvani Kee - of reality, ***So Samakit Vyavahaaree*** - that is the right faith from practical point of view, ***Dev Jinendra*** - Jinendra Bhagwaan, ***Guru Parigrahabin*** - preceptors free from all types of passions, ***Dharm*** - religion, ***Dayaajut*** - with compassion, ***Saarau*** - relevant, ***Yahoo Jaani*** - accept this, ***Samakit*** - right faith, ***Kau Kaaranna*** - the cause of, ***Asht Angjut*** - with eight limbs of, ***Dhaarau*** - accept.

1. One should know the nature of the liberation element and then consider it to be the best for him. When the soul is perfectly pure there is destruction of all eight karma, as a result, liberation. This state is indestructible and is full of infinite bliss.

2. One should have unbroken faith in these seven elements from both general and specific perspective which is known as right faith from the conventional point of view.

Faith in the omniscient Lord, the enlightened passion free ascetics and the compassionate religion are the reason for the right faith from conventional point of view.

3. One should acquire the right faith with its eight components.

★

Stanza 11:

The right faith has 25 faults and 8 components:

वसु मद टारि, निवारि त्रिसठता, षट् अनायतन त्यागौ।
संकादिक वसु दोष बिना, संवेगादिक चित्त पागौ॥
अष्ट अंग अरु दोष पचीसौं, तिन संक्षेप कहियै।
बिन जाने ते दोष गुनन कौं, कैसे तजियै गहियै॥

Vasu Mad Taari, Nivaari Trisatthataa,
Shat Anaayatan Tyaagau;
Sankaadik Vasu Dosh Binaa,
Samvegaadik Chitt Paagau.

Asht Ang Aru Dosh Pacheesaun,
Tin Sankshepa Kahiyai;
Bin Jaane Te Dosh Gunnan Ko,
Kaise Tajiyai Gahiyai.

Vasu Mad Taari - to avoid eight kinds of pride, ***Nivaari Trisatthataa*** - give up three kinds of stupidities, ***Shat Anaayatan Tyaagau*** - give-up the association with six types of worthless places,

Eight components of Right Faith



Please refer to stanza number 12 and 13 for meaning of above words.





Three stupidities



Dev mudhata



Dharma mudhata



Guru mudhata



Picture of six types of worthless places of false religion- (Anaayaatan)

Sankaadik Vasu Dosh Binaa - without eight types of demerits, ***Samvegaadik*** - to be fearful of miseries etc., ***Chitt Paagau*** - to remain engrossed in self, ***Asht Ang*** - eight components limbs, ***Aru*** - and, ***Dosh Pacheeson*** - twenty-five faults, ***Tin***-those, ***Sankshepa*** - in brief, ***Kahiyai*** - narrate, ***Bin Jaane Te*** - without knowing them, ***Dosh Gunnan Ko*** - meri and demerit of these, ***Kaise*** - how, ***Tajiyai*** - give up, ***Gahiyai*** - accept.

In order to attain right faith, one should avoid 25 faults. They are as follow:

8 Types of prides, (mada)

3 Types of stupidities (Mudhataa-shathataa)

6 Types of worthless places of false religion (anaayatan)

8 Demerits (dosha)

The person with the right faith will put his concentration towards fear of transmigration (samvega), kindness to all living creatures (anukampaa), faith in the Omniscient Lords (aastikya), and restraining of mind from passions (prasham).

In the next stanzas the nature of these twenty-five faults and the eight components will be described. It is necessary for one to know the faults so he can give them up and know the components so he can accept them. ★

Stanza 12

Eight components of the right faith:

जिन वच में शंका न धार, वृष भव-सुख-वाँछा भानौ।
मुनि-तन मलिन देख न घिनावै, तत्त्व-कुतत्त्व पिछानौ॥

निज गुण अरु पर औगुण ढाकै, वा निजधर्म बढ़ावै।
कामादिक करि वृषतें चिगते, निज-पर कौं सु दिढ़ावै॥

Jin Vach Mein Shankaa Na Dhaar,
Vrush Bhav-Sukh-Vaanchhaa Bhaanau;
Muni-Tan Malin Na Dekh Ghinaavai,
Tattva-Kutattva Pichhaanau.

Nij Gunna Aru Par Augunna Ddhaakai,
Vaa Nijdharm Baddhaavai;
Kaamaadik Kari Vrushatein Chigate,
Nij-Par Kaun Su Diddhaavai.

Jin Vach Mein - in preaching of Omniscient Lord, ***Shankaa Na*** - no doubt, ***Dhaar Vrush*** - follow religion, ***Bhav Sukh Vaanchhaa Bhaane*** - not to have desire for sensual comforts, ***Muni-Tan*** - body of ascetics, ***Malin*** -unclean, ***Dekh*** - see, ***Na Ghinaavai*** - not to feel disgust, ***Tattva*** - reality, ***Kutattva*** - false principles, ***Pichhaanau*** - make distinction, ***Nij Gunna*** - one's merits, ***Aru Par Augunna*** - and others demerits, ***Ddhaakai*** - to cover up, ***Vaa*** - and, ***Nijdharm*** - qualities of soul, ***Baddhaavai*** - to propagate, ***Kaamaadik Kari*** - due to passionate feelings like unchastity etc. ***Vrushatein*** - from religion, ***Chigate*** - slip away, ***Nij-Par Kaun*** - one self and others, ***Su Diddhaavai*** - re-establish.

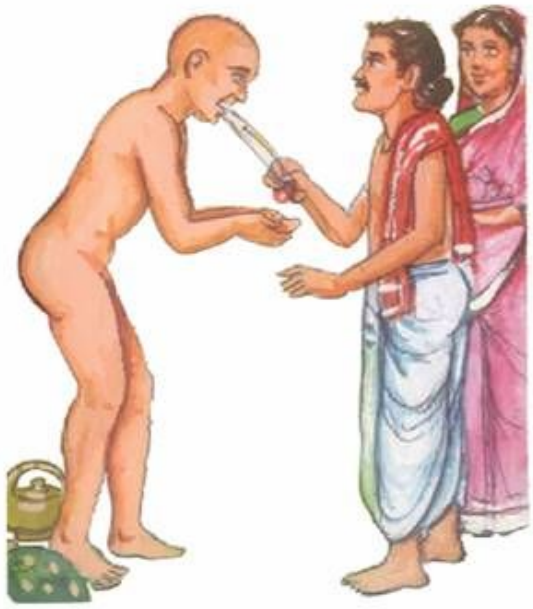


Eight components of the right faith are described below. The first six of which are described in this stanza and the following two in the next:



Doubtlessness in the elements component

1. One obtains faith in the nature of the elements. He knows the real nature and not any other way. This is known as the *'doubtlessness in the elements' (nihshankit).*

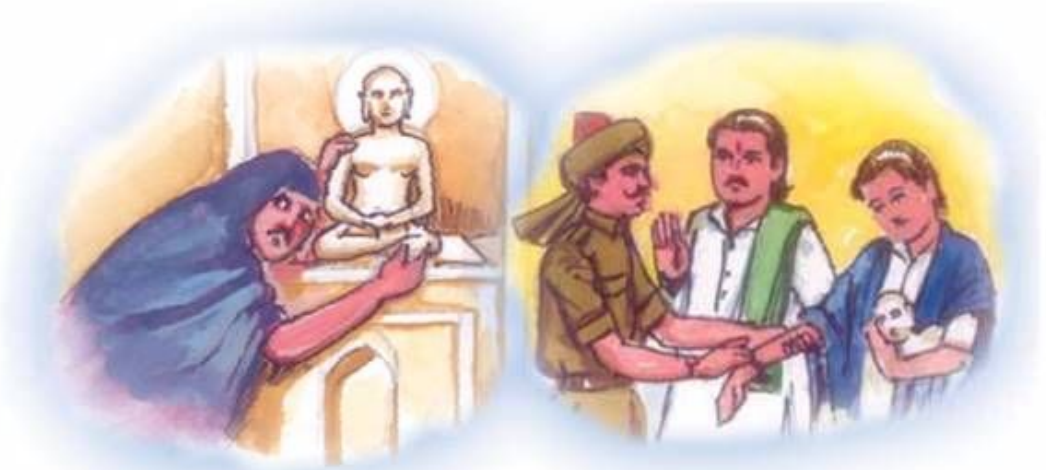


2. One does not have any desire of fruits of the religious activities performed by him. This is known as *'desirelessness of worldly pleasure (nikaankshit)'.*



3. Looking at the unclean body of the ascetic, one is not to be disgusted. This is known as *'non-repugnance at the afflicted one' (nirvichikitsaa).*

4. One performs the test to find out the true nature of the elements and does not get involved in worthless things. This is known as *'the non stupidity in the* omniscient *Lords, the holy scriptures and the enlightened teachers' (Amudhatva).*



5. One is careful not to get engrossed in his praise or in seeing the faults of others. This way he keeps his soul pure. This is known as *'developing the spiritual qualities' (upaguhana).*

6. When the person or some one else is getting away from the right faith due to the rise of passions then to pull back in the religion is known as *'the stabilization in the religion' (sthitikaran).* ★



Stanza 13

The components of the right faith-continues:

The twenty five faults of the right faith- the first ones are the eight types of prides:

धर्मी सौ गौ-वच्छ-प्रीति सम, करि जिनधर्म दिपावै।
इन गुण तैं विपरीत दोष वसु, तिनकौं संत खिपावै॥

पिता भूप वा मातुल नृप जौ, होइन तौ मद ठानें।
मद न रूप कौ मद न ज्ञान कौ, धन बल कौ मद भानें॥

Dharmee Sau Gau-Vachchh-Preeti Sam,
Kari Jindharm Dipaavai;
In Gunna Tain Vipareet Dosh Vasu,
TinakaunSant Khipaavai.

Pitaa Bhoop Vaa Maatul Nrup Jau,
Hoina Tau Mad Tthaanein;
Mad Na Roop Kau Mad Na Gyaan Kau,
Dhan Bal Kau Mad Bhaanein.

Dharmee Sau - Co-religious fellow, ***Gau-Vachchh-Preeti Sam*** - like the affection of a cow with its calf, ***Kari*** - do; ***Jindharm Dipaavai*** - glorify the Jain religion, ***In Gunna Tain*** - from these virtues, ***Vipareet*** - contrary to this, ***Dosh Vasu*** - eight infirmities, ***Tinakaun*** - those, ***Sant*** - saint, ***Khipaave*** - destroy, ***Pitaa Bhoop*** - father is the king, ***Vaa*** - and, ***Maatul Nrup*** - maternal uncle is king, ***Jau Hoina*** - if happens to be, ***Tau Mad Tthaanein*** - not to be proud, ***Mad Na Roop Kau*** - not to be proud of handsome appearance, ***Mad Na Gyaan Kau*** - not to be proud of knowledge, ***Dhan*** - wealth, ***Bal*** - power, ***Kau Mad Bhaanein*** - destroy the pride.

Fraternity towards the coreligionist component





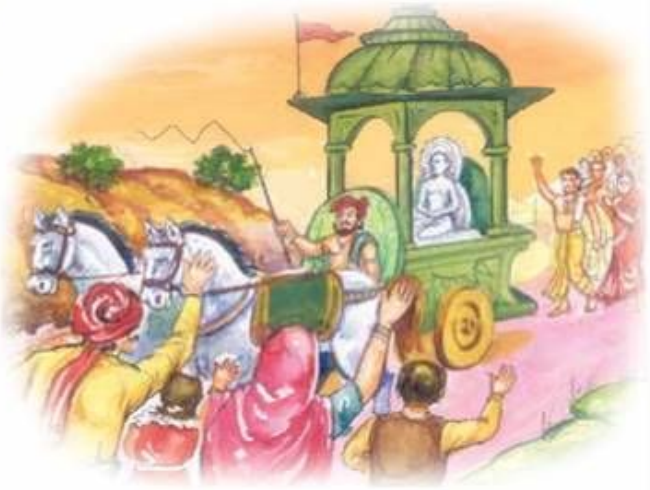
In this stanza, the author describes the remaining two components of the right faith and then starts the description of the remaining faults. The first five out of eight types of prides are described in this stanza.

Right faith components:

7. One shows the love towards the coreligionists like the cow showing love to her own calf. This is known as *'fraternity towards the coreligionist '(vaatsalya).*

8. One removes the darkness of ignorance and obtains the right knowledge. Thereafter he continues to spread Jain religion with whatever strength he has. This is known as *'glorification of religion' (prabhaavanaa)*

Opposite of these eight virtues are the eight demerits to be destroyed.



There is a description of twenty-five different types of faults associated with the right faith. The demerits i.e. opposite of eight virtues are described above. Eight types of prides are discussed below, the first six of which are in this stanza.

1. One may have pride due to paternal success i.e. father being a king. This is pride of heredity (kul mada)

2. One may have pride due to the maternal success. This is pride of caste (jaati mada).

3. One may have pride due to a handsome body. This is known as the pride of physique (sharir mada).

4. One may have pride due to capacity to grasp because of sharp intellect. This is known as pride of knowledge (gyaan mada)

5. One may have pride of his wealth. (dhana mada).

6. One may have pride due to his strength. (bala mada). ★

Stanza 14

Descriptions of remaining two prides (mada):
Descriptions of six worthless places of false religion (anaayatan):
Descriptions of three stupidities (mudhataa):

तप कौ मद न, मद न प्रभुता कौ, करै न सो निज जानें।
मद धारै तौ यही दोष वसु, सम्यक कूं मल ठानें॥

कुगुरु-कुदेव-कुवृष सेवक की नहीं प्रसंस उचरै है।
जिनमुनि जिनश्रुत बिनु कुगुरादिक, तिनहि न नमन करै है॥

Tap Kau Mad Na, Mad Na Prabhutaa Kau
Karai Na So Nij Jaanein;
Mad Dhaarai Tau Yahee Dosh Vasu,
Samyakt Koon Mal Tthaanein.

Kuguru - Kudev - Kuvrash Sevak
Kee Nahin Prasans Ucharai Hai;
Jinamuni Jinashrut Binu Kuguraadik,
Tinahi Na Naman Karai Hai.



Tap Kau Mad Na - not to be proud of austerities, ***Mad Na Prabhutaa Kau Karai Na*** - not to have proud of authority, ***So Nij Jaanein*** - to have self knowledge, ***Mad Dhaarai Tau*** - if to be proud of, ***Yahee*** - this, ***Dosh Vasu*** - eight infirmties, ***Samyak Koon*** - of Right Faith, ***Mal Tthaanein*** - to create blemishses, ***Kuguru-Kudev-Kuvrash*** - false preceptors, false Lords and false religion, ***Sevak Kee*** - followers of, ***Nahin Prasans Ucharai Hai*** - not to praise, ***Jina*** - Omniscient Lords, ***Muni*** - passionless ascetics, ***Jinashrut*** - Jain scriptures ***Binu*** - without ***Kuguraadik*** - false preceptor etc., ***Tinahi*** - those, ***Na Naman Karai Hai*** - not to pay obeisance.

One should not feel proud of one's austerities (tapa mada) and (one's) authority. If one does not feel proud in its various forms, one can know one's self. If one keeps these prides, it tarnishes one's right faith with these eight prides. A right believer never praises or pays reverence to the false preceptor or his followers, false Lords and his followers, and false religion and its followers. He only pays obeisance to the omniscient Lords, passionless naked ascetics and the non-violence preaching Jain religion.

The remaining two types of prides (mada) are as follow:

7.One may have pride due to the capacity of austerity (tapa mada).

8. One may have pride due to his authority (pujaa mada).

One who does not get involved in these eight types of pride is worthy of right faith. If one gets involved in these eight prides then he tarnishes his right faith.

Now there is description of six worthless things of false religion (anaayatan):

1. The false Lord

2. The false scriptures

3. The false teacher

4. The followers of the false Lord

5. The followers of the false scriptures

6. The followers of the false teachers.

The person with the right faith does not worship, give respect, or praise these entities as in doing so will tarnish the right faith.

Now there is description of three stupidities (mudhataa):

1. To worship false teachers (kuguru sevaa)

2. To worship false Lords (kudev sevaa)

3. To worship false religion (kudharma sevaa)

This way there is description of twenty-five faults of the right faith in the stanza no. 11 to 14. The person with the right faith always keeps away from these faults. ★

One gets fearful if someone approaches him with knife. He also is afraid of snake, scorpion, enemy, or incurable disease. But one is not afraid of wrong belief, which is the reason for him to wander in transmigratory cycle of life and death. If he becomes fearful of this wrong belief, then will search for the true nature of the self.

(Parmagamsar, stanza 506)

Stanza 15

The grandeur of right belief with vow -less conduct:

दोषरहित गुणसहित सुधी जे, सम्यकदर्श सजै हैं।
चारित मोहवस लेश न संजम, पै सुरनाथ जजै हैं॥
गृही, पै गृह में न रचै जौं, जल तैं भिन्न कमल है।
नगरनारि कौ प्यार जथा, कादा में हेम अमल है॥

Dosharahit Gunnasahit Sudhee Je,
Samyakdarsh Sajai Hain;
Chaarita Mohavas Lesh Na Sanjam,
Pai Suranaath Jajai Hain.
Grehee, Pai Gruh Mein Na Rachai Jaun,
Jal Tain Bhinn Kamal Hai;
Nagaranaari Kau Pyaar Jathaa,
Kaadaa Mein Hem Amal Hai.



Dosharahit - without infirmities, ***Gunnasahit*** - with virtues, ***Sudhee Je*** -pious wise persons, ***Samyakdarsh*** - Right Faith, ***Sajai Hain*** - cherish, ***Chaarita Mohavash*** - due to fruition of conduct deluding karma, ***Lesh Na*** - not even little, ***Sanjam*** - vows etc. ***Pai Suranaath*** - heavenly celestial (heavenly) beings, ***Jajai Hain*** - admire, ***Grehee*** - house holder, ***Pai Gruh Mein*** - in family etc., ***Na Rachai*** - not to indulge in, ***Jaun*** - as such, ***Jal Tain Bhinn Kamal Hai*** - lotus remains untouched from the water, ***Nagaranaari Kau*** - of the prostitute, ***Pyaar*** - love, ***Jathaa*** - like, ***Kaadaa Mein Hem Amal Hai*** - gold in mud remaining free from filth.

The person with right belief with vowless conduct is on the fourth stage of spiritual development. He is without the twenty-five faults and with the eight components of right faith. Even though he has fruition of the partial vow prevention passion karma and as a result, he does not have even small restrained conduct, the heavenly angels adore this soul.

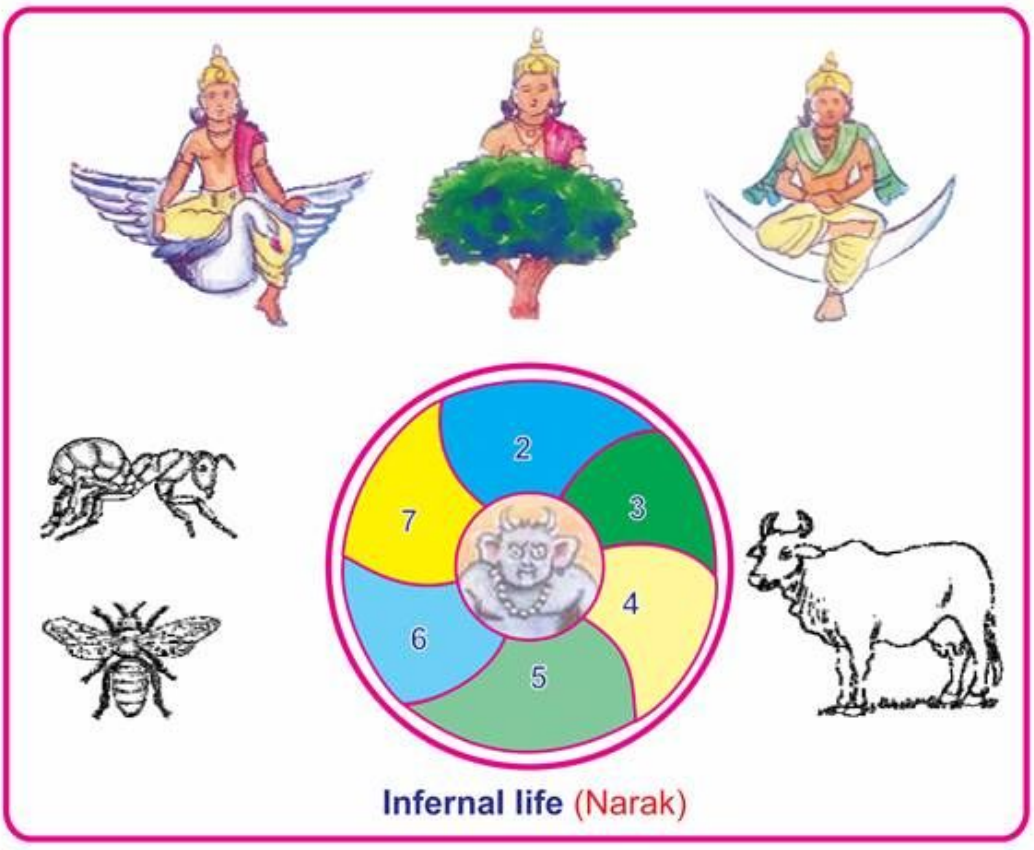
Even though he remains in family life, he is detached from it. It is like the love of a prostitute, gold in the mud or lotus remaining untouched by water. ★

Stanza 16

Importance of right faith:

प्रथम नर्क विन षट् भू जोतिस वाण भवन सँढ़ नारी।
थावर विकलत्रय पशु में नही, उपजत सम्यक्धारी॥
तीनि लोक तिहुँ काल माहिं नहीं, दर्शन सौ सुखकारी।
सकल धर्म कौ मूल यही, इस बिन करनी दुःखकारी॥

Pratham Nark Vin Shat Bhoo Jotis
Vaanna Bhavan Saunddh Naree;
Thaavar Vikalatray Pashu Mein Nahi,
Upajat Samyakdhaaree.
Teeni Lok Tihun Kaal Maahin Nahin,
Darshan Sau Sukhakaree;
Sakal Dharm Kau Mool Yahee,
Is Bin Karanee Dhukhakaree.



Infernal life (Narak)

Pratham Nark Bin - except the first hell, ***Shat Bhoo*** - six earths of hell, ***Jotis*** - stellar celestial (heavenly) beings, ***Vaanna*** - wandering celestial (heavenly) beings, ***Bhavan*** - mansion dwelling celestial (heavenly) beings, ***Saunddh*** - hermaphrodite, ***Naaree*** - women, ***Thaavar*** - immobile-one-sense organisms, ***Vikalatray*** - two to four sense organisms, ***Pashu*** - animal, ***Mein Nahi*** - not in, ***Upajat*** - take birth, ***Samyakdhaaree*** - Person with the right faith, ***Teeni Lok*** - three parts of the world, ***Tihun Kaal Maahin*** - in all the three times(past, present and future), ***Nahin*** - not, ***Darshan Sau Sukhakaree*** - Bliss yielding as Right Faith, ***Sakal Dharm Kau Mool*** - root of complete religion, ***Karanee Yahee*** - these activities, ***Is Bin*** - in its absence, ***Dhukhakaree*** - painful.

A person with the right faith does not reincarnate in the following places:

He does not go in to the life of hell except for the first hell out of seven.

He also does not go in to the celestial (heavenly) life of the mansion dwelling, wandering and stellar beings. He is not born as hermaphrodite, woman, one sensed, two sensed, three sensed, or four sensed, or five sensed animals.

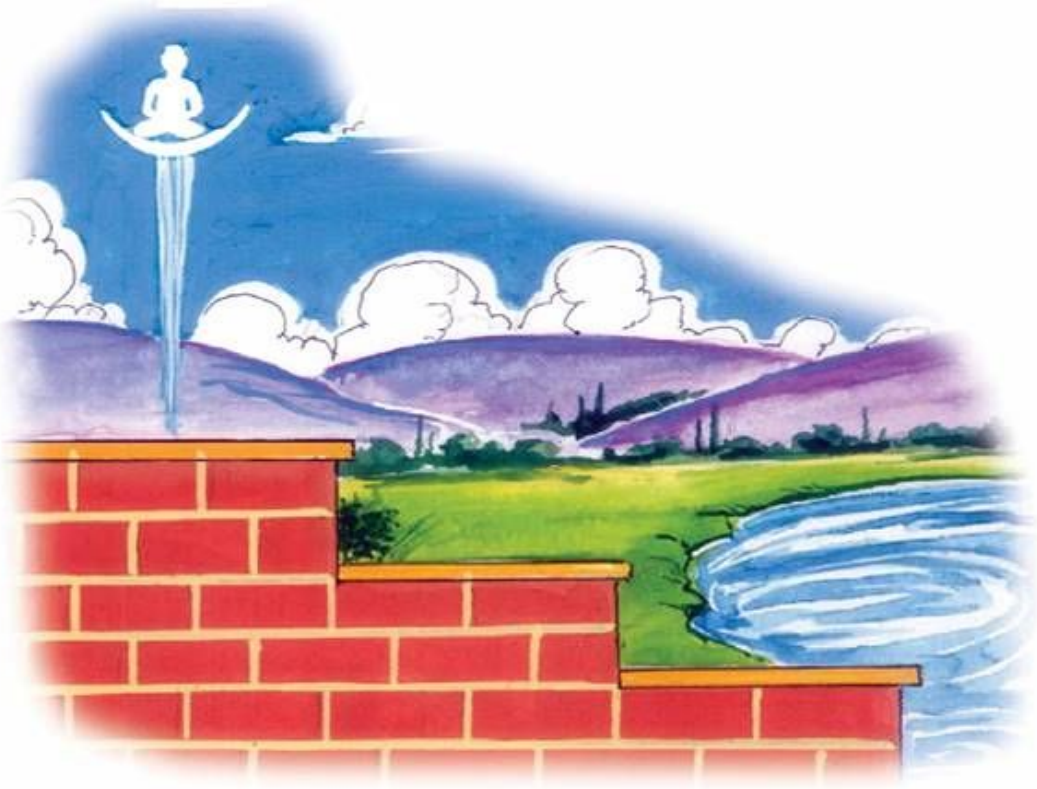
In the three worlds of universe and in all the times of past, present and future there is nothing comparable to the bliss -yielding right faith. This right faith is the root of religious life. Any religious activities without the right faith produce misery. ★

Stanza 17

The knowledge and the conduct are wrong without the right faith:

मोखमहल की प्रथम सिडी है, याबिन ज्ञान चरित्रा।
सम्यक्ता न लहै, सोई दर्शन, धारो भव्य पवित्रा॥
'दौल' समझ सुनि चेत सयानें, काल वृथा मति खोवै।
यह नरभव फिरि मिलन कठिन है, जौ सम्यक् नही होवै॥

Mokhamahal Kee Pratham Siddee Hai,
Yaabin Gyaan Charitraa;
Samyakataa Na Lahai, Soee Darshan,
Dhaaro Bhavya Pavitraa.
'Daul' Samajh Suni Chet Sayaanein,
Kaal Vruthaa Mati Khovai;
Yah Narabhav Phiri Milan Katthin Hai,
Jau Samyak Nahi Hovai.



Mokhamahal Kee - for the palace of liberation, ***Pratham Siddee*** - first step, ***Yaabin*** - without it, **Gyaan-*Charitraa*** - Knowledge & Conduct; ***Samyakataa*** - righteousness, ***Na Lahai*** - not to acquire, ***So*** - therefore, ***Darshan*** - Right Faith, ***Dhaaro*** - follow, ***Bhavya Pavitraa*** - liberable & Holy ones ***Daul*** - Doulatram (the author), ***Samajh*** - understand, ***Suni*** - listen, ***Chet*** - awaken, ***Sayaanein*** - wise man, ***Kaal*** - time, ***Vruthaa*** - vainly, ***Mati Khovai*** - do not waste, ***Yah*** - this, ***Narabhav*** - human life, ***Phiri*** - after this, ***Milan Katthin Hai*** - difficult to get, ***Jau*** - if, ***Samyak*** - Right Faith, ***Nahi Hovai*** - not to attain.

This right faith is the first step to the palace of liberation. Knowledge and conduct cannot become right without the right faith. Any knowledge prior to right faith is wrong knowledge and any conduct is wrong conduct. Therefore every worthy soul must obtain the right faith first

Pandit Daulatramji now addresses his soul and says that, Oh my dear discriminative soul' Please listen from the experienced enlightened soul, understand and then awake. Please do not waste the precious human life. If one looses the chance to obtain the right faith in this life then it will be a very long time before the human life comes back again. ★

Fourth dhaala

Nature of right knowledge and partial right conduct:

Stanza 1

Characteristics of right faith:

Dohaa

सम्यक् श्रद्धा धार पुनि, सेवहु सम्यक् ज्ञान।
स्व-पर अर्थ बहु धर्मजुत, जौ प्रगटावन भान॥

Samyakshraddhaa Dhaari Puni,
Sevahu Samyakgyaan;
Swa-Par Arth Bahu Dharmajut,
Jau Pragataavan Bhaan.

Samyakshraddhaa Dhaari - on attaining Right Faith, ***Puni*** - after that, ***Sevahu*** - attempt to acquire, ***Samyakgyaan*** - Right Knowledge, ***Swa-Par*** - self and others, ***Arth Bahu*** - many ways, ***Dharmajut*** - with all characteristics, ***Jau*** - like, ***Pragataavan*** - illuminating, ***Bhaan*** - sun.



Right knowledge
(Samyakgyaan)

True faith leads to right knowledge. As the sun illuminates self and others, the right knowledge knows the self and the alien substances with their attributes. ★

Stanza 2

Difference between the right knowledge and right faith:

Rolaa Chhand

सम्यक् साथै ज्ञान होइ, पै भिन्न अराधौ।
लक्षण श्रद्धा जानि, दुहून में भेद अबाधौ॥

सम्यक् कारण जानि, ज्ञान कारज है सोई।
युगपति होते भी, प्रकास दीपक तें होई॥

Samyak Saathai Gyaan Hoi,
Pai Bhinn Araadhau;
Lakshanna Shraddhaa Jaani,
Duhoon Mein Bhed Abaadhau.

Samyak Kaaranna Jaani,
Gyaan Kaaraj Hai Soee;
Yugapati Hote Bhee,
Prakaas Deepak Tein Hoee.



Samyak Saathai - simultaneously with Right Faith, **Gyaan *Hoi*** - manifests the Right Knowledge, ***Pai Bhinn*** - but are different, ***Araadhau*** - know, ***Lakshanna*** - characteristics, ***Shraddhaa*** - belief, ***Jaani*** - to know, ***Duhoon Mein*** - in both of them, ***Bhed*** - difference, ***Abadhau*** - without any contradiction, ***Samyak Kaaranna Jaani*** - to know that the cause is the Right Faith, **Gyaan *Kaaraj Hai Soee*** - the effect is the Right Knowledge, ***Yugapat Hote Bhee*** - both are simultaneous, ***Prakaas*** - emission of light, ***Deepak Tein Hoee*** - from the lamp.

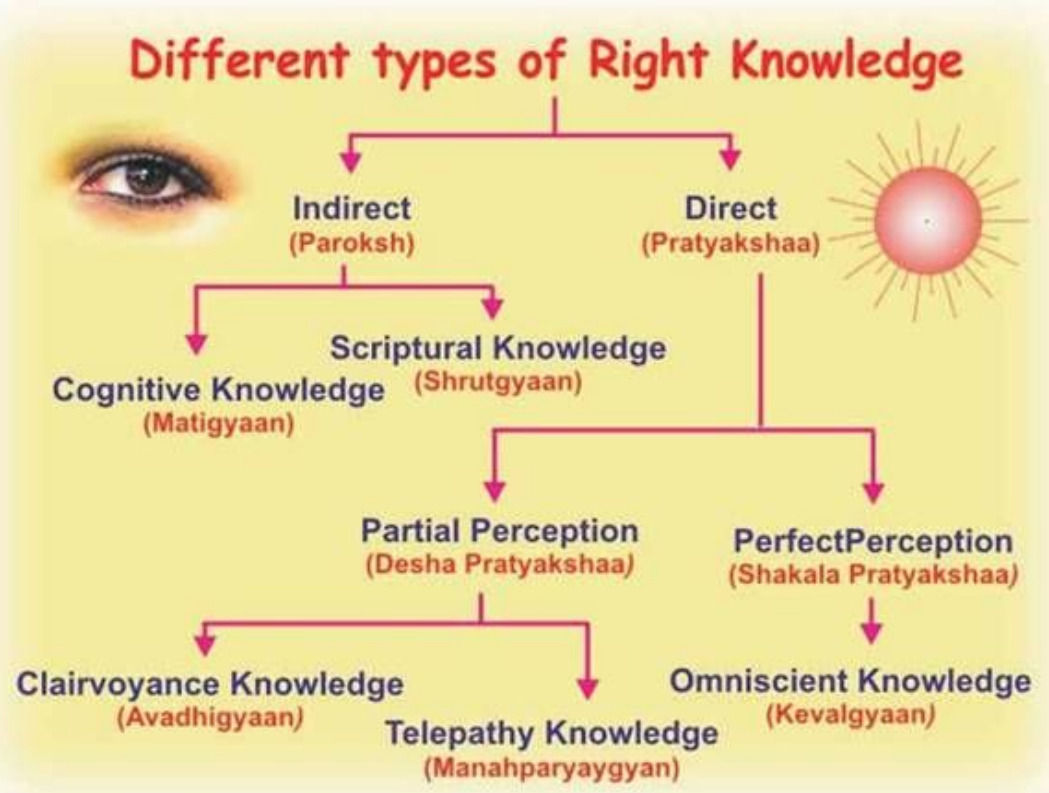
Even though the right knowledge and the right faith manifest simultaneously, they are both different because they are the modes of different attributes. Right faith is the modification of the pure faith attribute and the right knowledge is the modification of the pure right knowledge attribute. Right faith means faith in the seven elements without any contrary opinion. Right knowledge means to have the right knowledge of self and alien substances without any indecision (sanshaya), erroneous cognition (viparyaya) and inconclusiveness (anadhyavasaaya). The right knowledge is the principle action (naimitik karya) for which the right faith is the auxiliary cause (nimitta karan). Therefore from the perspective of cause and action relationship, they both are different. When there is right faith then the right knowledge occurs. Therefore the right faith is known as the cause for the right knowledge. When there is lamp, there is light, in the same manner, when there is right faith then there is right knowledge. ★

Stanza 3

Types of right knowledge:

तासु भेद द्वै हैं, परोक्ष परतक्ष तिनमाहीं।
मति श्रुति दोय परोक्ष, अक्ष मन तें उपजाहीं॥
अवधिज्ञान मनपर्यय, ये हैं देशप्रतक्षा।
द्रव्य क्षेत्र परमाण लिये, जानें जिय स्वक्षा॥

Taasu Bhed Dwai Hain,
Paroksh Parataksha Tinamaaheen;
Mati Shrut Doy Paroksh,
Aksh Man Tein Upajaaheen.
Avadhigyaan Manaparyay,
Ye Hain Deshapratakshaa;
Dravya Kshetra Paramaanna Liye,
Jaanein Jiya Swakshaa.



Taasu Bhed Dwai - it is of two kinds, ***Hain Paroksh*** - is indirect, ***Parataksha*** - direct, ***Tinamaaheen*** - in these, ***Mati*** - cognitive knowledge, ***Shrut*** - scriptural knowledge ***Doy*** - both, ***Paroksh*** - indirect, ***Aksh Man Tein Upajaaheen*** - are generated from the sense organs and mind, ***Avadhigyaan*** - clairvoyance, ***Manaparyay*** - telepathy, ***Ye Hein*** - both are, ***Deshapratakshaa*** - partially direct, ***Dravya-Kshetra Paramaanna Liye*** -with the limitations of substance and place, ***Jaanein Jiya Swakshaa*** -knows clearly through the soul.

Right knowledge can be divided in to two groups. 1. Direct and 2. Indirect.

The cognitive knowledge (mati gyaan) and articulate knowledge (shrut gyaan) are indirect, because they are acquired with the help off sense organs and the mind. Right knowledge of cognitive and the articulate (scripture) knowledge are direct at the time of the self-realization because at that time the sense organs and the mind are not the instrumental cause.

Clairvoyant and telepathic knowledge are partially direct because the soul can have partial knowledge of the matter in the form of their substance (dravya), area (kshetra), modes (kaal) and the attributes (bhaava). ★

Stanza 4

Nature of the perfect perception and the importance of the right knowledge:

सकल द्रव्य के गुण अनन्त, पर्याय अनन्ता।
जानें एकै काल, प्रघट केवलभगवन्ता॥

ज्ञान समान न आन, जगत में सुख कौ कारण।
यह परमामृत जन्म-जरा-मृत रोग निवारण॥

Sakal Dravya Ke Gunna Anant,
Parayaay Anantaa;
Jaanein Ekai Kaal,
Pragat Kevalbhagawantaa.

Gyaan Samaan Na Aan,
Jagat Mein Sukh Kau Kaaranna;
Yaha Paramaamrut Janma-Jaraa
- Mrut Rog Nivaaranna.



Sakal Dravya Ke - of all the substances, ***Gunna Anant*** - infinite attributes, ***Parayaay Anantaa*** - infinite modes, ***Jaanein Ekai Kaal*** - knows at a time, ***Pragat*** - directly, ***Kevalbhagawantaa*** - Omniscient Lord, ***Gyaan*** - (Right) knowledge, ***Samaan Na*** - no comparison, ***Aan Jagat Mein*** - in the universe, ***Sukh Kau*** - of spiritual bliss, ***Kaaranna*** - cause, ***Yaha*** - this, ***Paramaamrut*** - supreme nectar, ***Janma-Jaraa-Mrut*** - birth, old age and death, ***Rog Nivaaranna*** - to cure the disease of.

1. The knowledge which can directly know the past, present and future of all substances of the universe, with their infinite attributes and their modes, in one smallest unit of time, is known as omniscient knowledge and perception.

2. In this transmigratory life, right knowledge is unique and blissful. It is like supreme nectar in removing the misery of life, ageing and death. ★

One's pure perfect soul itself is the God. He is the Omniscient Lord since time infinite. He is full of Omniscient Knowledge. This soul itself is full of nectar of bliss. One experiences the God's true nature in his modification when he gets engrossed in the true nature of the self. This state is known as right faith-Samyag Darshan.

(Parmagamsar, Stanza 330)

Stanza 5

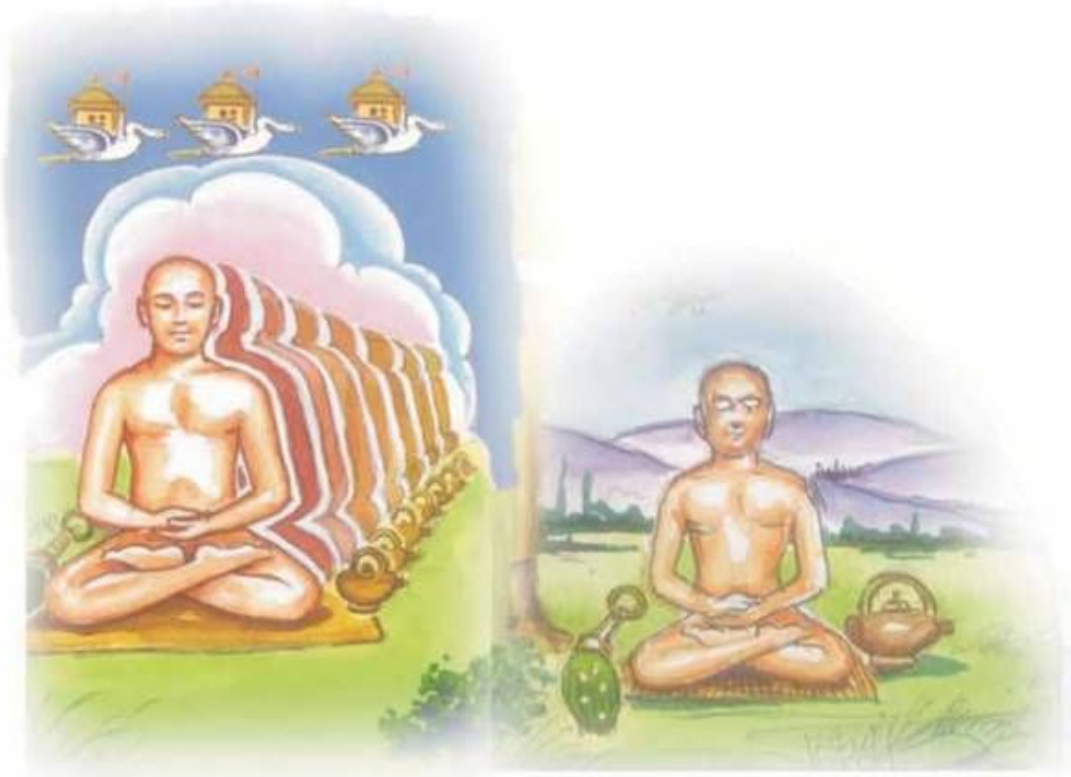
The difference between the karma removal process in the enlightened and the ignorant person:

कोटि जन्म तप तपै, ज्ञान बिन कर्म झरैं जे।
ज्ञानी कें छिन में, त्रिगुप्ति तें सहज टरैं ते॥

मुनिव्रत धारि अनन्तबार ग्रैवक उपजायौ।
पै निज आतमज्ञान बिना, सुख लेश न पायौ॥

Koti Janma Tap Tapai,
Gyaan Bin Karma Jharain Je;
Gyaanee Ke Chhin Mein,
Trigupti Tein Sahaj Tarain Te.

Munivrat Dhaari Anantbaar
Graivak Upajaayau;
Pai Nij Aatamgyaan Binaa,
Sukh Lesh Na Paayau.



Koti Janma - millions of births, ***Tap Tapai*** - to do the penance, ***Gyaan Bin*** - without Right Knowledge, ***Karma Jharain*** - shedding of karmas, ***Je*** - those, ***Gyaanee Ke*** - person with right knowledge, ***Chhin Mein*** - in a moment, ***Trigupti Tein*** - with three restraints, ***Sahaj*** - easily, ***Tarain Te*** - get rid of, ***Munivrat Dhaari*** - with Great Vows of the ascetic, ***Anantbaar*** - infinite times, ***Graivak*** - nine neck dwelling celestial (heavenly) lives, ***Upajaayau*** - took birth, ***Pai Nij Aatamgyaan Binaa*** - without the knowledge of own-self, ***Sukh*** - spiritual bliss, ***Lesh Na Paayau*** - did not get at all.

The ignorant person has no right knowledge and as a result the process of austerity performed by him is known as 'baal tapa'-austerity with wrong knowledge. He may perform austerity for millions of life and birth cycles and can loose some of his karma. While the enlightened person with right knowledge, removes lots of karma in a moment through the restraints of the mind, speech and body.

The soul has taken birth in the nine neck dwelling celestial (nava graivyak) realm infinite times as a result of accepting the five great vows in the form of a non enlightened ascetic with physical sign (dravya linga), without achieving spiritual bliss. ★

Stanza 6

Faults in the right knowledge:
Rarity of obtaining human life:

तातें जिनवर कथित, तत्त्व अभ्यास करीजै।
संसय विभ्रम मोह त्यागि, आपौ लखि लीजै॥
यह मानुष पर्जाय, सुकुल, सुनिवौ जिनवानी।
यह विधि गये न मिलै, सुमणि जौ उदधि समानी॥

Taatein Jinavar Kathit,
Tattva - Abhyaas Kareejai;
Sansay Vibhram Moha Tyaagi,
Aapau Lakhi Leejai.
Yaha Maanush Parjaay,
Sukul, Sunivau Jinavaanee;
Yaha Vidhi Gaye Na Milai,
Sumanni Jau Udadhi Samaanee.



Taatein - therefore, ***Jinavar Kathit Tattva*** - principles as preached by Omniscient Lord, ***Abhyaas Kareejai*** - practice them, ***Sansay*** - indecision, ***Vibhram*** - erroneous cognition, ***Moha*** - indifference, ***Tyaagi*** - to abandon, ***Aapau Lakhi Leejai*** - realize the nature of life, ***Yaha Maanush Parjaay*** -this human form of life, ***Sukul*** - noble family, ***Sunivau Jinvaanee*** - listen to the preaching of Omniscient Lord, ***Yaha Vidhi*** - this opportunity, ***Gaye Na Milai*** - shall not be regained if lost, ***Sumanni*** - Jewel, ***Jau Udadhi Samaanee*** - like the one drowned in the ocean.

Discriminative science (bhed vigyaan) is important for one to understand the difference between soul and alien substances. This knowledge comes from deep study of the scriptures as preached by the Omniscient Lords. This knowledge should be free from indecision (sanshaya), erroneous cognition (viparyaya) and inconclusiveness (anadhyavashaaya).



The human life is very precious. It comes about very rarely. As the jewel thrown in the ocean is almost impossible to get back, the same is true for human life, the Jain family and opportunity to listen the discourse of the Omniscient Lord. Therefore one should not waste a single precious moment of this human life. One must put all his personal efforts to obtain the right knowledge and make this life a success. ★

Stanza 7

Glory of right knowledge:
Reason for right knowledge:

धन समाज गज बाज, राज तो काज न आवै।
ज्ञान आपकौ रूप भयौ, थिर अचल रहावै॥

तासु ज्ञान को कारण, स्व-पर विवेक बखानौं।
कोटि उपाय बनाय भव्य, ताकौं उर आनौ॥

Dhan Samaaj Gaj Baaj,
Raaj To Kaaj Na Aavai;
Gyaan Aapakau Roop Bhayau,
Thir Achal Rahaavai.

Taasu Gyaan Ko Kaaranna,
Swa-Par Vivek Bakhaanaun;
Koti Upaay Banaay Bhavya,
Taakaun Ur Aanau.



Dhan - wealth, ***Samaaj*** - family, ***Gaj*** - elephant, ***Baaj*** - horse, ***Raaj*** - kingdom, ***To Kaaj Na Aavai*** - not useful for the emancipation of soul, ***Gyaan*** - Right Knowledge, ***Aapakau Roop Bhayau*** - acquired by the soul, ***Thir*** - thereafter, ***Achal Rahaavai*** - it remains permanently, ***Taasu Gyaan Ko Kaaranna*** - the cause of this knowledge, ***Swa-Par Vivek*** - discriminative science of self and others, ***Bakhaanaun*** - preached, ***Koti Upaay Banaay*** - to make millions of efforts, ***Bhavya*** - soul with the capacity for liberation, ***Taakaun Ur Aanau*** - keep close to your heart.

Wealth, family, servants, elephants, horses, and even the kingdom are of no use to the soul. Right knowledge is the true nature of the soul and once obtained, stays with the soul forever.

The reason for right knowledge is the discriminative science between the self and the alien substances. Therefore the soul with the capacity for liberation (bhavya jiva) must put all his efforts into obtaining right knowledge with discriminative science. ★

Stanza 8

Glory of right knowledge:

The technique of stopping desires of the sense organs:

जे पूरब शिव गये, जाहि अरु आगे जे हैं।
ते सब ज्ञानतनी महिमा, मुनिनाथ कहै हैं॥

विषय-चाह दव दाह, जगतजन अरन दझावै।
तासु उपाय न आन, ज्ञान घनघान बुझावै॥

Je Poorab Shiv Gaye,
Jaahi Aru Aage Je Hain;
Te Sab Gyaanatanee Mahimaa,
Muninaath Kahai Hain.

Vishay-Chaah Dav Daah,
Jagatajan Aran Dajhaavai;
Taasu Upaay Na Aan,
Gyaan Ghanaghaan Bujhaavai.



Je - those, ***Poorab*** - in the past, ***Shiv Gaye*** - attained salvation, ***Jaahi*** - attaining at present, ***Aru Aage Je Hain*** - shall go in future, ***Te Sab Mahimaa*** - all that is glory, ***Gyaanatanee*** - of Right Knowledge, ***Muninaath*** - Omniscient Lord, **Kahai Hain** - have preached, ***Vishay-Chaah*** - desire of mundane pleasures, ***Dav-Daah*** - burning in the forest fire, ***Jagatjan*** -mundane souls, ***Aran Dajhaavai*** - burns the forest, ***Taasu Upaay Na Aan*** - there is no other way of putting off, ***Gyaan*** - Right Knowledge, ***Ghanaghaan*** - dense clouds, ***Bujhaavai*** - to extinguish.

The omniscient Lord says that right knowledge is the reason for any soul to obtain liberation in the past, present (from the area of Mahaa Videh) and future.

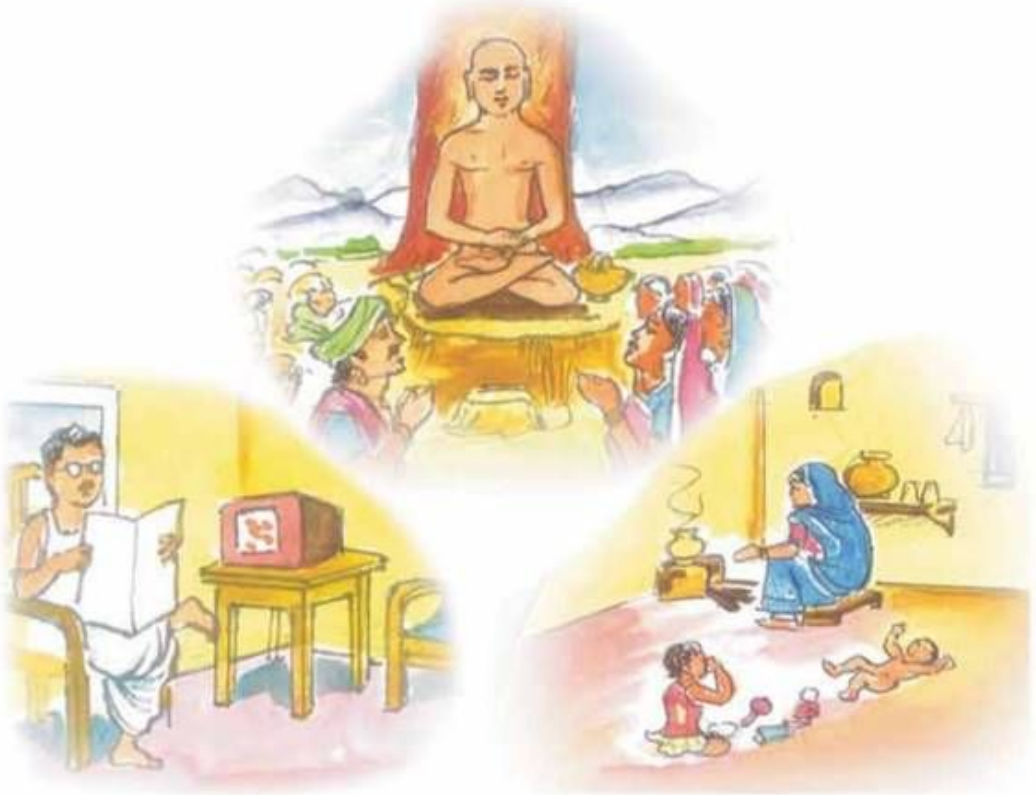
As the fire in the jungle burns every thing to ashes, the fire of desires of the five sense organs burns the transmigratory souls and gives them intense misery. As the torrential rain extinguishes the fire, the right knowledge cools down the fire of desires and then destroys them. ★

Stanza 9

Negation in the activities of auspicious and inauspicious deeds:

पुन्य-पाप फलमाहि, हरख बिलखौ मति भाई।
यह पुद्गल पर्जाय, उपजि बिनसै थिर थाई॥
लाख बात की बात यहै, निश्चै उर लावौ।
तोरि सकल जग धंध-फंद, नित आतम ध्यावौ॥

Punya-Paap Phalmaahi,
Harakh Bilakhau Mati Bhaaee;
Yaha Pudgal Parjaay,
Upaji Binasai Thir Thaaee.
Laakh Baat Kee Baat Yahai,
Nishchai Ur Laavau;
Tori Sakala Jag Dhandh-Phand,
Nit Aatam Dhyaavau.



Punya Paap Phalmaahi - in fruition of auspicious and inauspicious karma, ***Harakh Bilakhau*** - to feel pleasure and to weep in pain, ***Mati*** - do not, ***Bhaaee*** - soul with the capacity for liberation, ***Yaha*** - this, ***Pudgal Parjaay*** -modification of matter, ***Upaji*** - appear, ***Binasai*** - disappear, ***Thir Thaaee*** - can not remain permanent, ***Laakh Baat Kee Baat Yahai*** - it is the only essence of the entire discourse, ***Nishchai Ur Laavau*** - keep in heart with total firmness, ***Tori*** - breaking, ***Sakala Jag Dhandh-Phand*** - all conflicts & entanglements of the world, ***Nij Aatam Dhyaavau*** - remain engrossed in the pure nature of the soul.

One who cares for the welfare of the soul knows that wealth, house, business, fame, and healthy body are the fruition of past auspicious deeds. He believes that the soul does not gain anything from these things and will not be unhappy upon loosing the same. For him the alien substances are always the object of the soul's knowledge and are separate from the soul. He does not believe these alien substances to be helpful or hurtful to the soul. He does not endure any pleasure or pain in the fruits of these auspicious or inauspicious alien substances.

If the soul believes alien substances to be helpful or hurtful, he will definitely have likes and dislikes and sense of ownership towards them. He would also believe that the alien substances are the reason for his happiness and unhappiness. The person with right knowledge knows that this is a wrong belief. Therefore he concentrates within and makes a firm decision about the true nature of the self and remains happy from within.

The bondage of auspicious and inauspicious karma are the modes of matter particles. The perceived pleasure or pain occurring with the fruition of the karma is transient in nature.

The essence of Jain philosophy says that the auspicious and inauspicious dispositions of the soul are the reason for transmigration of the soul in the universe. That is why one should give them up and get engrossed in the pure self by having right faith, knowledge and conduct. ★

Stanza 10

The right conduct and the nature of the partial vows:

सम्यक्ज्ञानी होय, बहुरि दिढ़ चारित लीजै।
एकदेश अर सकलदेश, तसु भेद कहीजै॥
त्रस हिंसा कौ त्याग, वृथा थावर ण संघारै।
पर-वधिकार कठोर निंद नहीं बैन उचारै॥

Samyakgyaanee Hoy,
Bahuri Diddh Chaarit Leejai;
Ekadesh Ar Sakaladesh,
Tasu Bhed Kaheejai.

Tras Hinsaa Kau Tyaag,
Vruthaa Thaavar Nna Sanghaarai;
Par-Vadhikaar Katthor Nind
Nahin Baina Uchaarai.



Samyakgyaanee Hoy - with the right knowledge, ***Bahuri*** - after that, ***Driddh Chaarit Leejai*** - follow firmly the course of right conduct, ***Ekadesh*** -partial, ***Ar*** - and, ***Sakaladesh*** - complete, ***Tasu*** - of that, ***Bhed*** - kinds, ***Kaheejai*** - preached, ***Tras Hinsa Kau*** - violence of the mobile beings, ***Tyaag*** - to refrain from, ***Vruthaa*** - purposelessly, ***Thaavar*** - immobile organism, ***Nna Sanghaarai*** - not to destroy, ***Par-Vadhikaar*** - killing of others, ***Katthor*** - harsh, ***Nind*** - condemnable, ***Nahin Baina Uchaarai*** - not to speak.

One should aim for right conduct after obtaining right knowledge. This right conduct is of two types. # 1. Partial conduct observed by householders and # 2. Complete conduct observed by the enlightened ascetics. In this fourth chapter there is a description of the partial conduct of the householders. The nature of the complete conduct will be described in chapter no. 6 One refrains from the violence towards the mobile living beings- two to five sense living beings- and also does not purposefully destroy the non-mobile, stationary, one sensed living beings. This is the nature of the partial vow of non-violence. (ahinsaa anuvrata) One also does not speak words that lead to the killing of others. Even though it could be true, one does not speak or encourage someone to say harsh and derogatory words. This is known as the partial vow of truthfulness. (satya anuvrata) ★

Stanza 11

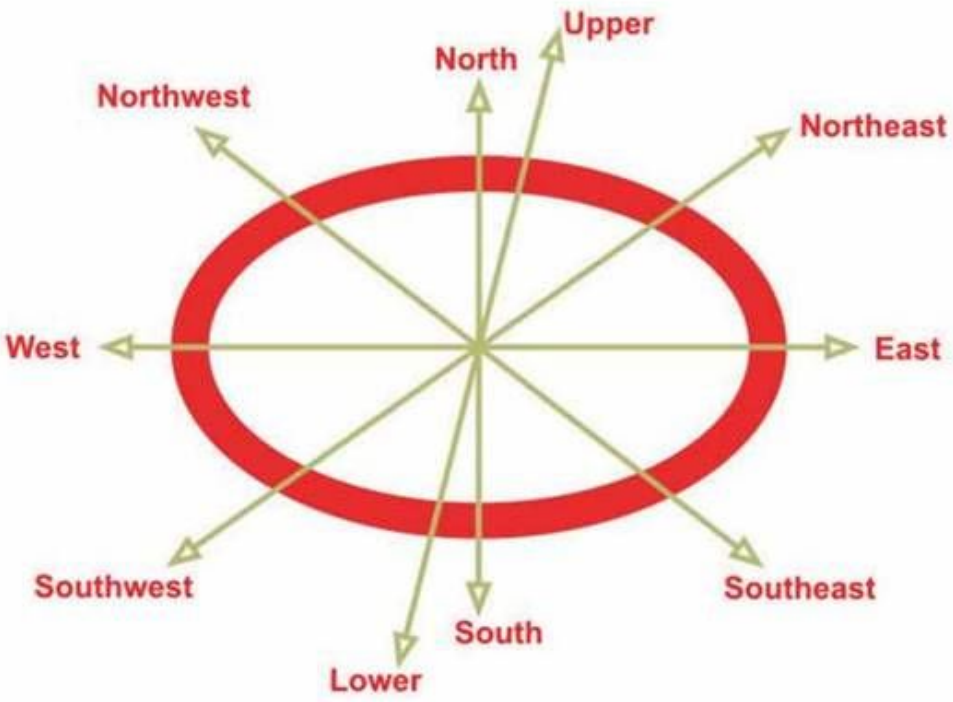
Description about the non stealing, celibacy, non possessiveness and supporting vows (guna vrata):

जल-मृतिका विन और नही कछु ग्रहै अदत्ता।
निज वनिता बिन सकल नारिसौं रहै विरक्ता॥

अपनी शक्ति प्रमाण, परिग्रह थोरौ राखै।
दश दिश गमन प्रमाण गनि, तसु सीम न नाखै॥

Jal - Mrutikaa Vin Aur
Nahi Kachhu Grahai Adattaa;
Nij Vanitaa Bin Sakal
Naarisaun Rahai Virakttaa.

Apanee Shakti Pramaanna,
Parigrah Thorau Raakhai;
Dash Dish Gaman Pramaanna Gani,
Tasu Seem Na Naakhai.



GEOGRAPHIC LIMITATION OF HOUSEHOLDER

Jal - water, ***Mrutikaa*** - dirt, ***Vin*** - without, ***Aur*** - and, ***Nahi Kachhu Grahai Adattaa*** - does not accept unless offered, ***Nij Vanitaa Bin*** - except his married wife, ***Sakal Naarisaun*** - all other women, ***Rahai Virakttaa*** - not to have sexual relations, ***Apanee Shakti Pramaanna*** - according to his needs, ***Parigrah*** - possessions, ***Thorau Raakhai*** - to keep limited, ***Dash Dish*** - ten directions, ***Gaman Pramaanna*** - limitations of movement, ***Gani*** -to determine, ***Tasu Seem Na Naakhai*** - not to transgress those limits.

The nature of the non-stealing partial vow of the householder (achori anuvrata) is as follow.

Water and dirt are accessible to everyone; therefore the householder uses them. The householder does not use anything else unless he has the permission of the owner to use them.

The nature of the partial vow of celibacy (brahmcharya anuvrata) states that the householder will not have any sexual relationship with anyone except for his/her spouse. He will consider every one as his mother, sister or daughter except his own spouse and likewise she will consider every one as her father, brother or son except for her married spouse.

The householder also keeps in mind his own capacity and needs and keeps a control on his desires for alien substances throughout his life. This is the nature of the partial vow of non-possessiveness. (aparigraha anuvrata)

The householder also keeps restrictions of mobility in all ten directions throughout his life and that is known as the supporting vow (guna vrata) of the geographic limitation of the householder (dig vrata).

★

Stanza 12

Supporting vows (guna vrata) day to day additional limitation vow (desavagashik vrat) and purposeless violence limitation vow (anartha danda vrata):

ताहू में फिरि ग्राम गली, गृह बाग बजारा।
गमनागमन प्रमान ठानि, अनि सकल निवारा॥
काहू कैं धन हानि, किसी जय हार न चित्तैं।
देय न सो उपदेश, होय अघ वनिज कृषी तैं॥

Taahoo Mein Phiri Graam Galee,
Gruh Baag Bajaaraa;
Gamanaagaman Pramaan Tthaani,
Ani Sakal Nivaaraa.
Kaahoo Kain Dhan Haani,
Kisee Jay Haar Na Chttain;
Dey Na So Upadesh,
Hoy Agh Vanij Krushee Tain.

Tahu Mein - out of that, ***Phiri Graam*** - then village, ***Galee*** - street, ***Gruh*** - house, ***Baag*** - garden, ***Bajaaraa*** - Market, ***Gamanaagaman*** - movement, ***Pramaan*** - limit, ***Tthaani*** - to determine, ***Ani Sakal Nivaaraa*** - give up or eliminate all other concerns, ***Kaahoo Kain Dhan***



Haani - loss of wealth of others, ***Kisee Jay Haar Na Chittain*** - not to think of victory or defeat others. ***Dey Na So Upadesh Hoy Agh*** - not to advice for sinful activities, ***Vanij*** - industries, ***Krushee Tain*** - from agriculture.

In the supporting vow of restriction of mobility throughout the life, the householder also takes the vow of further restriction of his day to day further mobility, such as remaining at home, not going out to certain streets, towns, markets etc. for a certain limited time. In this vow, concern beyond the limited area is eliminated. This is known as day to day additional limitation vow (desavagaashik vrat)

Description of the 'purposeless violence limitation vow' (anartha danda vrata): The 'purposeless violence limitation vow' can be divided into five parts, of which the first two are described in this stanza and the next three in the following stanza.

1. 'Evil thinking purposeless violence limitation vow' (apadhyana anartha danda vrata)-one should not indulge in the thoughts of someone else's loss of wealth, or someone else's defeat or victory.

2. One should not give advise of such trade or agriculture in which there is violence involved. This is known as 'evil instruction purposeless violence limitation vow' (paapopadesha anartha danda vrata). ★

Stanza 13

'Supporting vow- purposeless violence limitation vow'- continue:

करि प्रमाद जल भूमि, वृक्ष पावक न विराधै।
असि धनु हल हिंसोपकरण नहि दे जस लाधै॥

राग-द्वेष करतार, कथा कबहूँ न सुनीजै।
औरहु अनरथ दंड, हेत अघ तिनें न कीजै॥

Kari Pramaad Jal Bhoomi,
Vruksh Paavak Na Viraadhai;
Asi Dhanu Hal Hinsopakaranna
Nahi De Jas Laadhai.

Raag-Dwesh Karataar,
Kathaa Kabahoon Na Suneejai;
Aurahu Anarath Dand,
Het Agh Tinein Na Keejai.

Kari Pramaad - Activities carelessly, ***Jal*** - water bodies, ***Bhoomi*** - earth body ***Vruksh*** - vegetable based organism, ***Paavak*** - air body & fire body, ***Na Viraadhai*** - not to destroy, ***Asi*** - sword, ***Dhanu*** - arrow, ***Hal*** - plough, ***Hinsopakaranna*** - implements of violence, ***Nahi De*** - not to donate, ***Jas Laadhai*** - to gain reputation, ***Raag-Dwesh Karataar*** - activities with attachment & aversion, ***Kathaa*** - stories, ***Kabahoon Na***



Suneejai - never to listen, ***Aurahu*** - some other, ***Anartha Dand Het*** - for purposeless sinful activities, ***Agh*** - sin, ***Tinein Na Keejai*** - not to do those.

3. One should prevent careless wasting of water, digging of land, cutting of trees, and lighting fire. This is known as the 'careless dealings of purposeless violence limitation vow' (pramaad charya anartha danda vrata). In this vow, one prevents the careless violence towards the one sensed living beings.



Gift of weapons of offense

4. One should refrain from giving weapons which cause harm such as swords, arrows etc. This is known as the 'gift of weapons of offence of purposeless violence limitation vow' (hinsaa daana anartha danda vrata).

5. One should refrain from useless gossip (vikathaa), reading novels and literature promoting erotic feelings, as they produce an infatuated state. This is known as 'evil hearing of purposeless violence limitation vow' (duh shruti anartha danda vrata).





There are also other types of purposeless violence acts, which produce sins. One should refrain from committing such activities. ★

Stanza 14

Trainee's vows (shikshaa vrata):

धरि उर समताभाव, सदा सामायक करियै।
पर्व चतुष्टय माहि, पाप तजि प्रोषध धरियै॥
भोग और उपभोग, नियम धरि ममत निवारै।
मुनि कौं भोजन देय फेरि, निज करै अहारै॥

Dhari Ur Samataabhaav,
Sadaa Saamaayak Kariyai;
Parva Chatushtay Maahi,
PaapTaji Proshadh Dhariyai.
Bhog Aur Upabhog,
Niyam Dhari Mamat Nivaarai;
Muni Kau Bhojan Dey Pheri,
Nij Karai Ahaarai.

Dhari Ur Samataabhaav - with equanimity in the heart, ***Sadaa*** - always, ***Saamaayak Kariyai*** - to do religious meditation, ***Parva Chatushtay Maahi*** - four religious days in a month, ***Paap Taji*** - leaving



Equanimity vow



Ascetic hood exposure vow

sinful activities, ***Prosadh Dhariyai*** - Keep fast or take meals only once in a day, ***Bhog Aur Upabhog Niyam Dhari*** - regulate use of things on daily basis, ***Mamat Nivaarai*** - get rid of the attachment, ***Muni Kau Bhojan Dey*** - after donating meals to the ascetics, ***Pheri Nij Karai Ahaarai*** - then to accept his meals.

Trainee's vow (shikshaa vrat):

1. By engrossing in one's self and by stabilizing one's thoughts, one practices meditation with equanimity daily. This is known as the 'equanimity vow' (saamaayik shikshaa vrat).

2. Every eighth and fourteenth day of the lunar month (15 day cycle), one gives up his passions and business activities. Instead he fasts and meditates in a solitary place like an ascetic. This is known as the 'ascetic hood exposure vow' (poshadhupvaas shikshaa vrat.

3. One restricts desires for certain pleasure objects either for life or a definite period of time is known as, sensual enjoyment limitation vow' (bhog upbhog parimaan vrata).

4. One who vows to eat only after offering it to worthy souls such as ascetics is known as the 'self-less offering to the unexpected guest vow' (Atithi samvibhaag vrata). ★



Stanza 15

The benefit of the observing the vows:

बारह व्रत के अतीचार, पन पन न लगावै।
मरण-समय सन्यास धारि तसु दोष नसावै॥
यौं श्रावक-व्रत पालि, स्वर्ग सोलम उपजावै।
तहाँ तें चय नर जन्म पाय, मुनि ह्वै सिव पावै॥

Baarah Vrat Ke Atichaar,
Pan Pan Na Lagaavai,
Maranna-Samay Sanyaas Dhaari
Tasu Dosh Nasaavai.
Yaun Shraavak - Vrata Paali,
Swarg Solam Upjaavai,
Tahaan Tein Chaya Nar Janma Paay,
Muni Hvai Siv Paavai.



Baarah Vrat Ke - of twelve vows, ***Atichaar*** - violations, ***Pan-Pan*** - five each, ***Na Lagaavai*** - keeps off, ***Maranna-Samay*** - at the time of death, ***Sanyaas Dhaari*** - take the ritualized voluntary death vow, ***Tasu Dosh Nasaavai*** - eliminates these faults, ***Yaun Shraavak-Vrat Paali*** - in this manner by following these vows of a religious house holder, ***Swarg Solam Upjaavai*** - takes birth in the sixteenth heaven ***Tahaan Tein Chaya*** - after completing the term there, ***Nar Janma Paay*** - takes birth as human being ***Muni Hvai*** - becoming ascetic, ***Siv Paavai*** - to attain the liberation.

The religious householder observes these twelve vows avoiding five violations (atichaara) of each vow throughout his life. At the time of death, he also seeks for ritualized voluntary renunciation of the body (sallekhanaa) avoiding its five violations. After death, this householder will take birth into the sixteenth adobe of the celestial (heavenly) life. On completing that life, he will be reborn as a human being and will accept ascetic hood leading to salvation.

At the stage of right conduct, the pure dispositions (shuddha bhaava) of the soul lead to the stoppage and shedding of karma. Whatever minor delusions are present, are the reasons of him taking birth in the celestial (heavenly) life. ★

Fifth Dhaala

Twelve Contemplations

Stanza 1

Reasons for twelve contemplations, and those worthy of contemplating

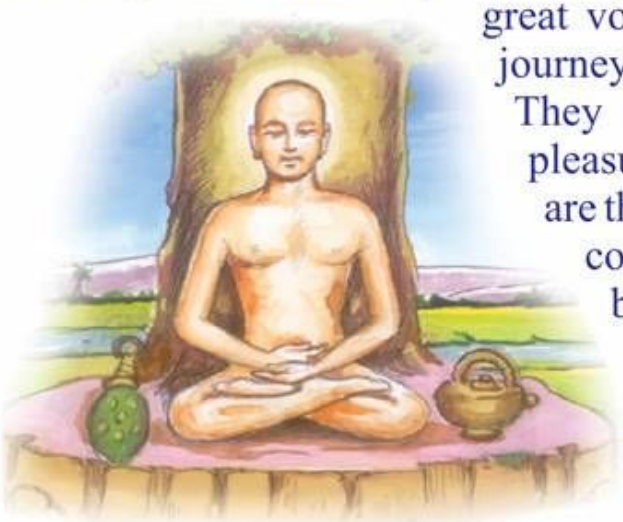
Chaal Chhanda

मुनि सकलव्रती बडभागी, भव-भोगन तें वैरागी।
वैराग उपावन माही, चिंतवौ अनुप्रेक्षा भाई॥

Muni Sakalvratee Badabhaagee,
Bhava-Bhogan Tein Vairaagee;
Vairaaga Upaavan Maahee,
Chintai Anuprekshaa Bhaaee.

Muni - ascetic, ***Sakalvratee*** - with Great Vows, ***Badabhaagee*** - most fortunate, ***Bhava-Bhogan Tein*** - of sensuous pleasures, ***Vairaagee*** - detached, ***Vairaaga*** - renunciation, ***Upaavan*** - to arouse the spirit, ***Maahee*** - mothter, ***Chintai*** - to concentrate, ***Anuprekshaa*** - repeated reflection, ***Bhaaee*** - soul capable of obtaining liberation.

The true possessionless naked Jain ascetics with right faith, knowledge and conduct (bhaava lingi muni) are practicing the five great vows. They have embarked on a journey of considerable personal effort. They are detached from the sensual pleasures of the world. These ascetics are the true practitioners of the twelve contemplations. As a mother gives birth to a child, these twelve contemplations give birth to renunciation. Therefore these ascetics concentrate on these twelve contemplations. ★



Stanza 2

Fruits of the contemplations:

इम चिन्तत समरस जागै, जिमि ज्वलन पवन के लागै।
जब ही जिय आतम जानै, तब ही जिय शिवसुख ठानै॥

Im Chintat Samarasa Jaagai,
Jimi Jwalan Pawan Ke Laagai;
Jab Hee Jiy Aatam Jaanai,
Tab Hee Jiy Shivasukh Thaanai.

Im Chintat - in these reflections, ***Samarasa*** - bliss of equanimity, ***Jaagai*** -arise, ***Jimi*** - like, ***Jwalan*** - fire, ***Pawan Ke Laagai*** - with gust wind, ***Jab Hee*** - thereafter, ***Jiy Aatam Jaanai*** - Jeev to know its nature, ***Tab Hee*** - then only, ***Jiy*** - soul, ***Shivasukh*** - bliss, ***Thaanai*** - attain.



As fire flares up with wind, the inner bliss of equanimity arises by meditating on the twelve contemplations time and time again. When the living being knows the real nature of the soul, he gives up his interest in alien substances. He is now engrossed within the self and enjoys bliss and tranquility, ultimately attaining salvation. ★

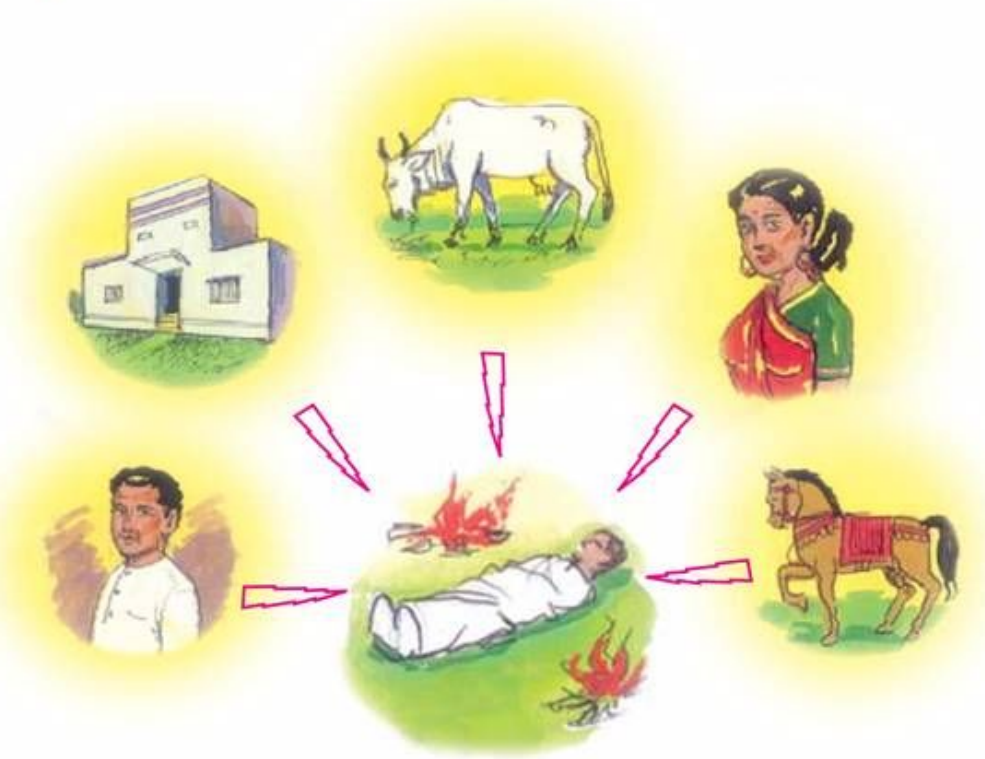
Stanza 3

Contemplation # 1 - 'Transitory' contemplation (Anitya bhaavanaa):

जोवन धन गोधन नारी, हय गय जन आग्याकारी,
इन्द्रिय-भोग छिन थाई, सुरधनु चपला चपलाई॥

Jovan Dhan Godhan Naaree,
Hay Gay Jan Aagyaakaaree;
Indriya-Bhog Chhin Thaaee,
Suradhanu Chapalaa Chapalaaee.

Jovan - youth, ***Dhan*** - wealth, ***Godhan*** - wealth of cows, ***Naaree*** - women, ***Hay*** - horse, ***Gay*** - elephant, ***Jan Aagyaakaaree*** - obedient persons, ***Indriya-Bhog*** - sensual pleasures, ***Chhin Thaaee*** - short lived, ***Suradhanu*** - rainbow, ***Chapalaa*** - lightening, ***Chapalaaee*** - transitory.



'Transitory' Contemplation
(Anitya bhaavanaa)

Youth, house, domestic animals like cows and buffaloes, wealth, ornaments, spouse, horses, elephants, servants, and the objects of the five senses are all short-lived just like the transitory nature of a rainbow or like lightening in the sky. This is the nature of 'transitory ' contemplation (anitya bhaavanaa)

All alien relationships and alien modes are transitory in nature. Anything created by association will result in disassociation in the future. For example, once born, death is inevitable. So it follows that rather than becoming miserable, one should face death boldly. Only the pure nature of the soul is permanent. The enlightened person meditates on this contemplation repeatedly, thereby increasing his dispassionate state. One should not feel pleasure or pain in favorable or unfavorable surroundings. One should keep equanimity under any circumstances.

★

In any difficult situation, one must take time out to study the scriptures and meditate. Because the most precious human life will not last forever. There can be many difficult situations in the life like death of the beloved relatives, incurable disease coming to the body. But one must take time out to study the scripture and perform mediation regularly. One must not waste the precious human life.

(Parmagamsar, Stanza 498)

Stanza 4

Contemplation # 2 - 'Helplessness' contemplation (asharan bhaavanaa):

सुर असुर खगाधिप जेते, जो मृग हरि काल दले ते।
मणि मन्त्र तन्त्र बहु होई, मरते न बचावै कोई॥

Sur Asur Khagaadhip Jete,
Jo Mrug Hari Kaal Dale Te;
Manni Mantra Tantra Bahu Hoee,
Marate Na Bachaavai Koee.

Sur Asur - Celestial being, ***Khagaadhip*** - emperor, ***Jete*** - all, ***Mrug,*** deer, ***Jo*** - like, ***Hari*** - lion, ***Kaal*** - death, ***Dale Te*** - destroy, ***Manni*** - precious gems, ***Mantra*** - texts, ***Tantra*** - mystical devices, ***Bahu Hoee*** - are many kinds, ***Marate*** - death, ***Na Bachaavai Koee*** - no one can save.



Asharan Bhaavanaa

In this transmigratory world, the kings of heavenly angels, demons and the birds etc. are victims of the death as the deer for the lion. The 'thought gem' (chintaamani), the holy mantra, and mystical devices (tantra) etc. cannot prevent the onslaught of death. This is the nature of the 'helplessness' contemplation.

Here one has to understand that one can only receive help from only his pure soul. No other substances of the world can help him. One substance cannot help any other substance of the universe. No one has the power to save someone else from any mundane dissociation. That is why one should not depend on help from any other substances of the universe. One's pure soul is eternal existence and therefore will not demise any time in the future. The enlightened soul concentrates on this contemplation and thereby increases his dispassionate state with this 'helplessness' contemplation (asharana bhaavanaa). ★

I can do this or that for someone. I can teach the philosophy to everyone. By doing this, may be I will get some satisfaction internally.

He is caught in this intense desire. The scriptures give advice that if one wants to go within then one must stop desire about the alien things of the universe. I can teach something to someone and that can help me also is the cause of intense desires and that burns the inner nature of the pure soul.

(Parmagamsar, Stanza 366)

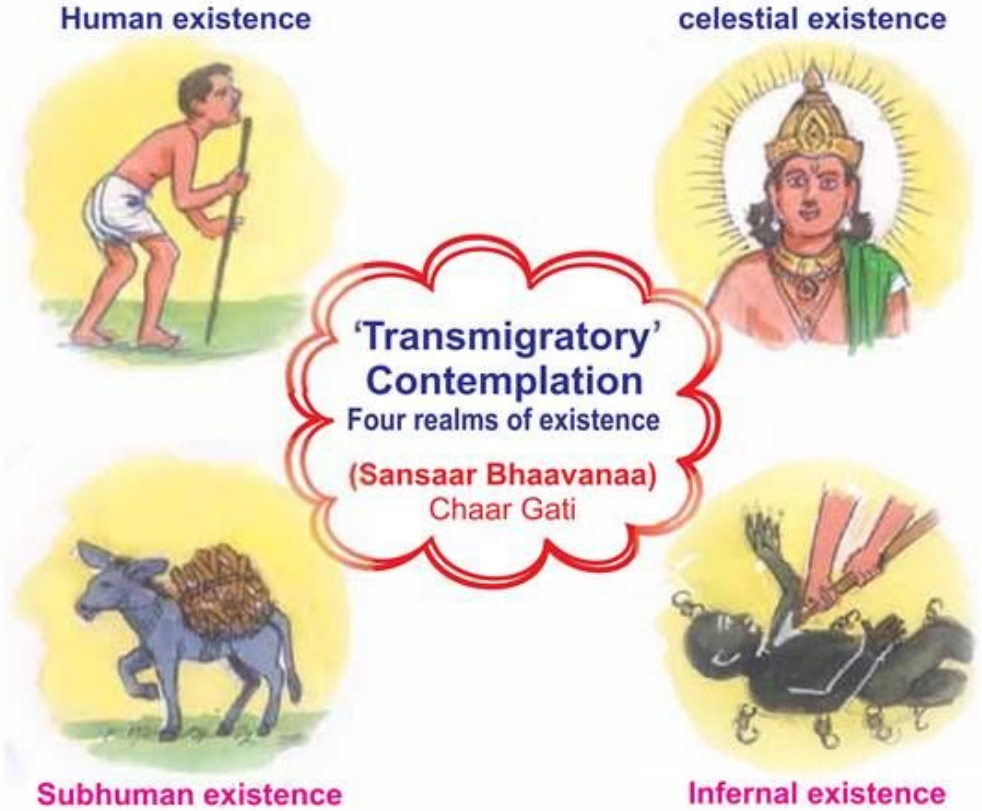
Stanza 5

Contemplation # 3 - 'Transmigratory' contemplation (sansaar bhaavanaa):

चहु गति दुःख जीव भरै हैं, परवर्तन पंच करै हैं।
सब विधि संसार असारा, जामें सुख नाहि लगारा॥

Chahu Gati Dukh Jeev Bharai Hain
Paravartan Panch Karai Hain;
Sab Vidhi Sansaar Asaaraa,
Jaamein Sukh Naahi Lagaaraa.

Chahu Gati - four realms of existence ***Dukh*** - sufferings, ***Jeev*** - souls, ***Bharai Hain*** - are filled with, ***Paravartan Panch*** - cycle of five forms of wandering, ***Karai Hain*** - complete, ***Sab Vidhi*** - from all considerations, ***Sansaar*** - world ***Asaaraa*** - worthless, ***Jaamein*** - in this, ***Sukh*** - happiness, ***Naahi Lagaaraa*** - not the slightest.



Transmigration is the soul's impure mode. In this impure mode the living being is ignorant in knowing the true nature of the soul. In this ignorant state the living being constantly migrates in the four realms of existence in misery for the five cycles of matter, space, time, incarnation and phase (panch paraavartan of dravya, kshetra, kaal, bhaava and bhava). In this state he never has peace of mind and is unhappy. That is why transmigration is worthless.

In mundane pleasures of the world, one imagines and perceives to be happy but that perception is wrong because it is dependant on alien substances. Dependence on alien substances leads to perplexity. The dependence on one's pure nature of the soul produces serenity and is the real reason for happiness. So rather than seeking for happiness in alien substances, one should concentrate on his pure nature of the soul. With this type of concentration of 'transmigratory' contemplation, one increases his dispassionate state. This is the nature of 'transmigratory' contemplation. (sansaar bhaavanaa) ★

Stanza 6

Contemplation # 4 - 'Solitariness' contemplation (ekatva bhaavanaa):

सुभ असुभ कर्मफल जेतें, भोगे जिय एकहि ते ते।
सुत दारा होइ न सीरी, सब स्वारथ के हैं भीरी॥

Shubh Ashubh Karmaphal Jetein,
Bhoge Jiya EkahHi Te Te;
Sut Daaraa Hoi Na Seeree,
Sab Swaarath Ke Hain Bheeree.

Shubh Ashubh Karmaphal *- Fruition of auspicious and inauspicious karma,* ***Jetein*** *- all,* ***Bhoge*** *- enjoy,* ***Jiya*** *- soul,* ***Ekahi*** *- alone,* ***Te Te*** *- those,* ***Sut*** *- son,* ***Daaraa*** *- wife,* ***Hoi Na Seeree*** *- companion,* ***Sab*** *- all,* ***Swaarath Ke Hain*** *- of own interest,* ***Bheeree*** *- relatives.*



Ekatva Bhaavanaa

The living being has solitariness from his perspective and has absolute differentiation from alien substances. That is why he is the reason for his own good or bad deeds. He cannot do any thing to anybody. He himself keeps on doing auspicious and inauspicious dispositions and as a result endures the fruition in the form of perplexity. Nobody is his partner in this endurance.

The wife, children or any other family members or friends do not share endurance from his deeds. Expectation that some one can help him is the reason for distress. The alien things of the world are only the objects of the soul's knowledge. They have no other relationship to the soul. Therefore they cannot share the soul's endurance. The ignorant living being does not understand this principle and he wrongfully believes the alien substances to be his own and as a result ends up suffering.

In the state of transmigration as well as in the state of liberation, the soul is in solitariness. The enlightened soul believes these facts and keeps his solitariness with the pure nature of the soul and further purifies himself. This is the nature of 'solitariness' contemplation. (ekatva bhaavanaa). ★

Stanza 7

Contemplation # 5 - 'Separateness' contemplation (anyatva bhaavanaa):

जल-पय जौं जिय-तन मेला, पै भिन्न-भिन्न नहीं भेला।
तो प्रघट जुदे धन धामा, क्यों ह्वै इक मिलि सुत रामा॥

Jal-Pay Jaun Jiy-Tan Melaa,
Pai Bhinn-Bhinn Nahin Bhelaa;
To Pragat Jude Dhan Dhaamaa,
Kyon Hvai Ik Mili Sut Raamaa.

Jal-Pay-water & milk, ***Jaun***-like, ***Jiy-Tan***-soul & body, ***Melaa***-to intermingle, ***Pai Bhinn Bhinn***-are distinct, ***Nahin Bhelaa***-not to become one, ***To***-then, ***Pragat Jude***-clearly separate, ***Dhan Dhaamaa***-wealth, house etc., ***Kyon Hvai***-how can, ***Ik Mili***-be one, ***Sut Raamaa***-son-wife.



'Separateness' Contemplation
(Anyatva Bhaavanaa)

The milk and water are mixed together but in reality they both have their own identity with specific attributes and as a result, are separate. In the same way the body and the soul appears to be one and the same but they are both absolutely separate from their own differing attributes. Even though they occupy the same space units since time infinite, they both are separate from substance, area, modes and attributes (dravya, kshetra, kaal and bhaava). In the same way, the visibly separate entities like the house, wealth, spouse, children, garden, car etc. are also separate from the nature of the soul.

The body is matter particles and the soul is the living substance. Since time infinite they both occupy the same space point and therefore create the illusion that they both are one and the same. This is especially true from the empirical viewpoint. But from the absolute point of view they both are separate with their own peculiar attributes. One should be aware of this fact and keep the relationship with body as the lotus is with water. One must keep the attitude of indifference to the relationship with alien substances and thereby increase one's own dispassionate state with the contemplation of 'separateness'. (anyatva bhaavanaa). ★

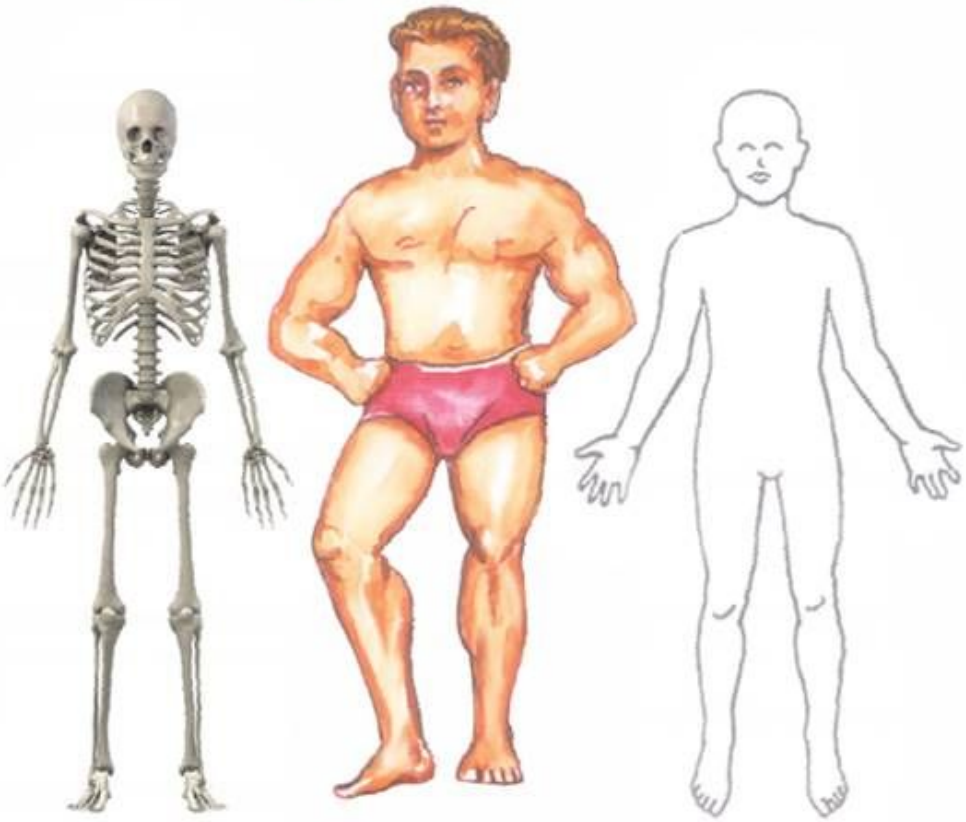
Stanza 8

Contemplation # 6 - 'Impurity' contemplation (ashuchi bhaavanaa):

पल-रुधिर राधि-मल थैली, कीकस वसादि तें मैली।
नव द्वार बहैं घिनकारी, अस देह करे किमि यारी॥

Pal-Rudhir-Raadhi-Mal Thailee,
Keekas-Vasaadi Tein Mailee;
Nava Dwaar Bahain Ghinakaaree,
Asa Deh Kare Kimi Yaaree.

Pal - flesh, ***Rudhir*** - blood, ***Raadhi*** - pus, ***Mal*** - excreta, ***Thailee*** - container, ***Keekas*** - bones, ***Vasaadi*** - fat etc., ***Tein Mailee*** - are filthy, ***Nava Dwaar*** - nine openings in the body, ***Bahain*** - oozing, ***Ghinakaaree*** - disgusting, ***Asa Deh*** - this body, ***Kare Kimi Yaaree*** - how can one have a feeling of attachment?



Ashuchi Bhaavanaa

This body is made up of flesh, blood, pus and excretory products. It is dirty due to its bones and fatty materials. There are nine openings through which waste comes out. How can one have an attachment with such a body?

In this stanza, the author's intention is to describe the impure nature of the body and to show the purity of the self. With discriminative knowledge, he wants one to have liking for the pure nature of the self rather than dislike for the body. The body is made up of matter particles and is impure by its own nature. Under the cover of the skin the body is full of filth. On the other hand, the soul is made up of consciousness and is inherently pure. Therefore the enlightened soul concentrates on the contemplation of 'impurity' (ashuchi bhaavanaa); and increases the purity in his modes. ★

Oh my dear Lord' You have opened the treasure of the conscious nature of the pure soul to me. One will be foolish if he does not perceive even the rest of the precious wealth of the universal monarch as useless. When I look within, I experience the happiness of eternal nectar. Now the alien substances appear to me as poisonous things.

(Parmagamsar, Stanza 245)

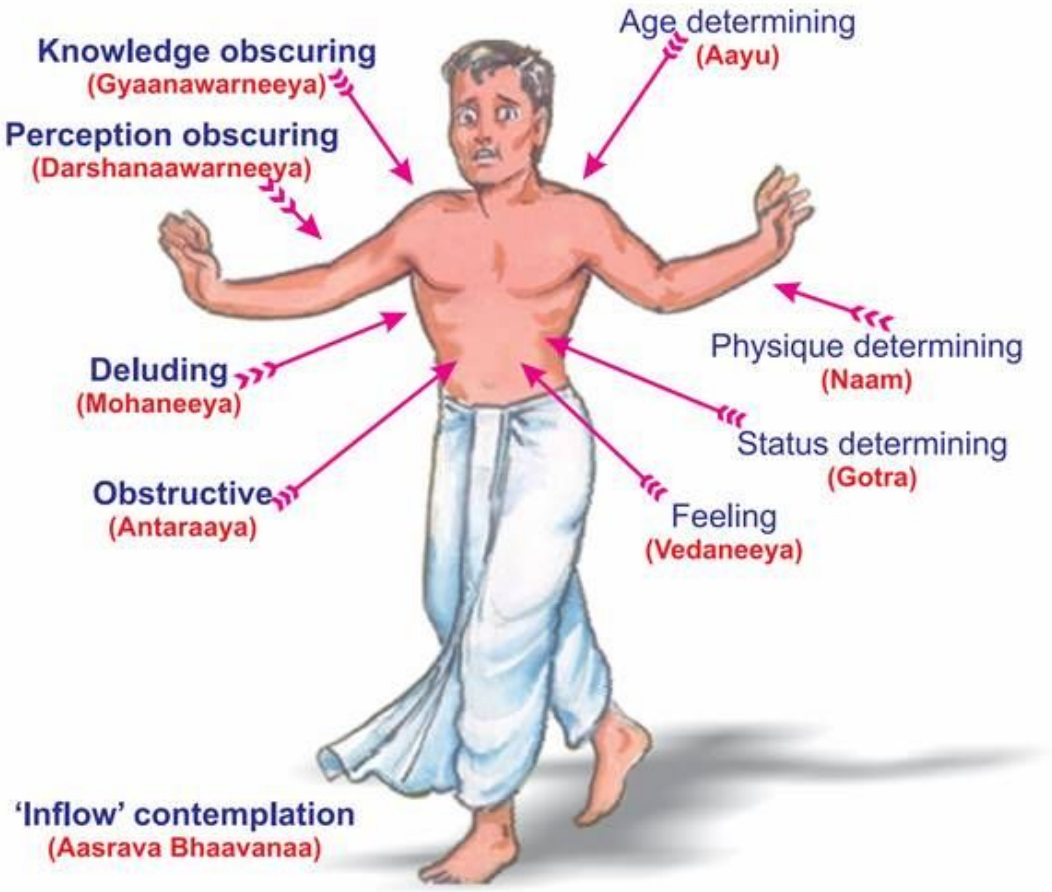
Stanza 9

Contemplation # 7 - 'Inflow' contemplation (aasrava bhaavanaa):

जो जोगनि की चपलाई, तातें आस्त्रव ह्वै भाई।
आस्त्रव दुखकार घनेरा, बुधवन्त तिनें निरवेरा॥

Jo Jogani Kee Chapalaaee,
Taatein Aasrav Hvai Bhaaee;
Aasrav Dukhakaar Ghaneraa,
Budhavant Tinein Niraveraa.

Jo Jogani Kee Chapalaaee - vibration due to the activities of mind, speech & body, ***Taatein*** - because of, ***Hvai*** - results from, ***Aasrav*** - influx of karma, ***Bhaaee*** - soul capable of liberation, ***Aasrav*** - influx of karma, ***Dukhakaar*** - cause of suffering, ***Ghaneraa*** - severe, ***Budhavant*** - wise persons, ***Tinein*** -those, ***Niraveraa*** - to keep off.



The vibratory activity of the space points of the soul is known as 'yoga' and is the reason for the soul's auspicious and inauspicious manifestation and is known as the subjective inflow (bhaava aasrava). It occurs independently. As a result of subjective inflow, the material karma get attracted to the soul (dravya aasrava) by their own nature. This inflow is the reason for the suffering of the soul. The wise person stays away from these activities.

Donation, compassion, devotion, worshiping, austerities etc. auspicious intentions are the impure nature of the soul and are known as the auspicious manifestations of the soul (bhaava punya). At the same time new karma known as auspicious material karma (dravya punya karma) get attracted to the soul.

Violence, untruthfulness, stealing etc are the inauspicious manifestations of the soul (bhaava paapa) and at the same time these new karma get attracted to the soul and are known as the inauspicious material karma (dravya paapa karma).

As such the auspicious and inauspicious manifestation is not the inherent nature of the soul. It is the transient impure state of the soul. The material karma are the alien things. They cannot do any thing favorable or unfavorable to the soul. The enlightened soul knows these facts very well and as a result he makes his personal efforts to keep away from the inflow status and increases his dispassionate state. This is the nature of the 'inflow' contemplation. (aasrava bhaavanaa) ★

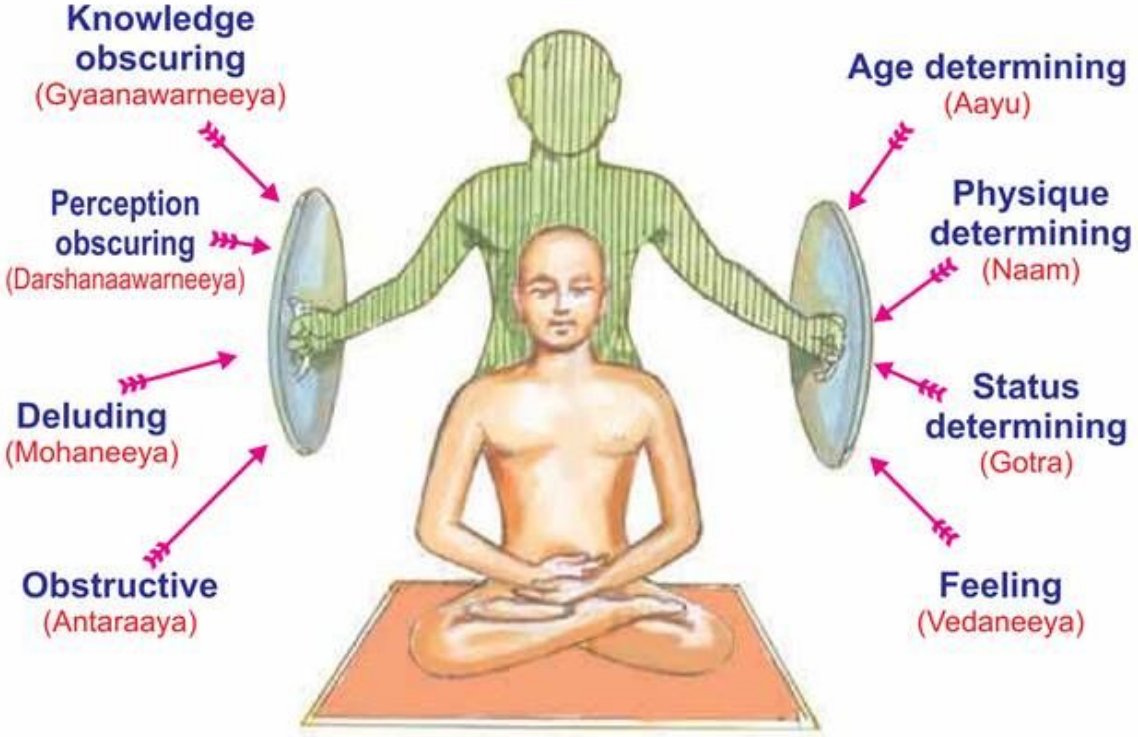
Stanza 10

Contemplation # 8 - 'Stoppage' contemplation : (samvar bhaavanaa)

जिन पुन्य-पाप नहीं कीना, आतम अनुभौ चित दीना।
तिनहीं विधि आवत रोकै, संवर गहि सुख अवलोके॥

Jin Punya-Paap Nahin Keenaa,
Aatam Anubhuv Chit Deenaa;
Tinahee Vidhi Aavat Rokai,
Samvar Gahi Sukh Avaloke.

Jin - those (souls), ***Punya-Paap*** - meritorious & demeritorious acts, ***Nahin Keenaa*** - not indulged in, ***Aatam*** - nature of the soul, ***Anubhau Chit Deenaa*** - remain engrossed in, ***Tinahee Vidhi*** - those karma, ***Aavat Rokai*** - stop the influx, ***Samvar*** - Shedding of the karmic influx, ***Gahi*** - attained, ***Sukh*** - spiritual bliss, ***Avaloke*** - realize.



'Stoppage' contemplation
(Samvar Bhaavanaa)

Those who remain engrossed in the nature of the self and refrain from the auspicious and inauspicious manifestations of the soul are able to curb the inflow of karma. Such a person can accomplish the stoppage of karma and ultimately can obtain everlasting bliss.

To stop the inflow of karma is known as 'stoppage'. With right belief, right knowledge and right conduct, one stops the inflow of wrong belief, wrong knowledge and wrong conduct producing karma. Even though the enlightened soul knows that auspicious and inauspicious manifestations of the soul are the reason for the bondage, he still has some amount of these manifestations still remain due to his instability (asthirtaa) to stay within the pure nature of the soul. His purity improves proportionately to efforts he puts towards achieving the purity of the soul. The enlightened soul increases his purity by his self-introvertedness. (sva sanmukhataa) This is known as the 'stoppage' contemplation. :(samvar bhaavanaa) ★

In any difficult situation, one must take time out to study the scriptures and meditate. Because the most precious human life will not last forever. There can be many difficult situations in the life like death of the beloved relatives, incurable disease coming to the body. But one must take time out to study the scripture and perform mediation regularly. One must not waste the precious human life.

(Parmagamsar, Stanza 498)

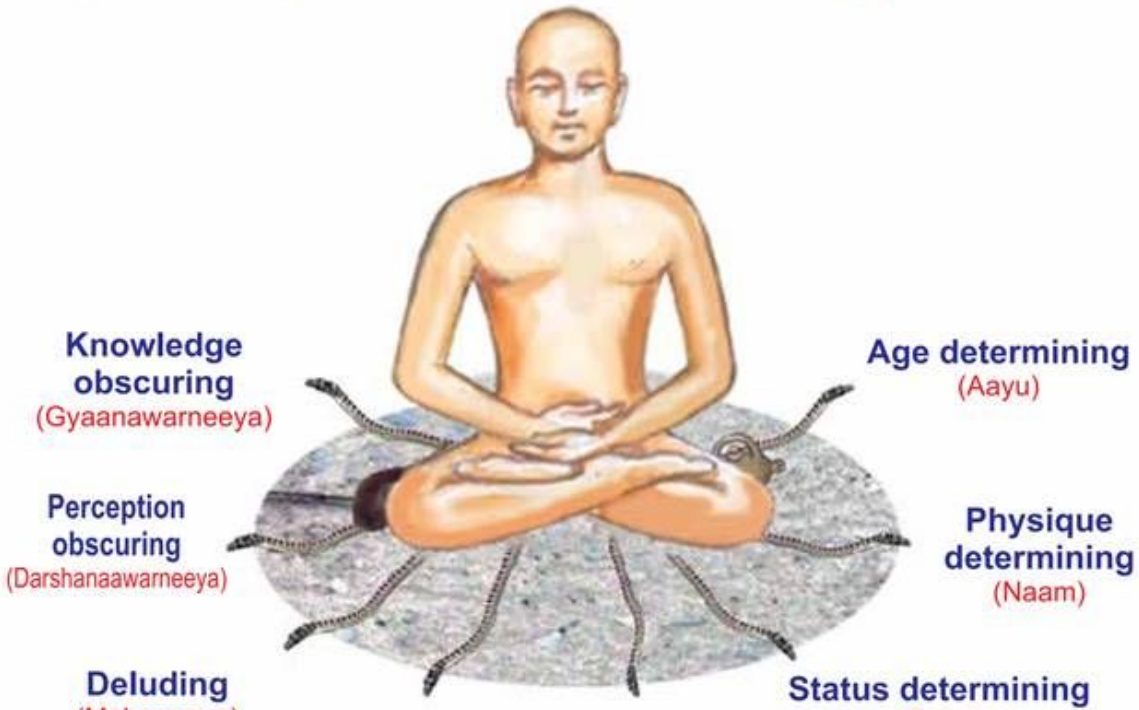
Stanza 11

Contemplation # 9 - 'Shedding' contemplation (nirjaraa bhaavanaa):

निज काल पाय विधि झरना, तासों निज काज न सरना।
जो तप करि कर्म खिपावै, सोई सिवसुख दरसावै॥

Nij Kaal Paay Vidhi Jharanaa,
Taason Nij Kaaj Na Saranaa;
Jo Tap Kari Karm Khipaavai,
Soee Sivasukh Darasaavai.

Nij - of its own, ***Kaal*** - time, ***Paay*** - on completion, ***Vidhi*** - karm, ***Jharanaa*** - to destroy, ***Taason*** - with that, ***Nij Kaaj*** - one's purpose, ***Na Saranaa*** - not achieved, ***Tap Kari*** - by performance of penance, ***Jo*** - those, ***Karm Khipaavai*** - to destroy the karma particles, ***Soee*** - only those, ***Sivasukh*** -spiritual bliss, ***Darasaavai*** - to enjoy.



'Shedding' contemplation
(Nirjaraa Bhaavanaa)

The aim of life cannot be achieved by shedding karma upon their fruition. One who destroys karma by performing austerity is able to achieve bliss. The shedding of karma occurs at the time of fruition, when the time is ripe for those bonded karma that are staying with the soul in dormant conditions. This occurs all the time to every mundane soul including ignorant souls. However this is not the reason for purity in the ignorant souls. In fact, shedding of karma occurring in the enlightened soul with the right faith, knowledge, conduct and with austerity is known as the premature disintegration of karma (avipaaka nirjaraa or sakaam nirjaraa). When there is progressive increase in the purity of the soul, proportionate amount of karma disintegrate. Ultimately leading to complete shedding of karma and the soul achieving ultimate liberation. The enlightened soul knows the fact and with self-introverted ness he increases his purity. This is known as the 'shedding' contemplation. (nirjaraa bhaavanaa) ★

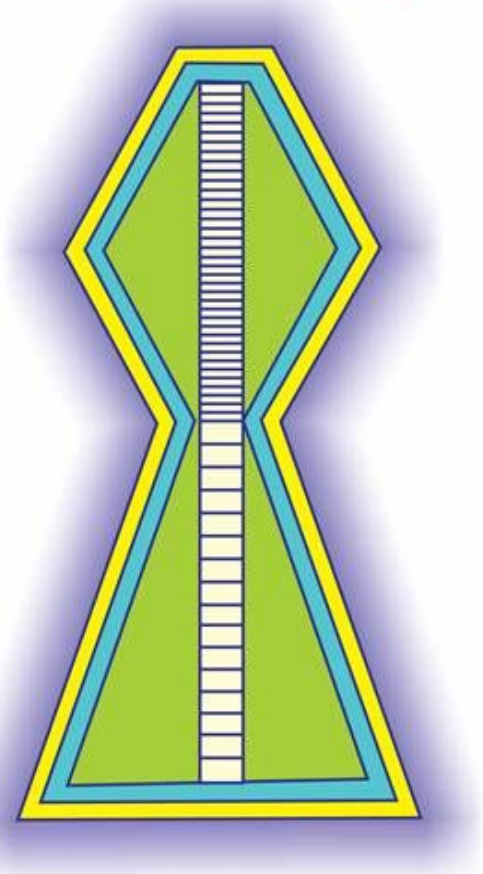
Stanza 12

Contemplation # 10 - Contemplation regarding the nature of the universe (lok bhaavanaa):

किनहूं न करौ न धरै को, षट् द्रव्यमयी न हरै को।
सो लोकमाहि बिनु समता, दुःख सहै जीव नित भ्रमता॥

Kinahoon Na Karau Na Dharai Ko,
Shat Dravyamayee Na Harai Ko;
So Lokamaahi Binu Samataa,
Dukh Sahai Jeev Nit Bhramataa.

Kinahoon Na Karau - no one has created, ***Na Dharai Ko*** - not maintained by, ***Shat Dravyamayee*** - it is made of six substances, ***Na Harai Ko*** - no one can destroy, ***So*** - therefore, ***Lokamaahi*** - in the universe, ***Binu Samataa*** - without equanimity, ***Dukh Sahai*** - suffers pain, **Jeev** - soul, ***Nit*** - always ***Bhramataa*** - wandering.



'Nature of the universe' contemplation
(Lok Bhaavanaa)

The universe was neither created nor maintained by anyone. It is made up of six universal substances and no entity can ever destroy it.

Without equanimity, the living being suffers a great deal due to the transmigration in the universe.

Bramha is not the creator, Vishnu is not the maintainer and Mahesh is not the destroyer of the universe. The universe is composed of six substances. The universe and its six substances are in existence forever. All these six substances, with their own capacity, remain constant from the substantiality point of view (dravyaarthic naya) and keep on changing constantly in the form of origination and cessation from the modal point of view (paryaayaarthica point of view) One substance has no control over any other substance. The true nature of one's soul, which is consciousness, is absolutely separate forever from other souls and the remaining five universal substances. The religious person has this strong belief and as a result does not believe in doing, enjoying or owning alien substances. By believing in this manner, he keeps increasing his purity by reducing mundane expectations and delusions. This is known as the contemplation regarding the nature of the universe. (lok bhaavanaa) ★

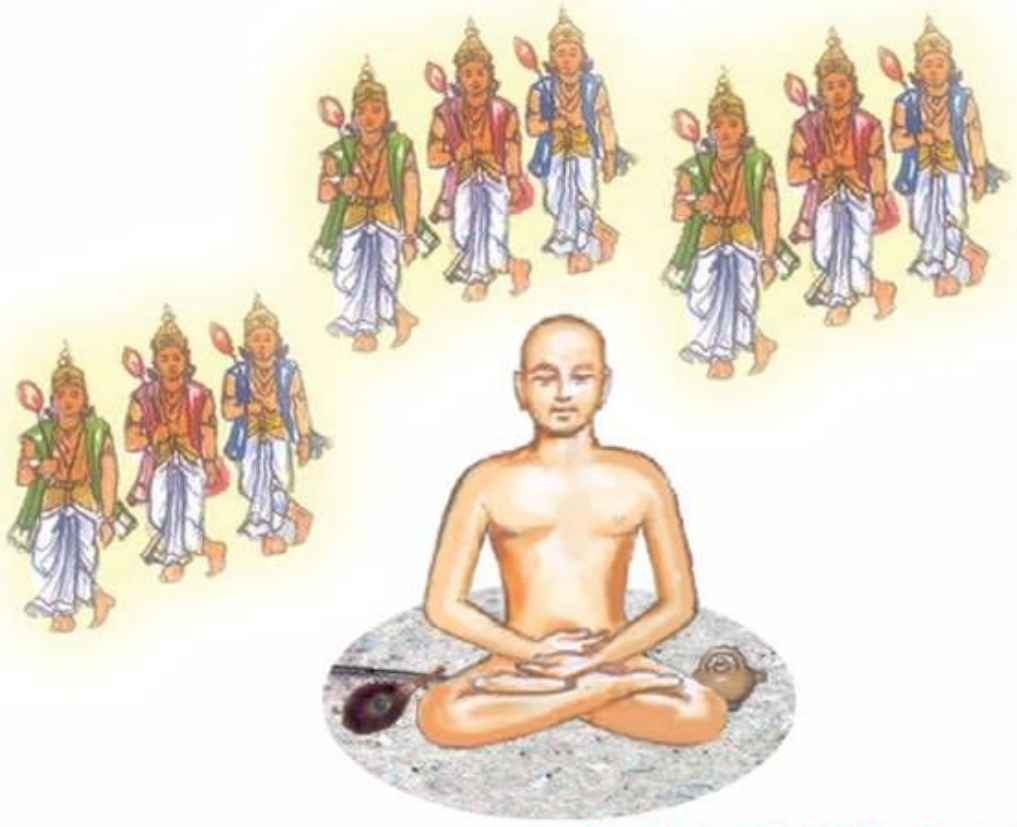
Stanza 13

Contemplation # 11 - Contemplation regarding the rarity of religious knowledge (bodhi durlabh bhaavanaa):

अंतिम-ग्रीवक लौ की हद, पायौ अनन्त विरियाँ पद;
पै सम्यक्ज्ञान न लाधौ, दुर्लभ निज में मुनि साधौ॥

Antim-Greevaka Lau Kee Had,
Paayau Anant Viriyaan Pad;
Pai Samyakgyaan Na Laadhau,
Durlabh Nij Mein Muni Saadhau.

Antim-Greevaka Lau - nine neck dwelling adobe of the angels, ***Kee Had*** - up to, ***Paayau*** - attained, ***Anant Viriyaan*** - limitless times, ***Pad*** - status, ***Pai*** - but, ***Samyakgyaan*** - Right Knowledge, ***Na Laadhau*** - not attained, ***Durlabh*** - rare, ***Nij Mein*** - within themselves, ***Muni*** - ascetic, ***Saadhau*** - attain.



Bodhi durlabh Bhaavanaa

The living being with wrong faith has been able to obtain the high position of the nine neck dwelling abode of the angels many times in the past, due to his milder passions. . However he has never obtained the right knowledge. This right knowledge is unprecedented and can only be obtained by self-introverted ness (sva -sanmukhtaa) and with infinite self-efforts.

Right knowledge and right faith cannot be obtained by auspicious manifestations or by auspicious karma. The mundane living being has obtained favorable surroundings, all four realms of existence and association of alien substances infinite times in the past, but has never realized the true nature of the self at any times in the past. Therefore it is imperative that he obtains this extraordinary nature of self-realization. The value of understanding the true nature of the self cannot be compared with any substance of the universe.

Enlightenment (bodhi) means the unity of absolute right faith, knowledge and conduct. The wise person must put all his efforts in obtaining this enlightenment. The person with right faith concentrates on this contemplation and as a result he increases his enlightenment. This is the nature of the contemplation regarding the rarity of religious knowledge (bodhi durlabh bhaavanaa) ★

Stanza 14

Contemplation # 12 - Contemplation on the nature of the religious path (dharma bhaavanaa):

जे भाव मोह तें न्यारे, दृग-ज्ञान-व्रतादिक सारे।
ते धर्म जबै जिय धारे, तब ही सुख अचल निहारे॥

Je Bhaavamoh Tein Nyaare,
Drug- Gyaan- Vrataadik Saare;
Te Dharm Jabai Jiya Dhaare,
Tab Hee Sukh Achal Nihaare.

Je Bhaav - those feelings of, ***Moh Tein Nyaare*** - devoid of delusion, ***Drug-Gyaan-Vrataadik Saare*** - all Right Faith, Right Knowledge, the course of vows penance etc., ***Te*** - therefore, ***Dharm*** - religion, ***Jabai*** - then, ***Jiya*** - soul, ***Dhaare*** - follows, ***Tab Hee*** - then only, ***Sukh*** - spiritual bliss, ***Achal*** - permanent, ***Nihaare*** - perceive.

The religion consists of right faith, right knowledge, right conduct, vows, austerities etc. These are the spiritual manifestations without delusions. With this religion, the living being is able to perceive permanent bliss.



(1) Uttam Kshamaa, (2) Uttam Maardava, (3) Uttam Aarjava, (4) Uttam Satya (5) Uttam Shauch, (6) Uttam Sanyama, (7) Uttam Tap, (8) Uttam Tyaaga, (9) Uttam Aakinchanya, (10) Uttam Brahamcharya

The unity of absolute right faith, knowledge and conduct is the real nature of the religion. The conventional right faith, knowledge and conduct are in fact not true religion. When the soul with his personal efforts, obtains the absolute nature of the triple gem of right faith, knowledge and conduct, he is able to perceive the ever-lasting bliss of liberation. The enlightened soul concentrates on this contemplation and increases his self-introvertedness. This is the nature of the contemplation of nature of the religious path.(dharma bhaavanaa) ★

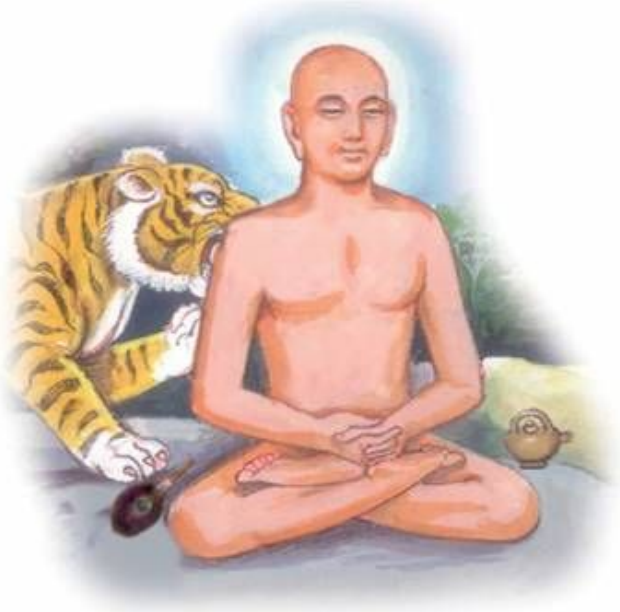
Stanza 15

Nature of the ascetic with right faith, knowledge and conduct (nature of the bhaava lingi muni:

सो धर्म मुनिन कर धरियै, तिनकी करतूति उचरियै।
ताकौं सुनि कैं भव प्राणी, अपनी अनुभूति पिछानी॥

So Dharm Munin Kari Dhariyai,
Tinakee Karatooti Uchariyai;
Taakaun Suni Kain Bhav Praannee,
Apanee Anubhooti Pichhaanee.

So - therefore, ***Dharm*** - religion, ***Munin*** - by ascetics, ***Kari Dhariyai*** - is followed by, ***Tinakee*** - of those, ***Karatooti*** - course of conduct, ***Uchariyai*** - narrate, ***Taakaun*** - of that, ***Suni Kain*** - listen, ***Bhavi Praannee*** - living being capable of liberation, ***Apanee*** - your, ***Anubhooti Pichhaanee*** - recognize one's nature of soul.



The unity of absolute right faith, knowledge and conduct is seen in the true ascetic. It will be described in the next section of the scripture. The author requests the living being capable of liberation, to carefully listen to the stories of conduct of such ascetics and then put into action in one's life in order to experience the nature of true self. ★

Sixth Dhaala

Nature of Perfect conduct and self absorption conduct and its fruits

Stanza 1

The characteristics of the great vows of non violence, non stealing, truthfulness and celibacy:

Harigeetikaa Chhanda

षट् काय जीव न हनन तें, सब विधि दरब हिंसा टरी।
रागादि भाव निवार तें, हिंसा न भावित अवतरी॥
जिनकें न लेश मृषा न जल न, त्रण हू बिना दीयौ ग्रहै।
अठदश सहस विधि शील धर, चिद्ब्रह्म में नित रमि रहै॥

Shat Kaay Jeev Na Hanana Tein,
Sab Vidhi Darab Hinsaa Taree;
Raagaadi Bhaav Nivaar Tein,
Hinsaa Na Bhaavit Avataree;
Jinakein Na Lesh Mrushaa Na Jal Na,
Tranna Hoo Binaa Deeyau Grahai;
Atthdash Sahas Vidhi Sheela Dhar,
Chidbrahm Mein Nit Rami Rahai.

Shat Kaay Jeev - six types of living beings (earth based, water based, air based, fire based, vegetable based and moving living beings), ***Na Hanana Tein*** - not to hurt & kill those, ***Sab Vidhi*** - all type of, ***Darab Hinsaa*** - objective violence, ***Taree*** -to remain free, ***Raagaadi Bhaav*** - feeling of attachment etc., ***Nivaar Tein*** - free from, ***Hinsaa Na Bhaavit*** - not even the subjective violence, ***Avataree*** - to



appear, ***Jinakein*** - those (ascetics), ***Na Lesh Mrushaa*** - not even a minute lie, ***Na Jal Tranna Hoo*** - do not accept water & dirt, ***Binaa Deeyau Grahai*** - do not accept if not offered, ***Atthdash Sahas Vidh*** - eighteen thousand types, ***Sheela Dhar*** - to accept celibacy, ***Chidbrahm Mein*** - in the nature of pure soul, ***Nit*** - always, ***Rami Rahai*** - remain engrossed

The ascetic with the triple gems of absolute right faith, knowledge and conduct concentrates on the true nature of self. In this stage when he is in his pure undetermined sensation, (nirvikalpa dashaa) he is touching the seventh spiritual stage frequently. When he is not in the seventh spiritual stage, he is in the sixth spiritual stage. In the sixth stage, he practices 28 primary virtues (mul guna) like auspicious manifestations of five great vows, nakedness, carefulness (samiti) etc. He does not believe these 28 virtues to be the attributes of the soul. In the sixth and seventh stage, the ascetic has purity of the soul because of absence of three types of passions.

The great vow of non-violence (ahinsaa mahaa vrata) for an ascetic is as follow: To kill or to inflict pain to the six types of living beings is known as material violence (dravya hinsaa). Six types of living beings are the five non-moving living beings like the water bodies, air bodies, earth bodies, fire bodies and plant bodies. The sixth one is the group of all the mobile living beings from two to five sensed living beings. To have anger, pride, deceit, greed, likes and dislikes etc. are known as internal violence (bhaava hinsaa). Dispassionate ascetics do not engage in these two types of violence.

In the great vow of truthfulness,(satya mahaa vrata) the ascetic does not speak lies from gross or minute point of view.

In the great vow of non-stealing,(achori mahaa vrata) the ascetic, does not take anything from anybody includind dirt or water without being offered.

In the great vow of celibacy,(brahmachaarya mahaa vrata) the ascetic observes celibacy with its eighteen thousand sub types and all the time remains engrossed in the true nature of the self. ★

Stanza 2

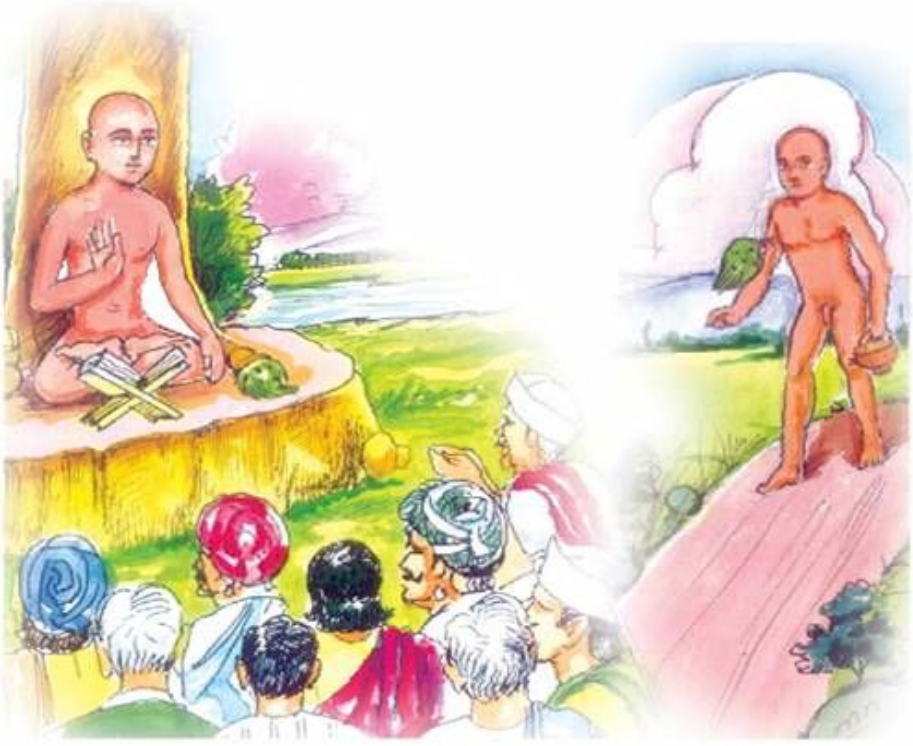
The great vow of non possession and nature of first two 'carefulness' (samiti):

अन्तर चतुर्दश भेद बाहिर, संग दसधा तें टलै।
परमाद तजि चउकर मही लखि, समिति ईर्या तें चलै।

जग-सुहितकर सब अहितहरि, श्रुत सुखद सब संसै हरै।
भ्रम रोगहर जिनकौ वचन, मुखचन्द्र ते अमृत झरैं॥

Antar Chaturdash Bhed Baahir,
Sang Dasadhaa Tein Talai;
Paramaad Taji Chaukar Mahee Lakhi,
Samiti Eeryaa Tein Chalai;

Jag- Suhitakar Sab Ahitahari,
Shrut Sukhad Sab Sansai Harai;
Bhram Rogahar Jinakau Vachan,
Mukhachandra Tein Amrut Jharain.



Antar Chaturdash Bhed - internal possessions of fourteen kinds, ***Baahir*** - external, ***Sang*** - possessions, ***Dasadhaa*** - of ten types, ***Tein Talai*** - remain free, ***Paramaad Taji*** - leaving carelessness, ***Chaukar Mahee Lakhi*** - observing an area of movement to a distance of four feet ahead, ***Samiti Eeryaa*** - careful movement ***Tein Chalai*** - to move, ***Jag-Suhitakar*** - for the welfare of the entire universe, ***Sab Ahitahari*** - for destroying all types of vices, ***Shrut Sukhad*** - in listening, ***Sab Sansai Harai*** - for removal of all doubts, ***Bhram Rogahar*** - destroyer of the disease of delusion, ***Jinakau Vachan*** - speech of those (ascetics), ***Mukhachandra Tein*** - from the moon like mouth, ***Amrut Jharain*** - emitting nectar.

Dispassionate ascetic is without fourteen internal and ten external possessions. The fourteen internal possessions are: wrong belief, desire for sexual enjoyment (with man, woman and both), laughter, indulgence, dissatisfaction, sorrow, fear, disgust, anger, pride, deceit and greed. Ten external possessions include living and non-living things, like cattle, servants, buildings, wealth etc. This is the nature of fifth great vow of non-possessiveness. (aparigraha mahaa vrata)

During daytime, the ascetic walks carefully observing the earth four feet ahead of him so as not to harm any living beings. This is known as the 'carefulness in movements' (iryaa samiti).

When ascetic speaks, he is careful in speaking. The words are helpful in the welfare of worldly souls, destroy all types of vices, give happiness to the listener, destroy all doubts, and remove the disease of the wrong faith. The speech is like nectar emitting from moon. This is known as the 'careful speech' (bhaashaa samiti). ★

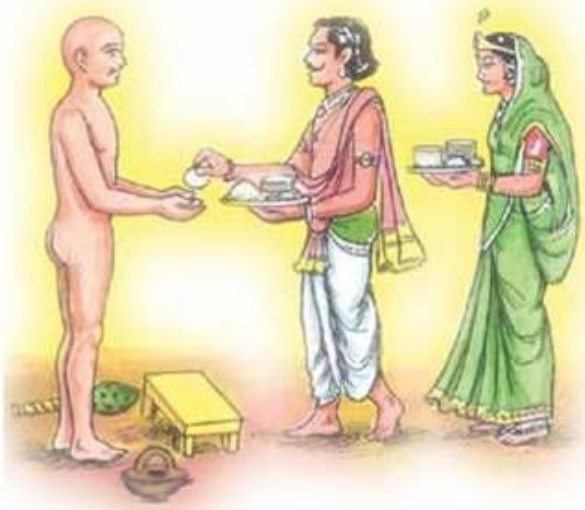
Stanza 3

'Carefulness about accepting alms' (eshanaa samiti), 'carefulness in taking and placing things', (aadaan nikshepan samiti) and 'carefulness about disposal of excreta' (pratisthaapan samiti or vyutsarga samiti).

छयालीस दोष बिना सकुल, श्रावक तनें घर अशन कौं।
लै तप बढ़ावन हेत, नहिं तन पोषते तजि रसन कौं॥
सुच ज्ञान संजम उपकरण, लखि कैं ग्रहै लखि कैं धरैं।
निर्जन्तु थान विलोकि तन मल-मूत्र श्लेषम परिहरैं॥

Chhayalees Dosh Binaa Sakul,
Shraavaka Tanein Ghar Ashan Kaun;
Lai Tap Baddhaavan Het,
Nahin Tan Poshate Taji Rasan Kaun;
Such Gyaan Sanjam Upakaranna,
Lakhi Kain Grahai Lakhi Kain Dharain;
Nirjantu Thaan Viloki Tan
Mal-Mootra Shlesham Pariharain.

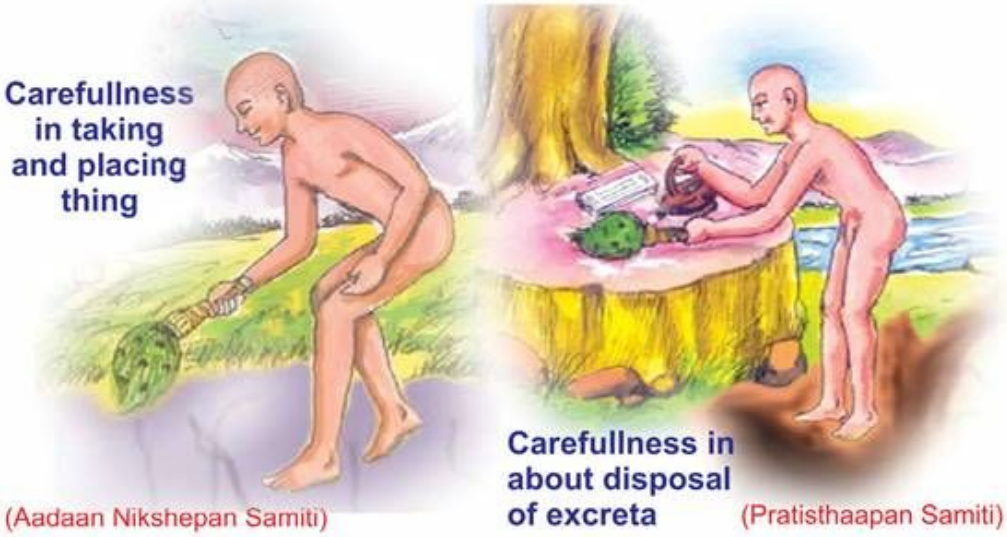
Chhyaalees Dosh Binaa - by avoiding forty six infirmities, ***Sakul Shraavaka Tanein Ghar*** - in the house of the reputed religious family, ***Ashan Kaun*** - for accepting meals, ***Lai*** - to accept, ***Tap Baddhaavan Het*** - for enhancement of austerity, ***Nahin Tan Poshate*** - not for nursing the body, ***Taji Rasan Kaun*** - to give up tasty articles like oil, salt, sugar milk etc. ***Such*** - for sanitation, ***Gyaan*** - for knowledge, ***Sanjam*** - for self-restraint, ***Upakaranan*** -



Carefullness in accepting alms
(Eshanaa Samiti)

monastic outfit, ***Lakhi Kain Grahai*** - to pick up carefully, ***Lakhi Kain Dharain*** - to place carefully, ***Nirjantu Thaan*** - place free from insects, ***Viloki*** - to observe carefully, ***Tan Mal*** - excreta etc. ***Mootra*** - urine, ***Shlesham*** - cough etc., ***Pariharain*** - to discharge.

Passionless Jain ascetics accept alms in certain way. They go to the respected householder's home and accept alms, which is free of 46 faults. They make sure that there is no attachment of taste in the accepted alms. For that matter, ascetics may give up the taste of oil, salt, sweet, milk etc. The purpose of food is mainly to increase his strength for meditative purposes and not for making body stronger. This is known as 'carefulness in accepting alms' (eshanaa samiti).



(Aadaan Nikshepan Samiti) (Pratisthaapan Samiti)

The ascetic is careful in picking up and placing the things that forms part of his monastic outfit (upakaran) like wood vessel (kamandal) for use of for sanitation purpose, the scripture for knowledge and whisk of the softest peacock feathers (pichhi) for preventing accidental deaths of small insects. This is known as 'carefulness in taking and placing things' (aadaan nikshepan samiti).

Ascetics are careful in their disposal of excreta, urine, cough etc. They make sure that the place is clean and is free from any visible organism so that violence can be prevented. This is known as the 'carefulness in disposal of excreta' (vyutsarga or pratisthaasampan samiti) ★

Stanza 4

Ascetics have conquered the three restraints (tin gupti) and objects of five senses.

सम्यक् प्रकार निरोध मन-वच-काय, आतम ध्यावते।
तन सुथिर मुद्रा देखि मृगगण उपल खाज खुजावते॥

रस-रूप-गंध तथा फरस अर शब्द सुभ असुहावनें।
तिनमें न राग विरोध पंचेन्द्री-जयन पद पावने॥

Samyak Prakaar Nirodh Man-Vach-Kaay,
Aatam Dhyaavate;
Tin Suthir Mudraa Dekhi
Mrugaganna Upal Khaaj Khujaavate;

Ras Roop-Gandh Tathaa Pharas
Ar Shabd Shubh Asuhaavanein;
Tinamein Na Raag Virodh
Panchendree-Jayan Pad Paavane.

Samyak Prakaar - proper manner, ***Nirodh*** - to control, ***Man-Vach-Kaay*** - mind, speech & body, ***Aatam Dhyaavate*** - to meditate on



the nature of soul, ***Tin*** - their, ***Suthir Mudraa*** - stable posture, ***Dekhi*** - seeing, ***Mrugaganna*** - group of deer, ***Upala Khaj Khujavate*** - their itching sensation, ***Ras*** - taste, ***Roop*** - colour, ***Gandh*** - odour, ***Tathaa*** - and, ***Pharas*** - touch, ***Ar*** - and, ***Shabd*** - words (sound), ***Shubh-Asuhaavanein*** - of liking & disliking, ***Tinamein Na Raag Virodh*** - no attachment & aversion in those, ***Panchendree-Jayan*** - conquerer of the five senses, ***Pad Paavane*** - to attain the status of.

In this stanza there is a description of restraints (gupti) definition from the absolute point of view. There is also a description of the first five primary virtues (mul guna) of the true ascetic with right faith, knowledge and conduct (bhaava lingi muni).

The true ascetic with his intense personal efforts goes in to the pure consciousness of serenity (shuddha upayoga) and as a result obtains pure undetermined sensation (nirvikalpa dashaa). This is known as restraint from absolute point of view (nischaya gupti). At this time the action of the body, speech and mind stops. In fact bodily actions at this time are almost inanimate, like a rock, such that animals like deer etc. come there and use it to scratch their body against it. This type of restraint of the body, speech and mind are known as the restraint from conventional point of view (vyavahaar naya).

Ascetics have no attachment or aversion towards the objects of the five senses. They have no affinity or antipathy for five types of tastes, five types of colors, two types of smells and eight types of touches. As they have conquered five senses, they are known as 'Jitendriya'. ★

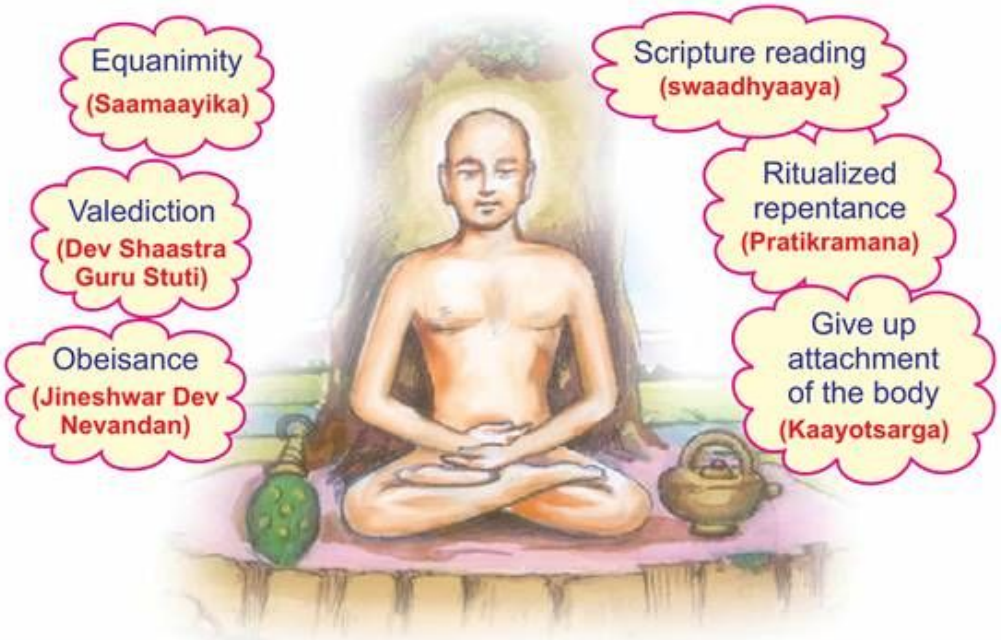
Stanza 5

Six essential duties of ascetics and first four of seven primary virtues:

समता सम्हारें, थुति उचारैं, वन्दना जिनदेव कौ।
नित करैं श्रुत-रति करैं प्रतिक्रम, तजैं तन अहमेव कौ॥
जिनके न न्होंन, न दन्त धोवन, लेश अम्बर आवरण।
भूमाहि पछिली रेनि में कछु सयन एकासन करन॥

Samataa Samhaarein, Thuti Uchaarain,
Vandanaa Jindev Kau;
Nit Karain Shrut-Rati Karain Pratikram,
Tajain Tan Ahamev Kau;
Jinake Na Nhonn, Na Dant Dhovan,
Lesh Ambar Aavaranna;
Bhoomaahi Pichhalee Reni Mein
Kachhu Sayan Ekaasan Karan.

Samataa Samhaarein - keeping equanimity, ***Thuti Uchaarain*** - valediction, ***Vandanaa Jindev Kau*** - obeisance to Omniscient Lords, ***Nit Karain*** - always perform, ***Shrut-Rati*** - study of religious



scriptures, ***Karain Pratikram*** - perform ritualized repentance, ***Tajain Tan Ahamev Kau*** - to give up attachment of the body, ***Jinake Na Nhonn*** - no to take bath, ***Na Dant-Dhovan*** - not to brush the teeth, ***Lesh Ambar Aavaranna*** - no cloths to cover the body, ***Bhoomaahi*** - on the ground, ***Pichhalee Reni Mein*** - in the later part of the night, ***Kachhu Sayan*** - short sleep, ***Ekaasan Karan*** - in one posture.

Ascetics always observe their six essential duties. They are as follow:

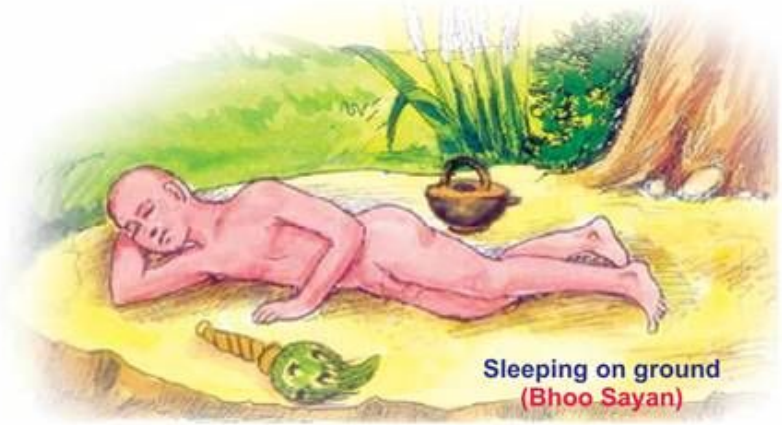
1. Equanimity (saamaayika)

2. Valediction for the Omniscient Lord, Holy Scriptures and Enlightened teachers. (Dev shaastra guru stuti)

3. Obeisance to the Omniscient Lords (jineshwar dev ne vandan)

4. Scripture reading (swaadhyaaya)

5. Ritualized repentance (pratikramana)



Sleeping on ground
(Bhoo Sayan)

6. To give up attachment of the body (kaayotsarga)

Ascetics also observe the following seven primary virtues:

1. Never take a bath

2. Do not clean the teeth

3. Will not keep any cloth to cover the body

4. Take only a short sleep on the ground in one posture in the later part of the night. ★

Stanza 6

Remaining three attributes of ascetics and absence of attachment and aversion:

इक बार दिन में लैं अहार, खड़े अलप निज पान में।
कचलौंच करत न डरत परीसह सौ, लगे निज ध्यान में॥

अरि-मित्र महल-मसान कञ्चन, काँच निन्दन-थुति करन।
अर्घाउतारण असि प्रहारण में सदा समता धरन॥

IK Baar Din Mein Lain Ahaar,
Khadde Alap Nij Paan Mein;
Kachlaunch Karat Na Darat Parisah Sau,
Lage Nij Dhyaan Mein.

Ari-Mitra Mahal-Masaan Kanchan,
Kaanch Nindan-Thuti Karan;
Araghaautaaranna Asi Prahaaranna Mein
Sadaa Samataa Dharan.

Ik Baar - once, ***Din Mein*** - in the day, ***Lain Ahaar*** - take food, ***Khadde*** - standing posture, ***Alap*** - little quantity, ***Nij Paan Mein*** - in their palms, ***Kachlaunch*** - to pull out their hairs, ***Karat Na Darat*** - not afraid while performing, ***Parisah*** - afflictions, ***Sau Lage*** - thus remain engaged, ***Nij Dhyaan Mein*** - in self-meditation, ***Ari*** - foe, ***Mitra*** -



friend, *Mahal Mashan* palace or cremation ground ***Kanchan*** - gold, ***Kaanch*** - glass, ***Nindan*** -criticism, ***Thuti Karan*** - to praise, ***Arghaataaranna*** - to worship, ***Asi Prahaaranna*** - attack with the sword, ***Mein*** - in between, ***Sadaa Samataa Dharan*** - to always keep equanimity.

Ascetics observe the remaining three primary virtues:

5. Take food once a day with keeping food in the palms and eating while standing

6. Pull out hairs by hand

7. Keep them busy in the introspection of the soul and conquer the afflictions of twenty-two types by endurance.



Twenty-two types of afflictions are as follow:

Hunger, thirst, heat, cold, mosquito and bug bites, nudity, boredom, woman, walking, sitting, resting on hard earth, abuse, beating, begging, non- obtaining, disease, contact with thorns, dirt, respect and disrespect, arrogance of knowledge, lack of knowledge, and slack belief.

Ascetics keep equanimity among friends and foes, palace and crematory, gold and glass, criticism and praise, worshiper with reverence and attacker with the sword. In short they remain in equanimity status in any circumstances. ★

Stanza 7

The austerities (tapa), virtues of the soul (dharma), movements (vihaar) and self-absorption conduct (swarupaachaaran charitra) of an ascetic:

तप तपैं द्वादश, धरैं वृष दश, रत्नत्रय सेवें सदां।
मुनि साथ में वा एक विचरें, चहैं नहि भव सुख कदां॥
जो है सकल संजम चरित, सुनियै स्वरूपाचरण अब।
जिस होत प्रघटै आपनी निधि, मिटै पर की प्रवृत्ति सब॥

Tap Tapain Dwaadash, Dharain Vrush Dash,
Ratnatray Sevein Sadaan;
Muni Saath Mein Vaa Ek Vicharein,
Chahain Nahi Bhav Sukh Kadaan;
Jo Hai Sakal Sanjam Charit,
Suniyai Swaroopaacharanna Ab;
Jis Hot Pragatai Aapanee Nidhi,
Mitai Par Kee Pravrutti Sab.

Tap Tapain - perform penance, ***Dwaadash*** - of twelve kinds, ***Dharain Vrush Dash*** - observe ten kinds of Dharm, ***Ratanatray Sevein Sadaan*** - always follow three jewels of Right Faith, Right Knowledge and Right Conduct, ***Muni Saath Mein*** - with other ascetics, ***Vaa*** - or, ***Ek Vicharein*** - to move alone, ***Chahain Nahi Bhav Sukh Kadaan*** - never desire mundane pleasures, ***Jo Hai*** - like this, ***Sakal Sanjam Charit*** - complete conduct of the ascetic, ***Suniyai*** - listen, ***Swaroopaacharanna*** -



self absorption conduct, ***Ab*** - now, ***Jis Hot Pragatai*** - by which manifests, ***Aapanee Nidhi*** - self wealth-one's pure nature, ***Mitai*** - to stop, ***Par Kee Pravrutti*** - inclination other than self, ***Sab*** - all.

Ascetics remain engrossed in the true nature of the soul and continue their activities. This is known as the absolute form of austerity. At the same time there are twelve types of auspicious reflective thoughts (shubh vikalpa) of the austerities observed in the ascetics and are known as the conventional austerities.

Passionless thoughts (vitraagi bhaava) of ten virtues like supreme forbearance (uttam kshamaa) are known as the ten virtues of the soul (das dharma).

Ascetics always follow the three jewels of right faith, knowledge and conduct.

Ascetics walk togather or alone. They never desire any mundane pleasure.

The author has described total conduct of a true ascetic.

Now the author is going to describe nature of the self-absorption conduct in the next stanza. When the self-absorption conduct starts, the soul begins path towards infinite knowledge, perception, bliss and power. At the same time there is a decrease in affinity towards the alien substances.

The twelve types of austerities are as follow:

Six external austerities are:

1. Total fasting (upavaasa)
2. Partial fasting (unodari)
3. Food restrictions (vruti sankshepa)
4. Limiting desired tasty food (ras parityaag)
5. Mortification of body (kaaya kalesh)

6. Stay in a solitary place (viviktaa sayyaasana)

Six internal austerities are:

1. Atonement (praayaschitta)
2. Respect (vinaya)
3. Serving others (vaiyaavachcha)
4. Relinquishing pride and ego (vyutsarga)
5. Scripture study (Swaadhyaaya)
6. Meditation (dhyaana)

Ten virtues of the soul are as follow:

1. Supreme forbearance (Uttama Kshamaa).
2. Supreme modesty (Uttama Maardava)
3. Supreme straightforwardness (Uttama Aarjava)
4. Supreme contentment (Uttama Sauch)
5. Supreme truth (Uttama Satya)
6. Supreme self-restraint (Uttama Sanyama)
7. Supreme austerity (Uttama Tapa)
8. Supreme renunciation (Uttama Tyaaga)
9. Supreme possession-less-ness (Uttama Aakinchanya)
10. Supreme celibacy (Uttama Brahmcharya)

★

Stanza 8

Description of the self absorption conduct-(swarupaacharan charitra)-pure consciousness of serenity (suddha upayoga)

जिन परम पैनी सुबुधि छेंनी, डारि अन्तर भेदिया।
वरणादि अर रागादि तें, निज भाव कौं न्यारा किया॥

निजमाहि निज के हेत निजकरि, आपकौं आपौ ग्रह्यौ।
गुण-गुणी, ज्ञाता-ज्ञान-ज्ञेय मँझार, कछु भेद न रह्यौ॥

Jin Param Painee Subudhi Chheinee,
Daari Antar Bhediyaa;
Varannaadi Ar Raagaadi Tein,
Nij Bhaav Kaun Nyaaraa Kiyaa.

Nijmaahi Nij Ke Het Nijkari,
Aapakaun Aapau Grahyau;
Gunna-Gunni Gyaataa-Gyaan-Gyey Manjhaar,
Kachu Bhed Na Rahyau.



Jin - of those ascetics, ***Param Painee*** - highly sharp, ***Subudhi*** - spiritually evolved intellect, ***Chheinee*** - chisel, ***Daari*** - with the help of, ***Antar Bhediyaa*** - to separate themselves, ***Varannaadi*** - attributes of matter, like color etc., ***Ar*** - and, ***Raagaadi*** - passionate feelings like attachment etc., ***Tein*** - of, ***Nij Bhaav*** - nature of self, ***Kaun Nyaaraa Kiyaa*** - separated, ***Nij maahi*** - to themselves, ***Nij Ke Het*** - for themselves, ***Nijkari*** - by themselves, ***Aapako Aapai Gahyo*** - to realize themselves by themselves, ***Gunna*** - attributes, ***Gunni*** - Substances, ***Gyaataa*** - knower, ***Gyaan*** - knowledge, ***Gyey*** - object to be known, ***Manjhaar*** - amongst them, ***Kachu Bhed Na Rahyau*** - no distinction remains.

The passionless true ascetic has acquired self-absorption conduct and together with the sharp chisel of discriminative science (bhed vigyaan), separates his pure soul from alien substances and alien conditions.

He separates his pure soul from the color, touch, smell and taste attributes of material karma (dravya karma), body etc. quasi karma (nokarma) and attachment and aversion types of psychic dispositions (bhaava karma)

With the separation of the soul from material karma, quasi karma and psychic dispositions, he has realized the pure nature of soul for himself and by himself. At this time in the self-experience, there is no distinction between the pure nature of the soul and its attributes. There is no difference between the knower (gyaataa), knowledge (gyaan) and object to be known (gyeya). ★

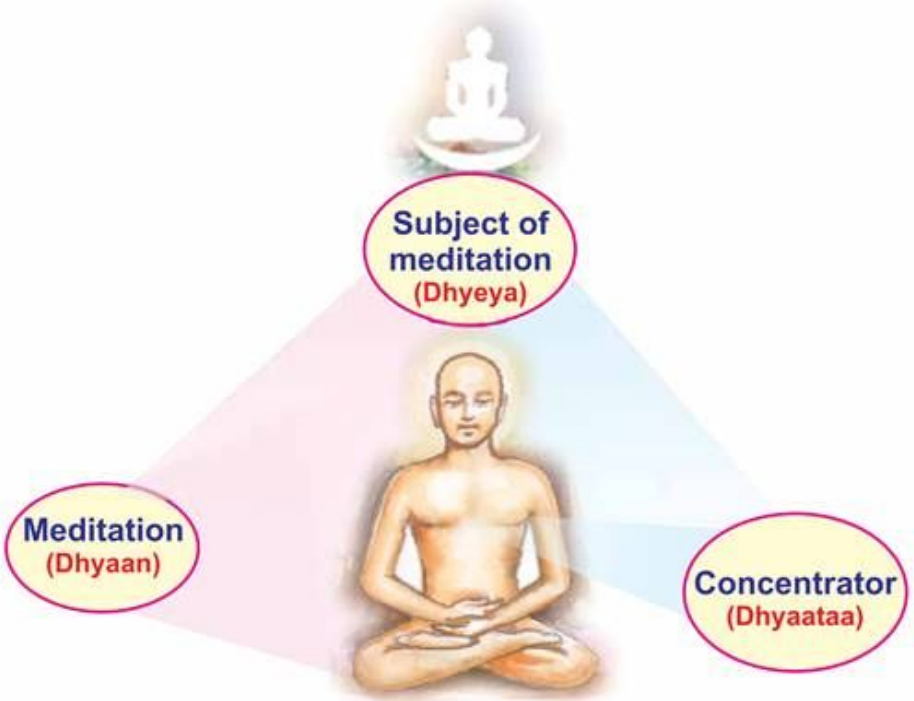
Stanza 9

Description of the self absorption conduct-(swarupaacharan charitra)-pure consciousness of serenity (suddha upayoga)---continue:

जिहि ध्यान-ध्याता-ध्येय कों न विकल्प, वच भेद न जहाँ।
चिद्भाव कर्म, चिदेश कर्ता, चेतना क्रिया तहाँ॥
तीनों अभिन्न अखिन्न सुध उपयोग की निश्चल दसा।
प्रगटी जहाँ दृग-ज्ञान-व्रत ऐ, तीनिधा एकै लसा॥

Jihi Dhyaan-Dhyaataa-Dhyeya Kon Na Vikalp,
Vach Bhed Na Jahaan;
Chidbhaav Karm, Chidesh Karataa,
Chetanaa Kirya Tahaan.

Teenon Abhinn Akhinn Sudh
Upayog Kee Nishchal Dasaa;
Pragatee Jahaan Drug-Gyaan-Vrat Ai,
Teenidhaa Ekai Lasaa.



Oneness of Dhyan Dhyataa and Dhyeya
(Dhyaan-Dhyaataa-Dhyeya Abhed)

Jihi - (in that) stage, ***Dhyaan*** - meditation, ***Dhyaata*** - concentrator, ***Dhyeya Kon*** - of the object of meditation, ***Na Vikalp*** - no distinction, ***Vach Bhed*** -expression through language, ***Na Jahaan*** - there does not exist, ***Chidbhaav*** - conscious manifestation, ***Karm*** - objects, ***Chidesh*** - conscious soul, ***Karataa*** - Doer, ***Chetanaa*** - consciousness, ***Kirya*** - action, ***Tahaan*** - in that stage, ***Teenon*** - all the three, ***Abhinn*** - non-distinct, ***Akhinn*** - without obstruction or disturbance, ***Sudh Upayog*** - pure conscious stage, ***Kee Nishchal Dasaa*** - of steady state, ***Pragatee*** - arose, ***Jahaan*** - in that state, ***Drug Gyaan Vrat*** - Right Faith, Right Knowledge and Right Conduct, ***Ai*** - these, ***Teenidhaa*** - all three, ***Ekai Lasaa*** - shine as one.

The passionless true ascetic has self-absorption conduct and pure consciousness of serenity. In this stage there is no distinction amongst meditation (dhyaana), concentrator (dhyaataa) and subject of meditation (dhyeya). There are no reflective thoughts (vikalpa) about speech. In this stage the soul himself is the doer (kartaa), and deed (karm) and the present state of the soul itself is the action (kriyaa). In other words, the doer, the deed and the action are all one and the same and are undisturbed. This is the steady state of pure consciousness of serenity (shuddha upayoga). At this stage, right faith, right knowledge and right conduct shine as absolute oneness (ekatva). ★

Stanza 10

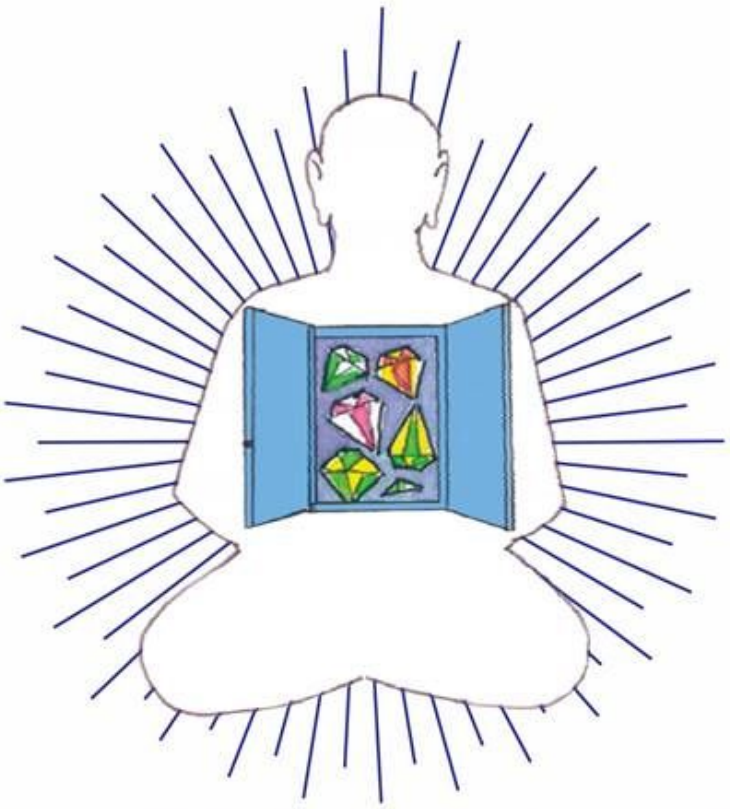
Description of self absorption conduct-(swarupaacharan charitra)-pure consciousness of serenity (suddha upayoga)-continue:

परमान नय निक्षेप को न, उद्योत अनुभौ में दिसै।
दृग-ज्ञान-बल सुख में सदा, नहिं आन भाव जु मो विखै॥

मैं साध्य-साधक, मैं अबाधक, कर्म अर कर्म फल तें।
चिद् पिंड चंड अखंड सुगुण करंड, च्युत पुन्य फल तें॥

Paramaan Nay Nikshep Ko Na,
Udyot Anubhau Mein Disai;
Drug-Gyaan-Bal-SukhMein Sadaa,
Nahin Aan Bhaav Ju Mo Vikhai.

Main Saadhya-Saadhak, Main Abaadhak,
Karm Ar Karm Phal Tein;
Chid Pind Chand Akhand Sugunna Karand,
Chyut Puny Phal Tein.



Paramaan - comprehensive knowledge, ***Nay Nikshep Ko Udyot*** - flash of partial cognition with standpoints and installation of the objects, ***Na Anubhau Mein Disai*** - are not experienced, ***Drug-Gyaan-Bal-Sukh*** - infinite perception, infinite knowledge, infinite bliss, infinite spiritual power, ***Sadaa*** - always, ***Nahin Aan Bhaav Ju Mo Vikhai*** - nothing else exists in the soul, ***Main*** - I (soul), ***Saadhya*** - to be achieved, ***Saadhak*** - achiever ***Main Abaadhak*** - unhampered, ***Karm*** - karm, ***Ar*** - and, ***Karma Phalani Tein*** - fruition of karma, ***Chid Pind*** - mass of consciousness, ***Chand*** - glorious, ***Akhand*** - undivided, ***Sugunna Karand*** - basket of excellent qualities, ***Chyut*** - devoid of, ***Puny Phal Tein*** - of all sins and body.

The passionless true ascetic is in pure consciousness of serenity. At this time, there are no reflective thoughts (vikalpa) on the comprehensive knowledge (pramaana), partial point of view (naya) and analysis of truth (nikshepa). There is also no differentiation in the pure nature of the soul and its attributes. This is the nature of meditation at this stage. At this stage of meditation the following reflective thoughts occur. I am the infinite perception, infinite knowledge, infinite bliss and infinite power. I do not have any attachment or aversion. I am to be achieved (saadhya) and I am the achiever (saadhaka). I am unrestrained (abaadhaka) from the karma and the fruition of karma. I am the power of consciousness, glorious, indivisible, basket of excellent attributes, and am devoid of any auspicious and inauspicious dispositions. ★

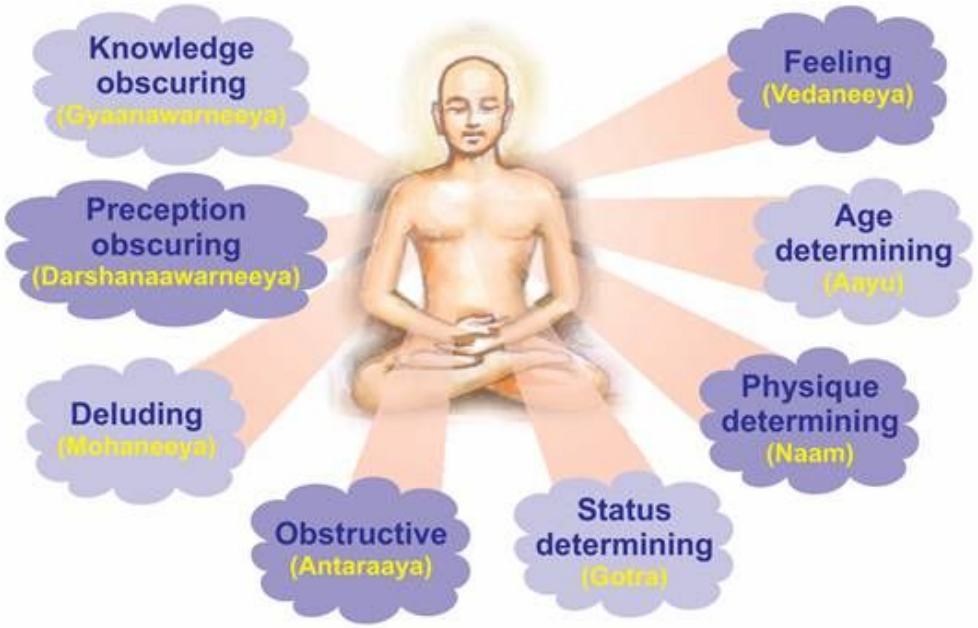
Stanza 11

Nature of the Omniscience stage (arihanta dashaa):

यौं चिन्त निज में थिर भये, तिन अकथ जो आनन्द लह्यो।
सो इन्द्र नाग नरेन्द्र वा, अहमेन्द्र कौं नाहीं कह्यो॥
तब ही सुकल ध्यानाग्नि करि, चौघाति विधि कानन दह्यौ।
सब लखौ केवलज्ञानकरि, भवि लोक कौ सिवमग कह्यौ॥

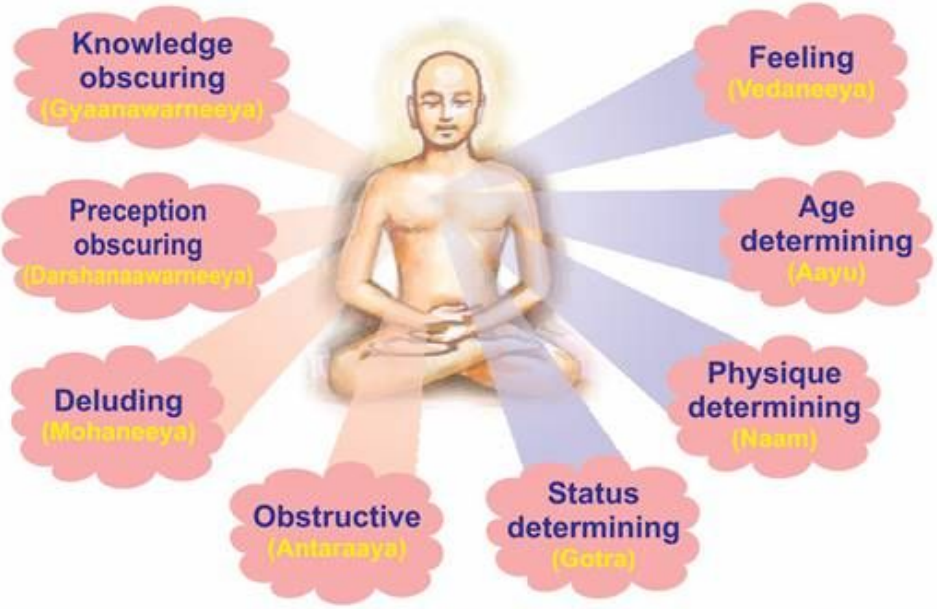
Yaun Chint Nij Mein Thir Bhaye,
Tin Akath Jo Aanand Lahyo;
So Indra Naag Narendra Vaa,
Ahamendra Kaun Naaheen Kahyo.
Tab Hee Sukal Dhyaanaagni Kari,
Chaughaati Vidhi Kaanan Dahyau;
Sab Lakhau Kevalagyaankari,
Bhavi Lok Kau Sivamag Kahyau.

Yaun Chint - in this manner of meditation, ***Nij Mein Thir Bhaye*** - engrossed in themselves, ***Tin*** - that ascetic, ***Akath*** - inexpressible, ***Jo Aanand Lahyo*** - that bliss experienced, ***So*** - that is, ***Indra*** - king of heaven, ***Naag*** - king of mansion dwelling celestial (heavenly) beings,



Narendra - monarch of area of Bharat or Airavat -chakravarti, ***Vaa*** - or, ***Ahamendra*** - non-graded celestial (heavenly) beings- kalpatit dev, ***Kaun Naaheen Kahyo*** - not to get even by, ***Tab Hee*** - then, ***Sukal Dhyaanaagni Kari*** - genuine concentration for pure self-meditation, ***Chaughaati Vidhi*** - four destructive karmas, ***Kaanan*** - jungle, ***Dahyau*** - burnt, ***Sab Lakhau*** - perceived all, ***Kevalgyaankari*** - by omniscient knoeledge, ***Bhavi Lok Kau*** - to those who are capable to attain liberation, ***Sivamag Kahyau*** - preached the path of liberation or revealed the way of spiritual well-being.

The passionless true ascetic is in the pure consciousness of serenity and at that time he is engrossed in the true nature of the self. At this time the bliss he endures is unique and has never been experienced by even the king of heaven (indra), king of mansion dwelling celestial (heavenly) beings (nagendra), monarch of area of Bharat or Airavat (chakravarti) and non-graded celestial (heavenly) beings (ahamendra-kalpaatit dev). In this type of pure conduct, the soul is engrossed in the true nature and enters into the genuine concentration (shukla dhyaan) and burns away all his destructive karma. Now he achieves Omniscience. In the Omniscient knowledge, he can clearly perceive every substance of the three worlds and their modes of three times of past present and future. He now reveals the path to the living beings that are capable of liberation (bhavya jiva). ★



Stanza 12

Description of liberated souls (siddha):

पुण घात शेष अघात विधि, छिनमाहि अष्टम भू वसे।
वसु कर्म विनसे सुगुण वसु, सम्यक्त आदिक सब लसे॥
संसार खार अपार पारावार तरि तीरें गये।
अविकार अकल अरूप सुध, चिद्रूप अविनासी भये॥

Punna Ghaat Shesh Aghaat Vidhi,
Chhinmaahi Ashtam Bhoo Vase;
Vasu Karm Vinase Sugunna Vasu,
Samyakt Aadik Sab Lase;
Sansaar Khaar Apaar
Paaraavaar Tari Teerein Gaye;
Avikaar Akal Aroop Sudh,
Chidroop Avinaasee Bhaye.



Punna - thereafter, ***Ghaat*** - destroying, ***Shesh Aghaat Vidhi*** - remaining (four) non-destructive karma, ***Chhinmaahi*** - in a moment, ***Ashtam Bhoo Vase*** - to reside in the eighth earth-abode of liberated souls-Siddha, ***Vasu Karm*** - eighth karma, ***Vinase*** - destroying, ***Sugunna Vasu*** - eight excellent qualities, ***Samyakta Aadik*** - like Right Faith etc. ***Sab Lase*** - all shine, ***Sansaar*** - world, ***Khaar*** - salty (full of sufferings), ***Apaar*** - limitless, ***Paaraavaar*** - ocean, ***Tari*** - to swim, ***Teerein Gaye*** - reached the shore, ***Avikaar*** - free from distortion, ***Akal*** - bodyless, ***Aroop*** - without material qualities, ***Shudh*** - pure, ***Chidroop*** - fully conscious, ***Avinaasee Bhaye*** - become immortal.

The soul has reached the Omniscient stage. In this stage, impurities of any of the modes of the attributes are purified and as a result the remaining non-destructive karma go away by themselves. The Omniscient Lord enters into the stage of total purity of the soul. This is the state of liberation and the pure soul goes to the abode of siddha and resides there forever. As a result of destruction of eight karma, in the state of liberation, the soul has manifestation of eight excellent attributes. The attributes are perfect knowledge (keval gyaan), perfect perception (keval darshan), infinite power (anant virya), infinite bliss (anant aananda), uninterruption (avyaabadh), extreme fineness (shukshmatva), accommodative attribute (avgaahanatva) and not too heavy not too light attribute (aguru laghutva). These eight attributes are from conventional point of view. From absolute point of view, all the infinite attributes are now manifested in the pure form in the liberated state of siddha. The liberated soul has reached the final shore after crossing the limitless ocean of transmigration and unhappiness. This soul is now totally passionless (nirvikaari), body less, formless (arupi), pure, sentient (chidroop), and immortal (avinaashi). ★

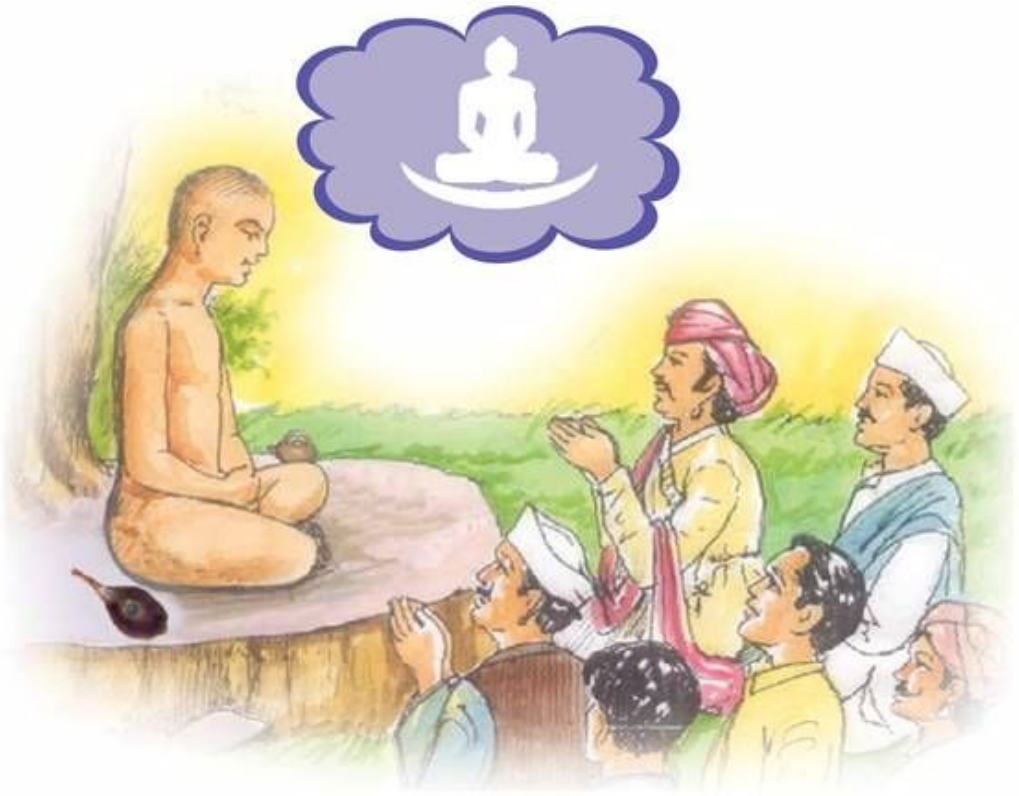
Stanza 13

Description of liberated souls (siddha) continue:

जिनमाहि लोक-अलोक गुण, पर्याय प्रतिबिम्बित भये।
रहिहै अनन्तानन्त काल, जथा तथा शिव परणये॥
धनि धन्य हैं जे जीव, नरभव पाय यह कारज कीया।
तिनही अनादि भ्रमन पंच प्रकार, तजि वर सुख लीया॥

Jinamaahi Lok-Alok Gunna,
Parayaay Pratibimbit Bhaye;
Rahihai Anantaanant Kaal,
Jathaa Tathaa Shiv Parannaye.

Dhani Dhanya Hain Je Jeev,
Narbhav Paay Yaha Kaaraj Kiyaa;
Tinahee Anaadi Bhraman Panch Prakaar,
Taji Var Sukh Liyaa.



Jinamaahi - in the state of salvation, ***Lok*** - cosmic space, ***Alok*** - trans cosmic space, ***Gunna*** - attributes, ***Parayaay*** - modes, ***Pratibimbit Thaye*** - are reflected, ***Rahihai*** - shall reside, ***Anantaanant Kaal*** - endless period of time, ***Jathaa Tathaa*** - shall remain as they are, ***Shiv Parannaye*** - in the state of liberation, ***Dhani Dhanya Hain Je Jeev*** - such souls deserve the praise, ***Narbhav Paay*** - after getting human form of life, ***Yaha Kaaraj Kiyaa*** - attained this status, ***Tinahee*** - those (souls), ***Anaadi Bhraman Panch Prakaar Taji*** - dissociating the five type of wandering from infinite times, ***Var Sukh Liyaa*** - attained excellent bliss.

Because of the presence of Omniscient knowledge, the substances from cosmic and trans cosmic space are reflected in the liberated soul. All the substances are manifested with their infinite attributes and the modes of all three times of past, present and future. The liberated soul will stay in the abode of siddha in their liberated state for time infinite. The living beings that obtained human life, and with their limitless personal efforts finally achieve pure consciousness state, are worthy of praise. They have discarded the infinite misery of transmigratory wanderings of five cycle of change (panch paraavartan) and have obtained the infinite bliss of liberation. ★

Stanza 14

Fruits of the triple gem (ratnatraya) of right faith, knowledge and conduct:

मुख्यौपचार दुभेद यौं, बडभाग रत्नत्रय धरैं।
अरु धरैंगे ते शिव लहै, तिन सुजस-जल जग-मल हरै॥

इमि जानि आलस हानि साहस ठानि, यह सिख आदरौ।
जबलों न रोग जरा ग्रहै, तबलौ झटित निज हित करौ॥

Mukhyaupachaar Dubhed Yaun,
Badabhaag Ratnatray Dharain;
Aru Dharainge Te Shiv Lahai,
Tin Sujas-Jal Jag-Mal Harai.

Imi Jaani Aalas Haani Saahas Tthaani,
Yaha Sikh Aadarau;
Jabalon Na Rog Jaraa Grahai,
Tabalau Jhatit Nij Hit Karau.



Mukhyaupachhar - absolute & practical aspects, ***Dubhed*** - both types, ***Yaun*** - that, ***Badbhaag*** - most fortunate persons, ***Ratnatray Dharain*** -practice the course of three jewels of Right Faith, Right Knowledge and Right Conduct, ***Aru*** - and, ***Dharainge*** - those will follow, ***Te*** - all those, ***Shiv Lahai*** - attain salvation, ***Tin Sujas-Jal*** - their glory like water, ***Jag-Mal Harai*** - debris of transmigratory sufferings will be washed, ***Imi Jaani*** - knowing thus, ***Aalas Haani*** - by giving up idleness, ***Saahas Tthaani*** - by gathering courage, ***Yaha Sikh Aadarau*** - respect this advice, ***Jablon*** - till such time, ***Na Rog Jaraa Grahai*** - until disease & old age overcome, ***Tablau*** - till then, ***Jhatit*** - without losing any time, ***Nij Hit Karau*** - achieve the spiritual well being of the self.

The most fortunate persons practice course of the triple gem of right faith, right knowledge and right conduct from absolute and conventional point of view. These souls will definitely achieve salvation. The waters of auspicious glory of these souls will wash away the debris of transmigratory sufferings. Therefore, one should give up his idleness and gather all the courage, respect advice, putting all his personal efforts in accepting the spiritual well being of the self. One should work on this noble path before old age or disease strike up on him. ★

Stanza 15

Our obligation (hamaara kartavya):

इह राग-आग दहै सदा, तातें समामृत सेईयै।
चिर भजे विषय-कषाय अब तौ, त्यागि निजपद बेईयै॥

कहा रचौ पर पद में, न तेरौ पद यहै, क्यौं दुःख सहै।
अब 'दौल'! होउ सुखी सुपद-रचि, दाव मति चूक यहै॥

Iha Raag-Aag Dahai Sadaa,
Taatein Samaamrut Seeeyai;
Chir Bhaje Vishay -Kashaay Ab Tau,
Tyaagi Nijpad Beeeyai.

Kahaa Rachau Par Pad Mein,
Na Terau Pad Yahai, Kyaun Dukh Sahai;
Ab 'Daul'! Hou Sukhee Supad-Rachi,
Daav Mati Chook Yahai.

Iha Raag - this attachment, ***Aag*** - fire, ***Dahe Sadaa*** - always burns, ***Taatein*** - therefore, ***Samaamrut*** - nectar of equanimity, ***Seeeyai*** - to



enjoy, ***Chir*** -from very beginning, ***Bhaje*** - indulge, ***Vishay Kasaay*** - passionate sensuous pleasures, ***Ab Tau*** - now therefore, ***Tyaagi*** - give up, ***Nijpad*** - own true nature, ***Beeeyai*** - realize, ***Kahaa*** - why, ***Rachau*** - interested, ***Par Pad Mein*** - in others, ***Na Terau Pad Yahai*** - it is not your nature, ***Kyaun*** - why, ***Dukh Sahai*** - face infliction, ***Ab*** - now, ***Daul*** - Doulatram (author), ***Hou Sukhee*** - be happy, ***Supad*** - own true nature, ***Rachi*** - engrossed, ***Daav*** -opportunity, ***Mati Chook Yahai*** - do not miss this.

The fire of delusion and ignorance is burning the living being since time infinite. Only the nectar of equanimity of the absolute triple gem of right faith, knowledge and conduct will cool it. The living being has suffered immensely in the past due to his indulgence in passions and sensual pleasures. Now is the time to discard them and obtain pure happiness from realizing the true nature of the self. Why suffer endlessly by seeking happiness in alien substances? Alien substances are separate from the true nature of the self. They are the reason for unhappiness. That is why O Daulatram, be happy by engrossing in the true nature of the self. Do not miss this golden opportunity.

One has to understand that the living being is suffering forever due to the fire of wrong belief and deluded state. He must perform personal efforts in right direction and can then become happy. Karma are non-living material things and cannot affect the conscious soul in any manner. Likewise no other substances can give the living being any happiness or unhappiness. So rather than blaming karma or alien substances, one should look within to obtain the ever-lasting happiness. ★

प्रशस्ति छन्द

Reflection of author (Granth kartaa ki bhaavanaa):

इक नव वसु इक वर्ष की तीज सुकल वैसाख।
कह्यो तत्त्व उपदेश यह, लखि बुधजन की भाख॥

लघुधी तथा प्रमाद तें, शब्द अर्थ की भूल।
सुधी सुधारि पढ़ौ सदां, जौं पावो भव कूल॥

Ika Nav Vasu Ika Varsh
Kee Tij Sukal Vaisaakh,
Kahyau Tattva Upadesh Yaha,
Lakhi Budhjan Kee Bhaakh;

Laghudhee Tathaa Pramaad Tein,
Shabd Arth Kee Bhool;
Sudhee Sudhaari Paddhau Sadaan,
Jaun Paavo Bhav Kool.

I, Daulatramji wrote the scripture on the basis of the Pandit Budhjan's similar work of six dhaala which was completed in Vikram Samvat 1859 in the month of Vaishakh on 3rd day of bright half of moon. I completed the work on Vikram Samvat 1891, in the month of Vaishakh on the bright moon of third day (akshay Trutiya). With my limited knowledge and with carelessness, if I may have made any mistake in the words or the meaning then the intelligent persons should correct them. Main idea of this scripture is that people can end their transmigratory sufferings. ★

Great Jain Poet Pandit Daulatramji's

Chha Dhaalaa

Old hand-written manuscript

Available in :

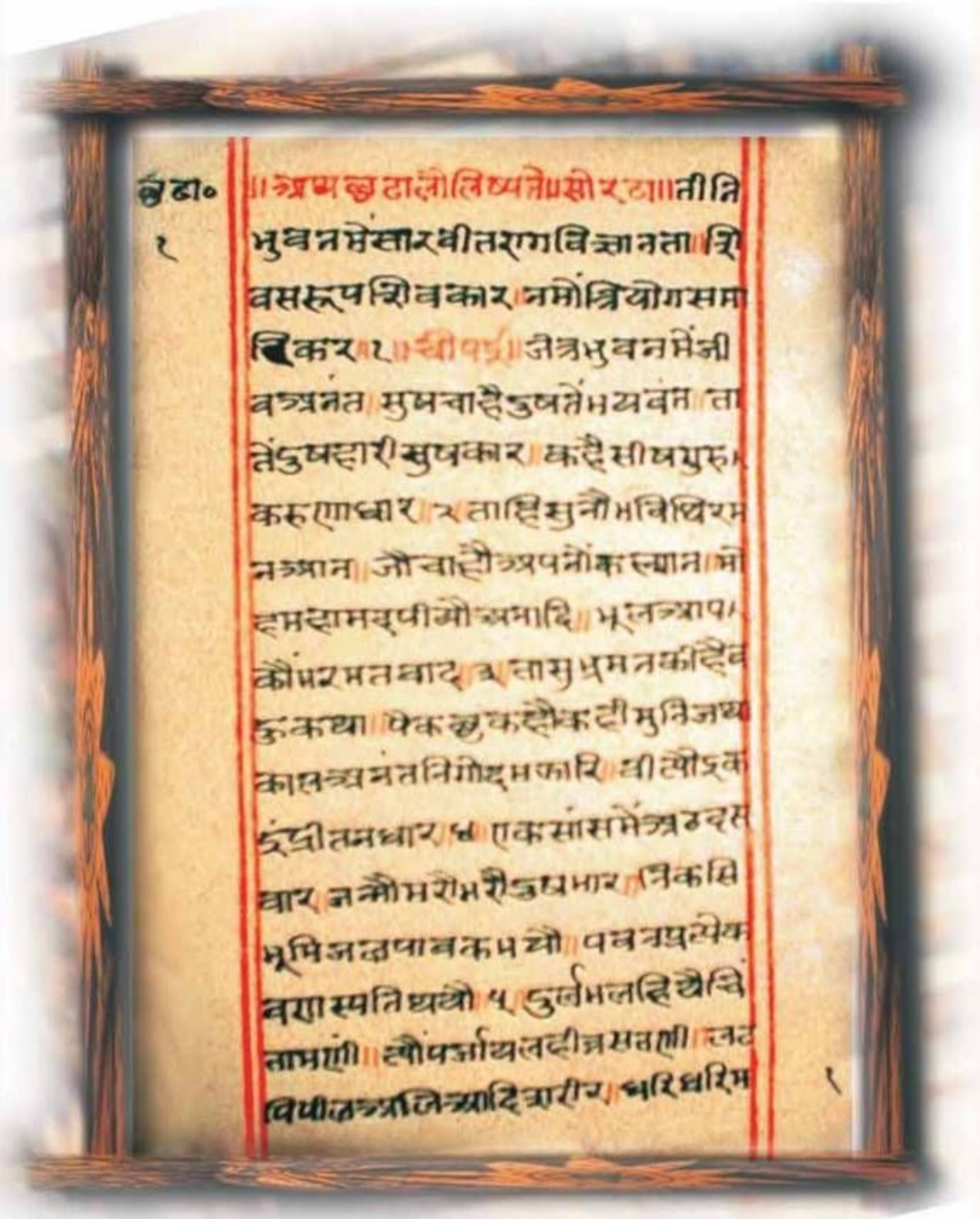
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Lipikar :

Deepchand Brahaman, Firozabad

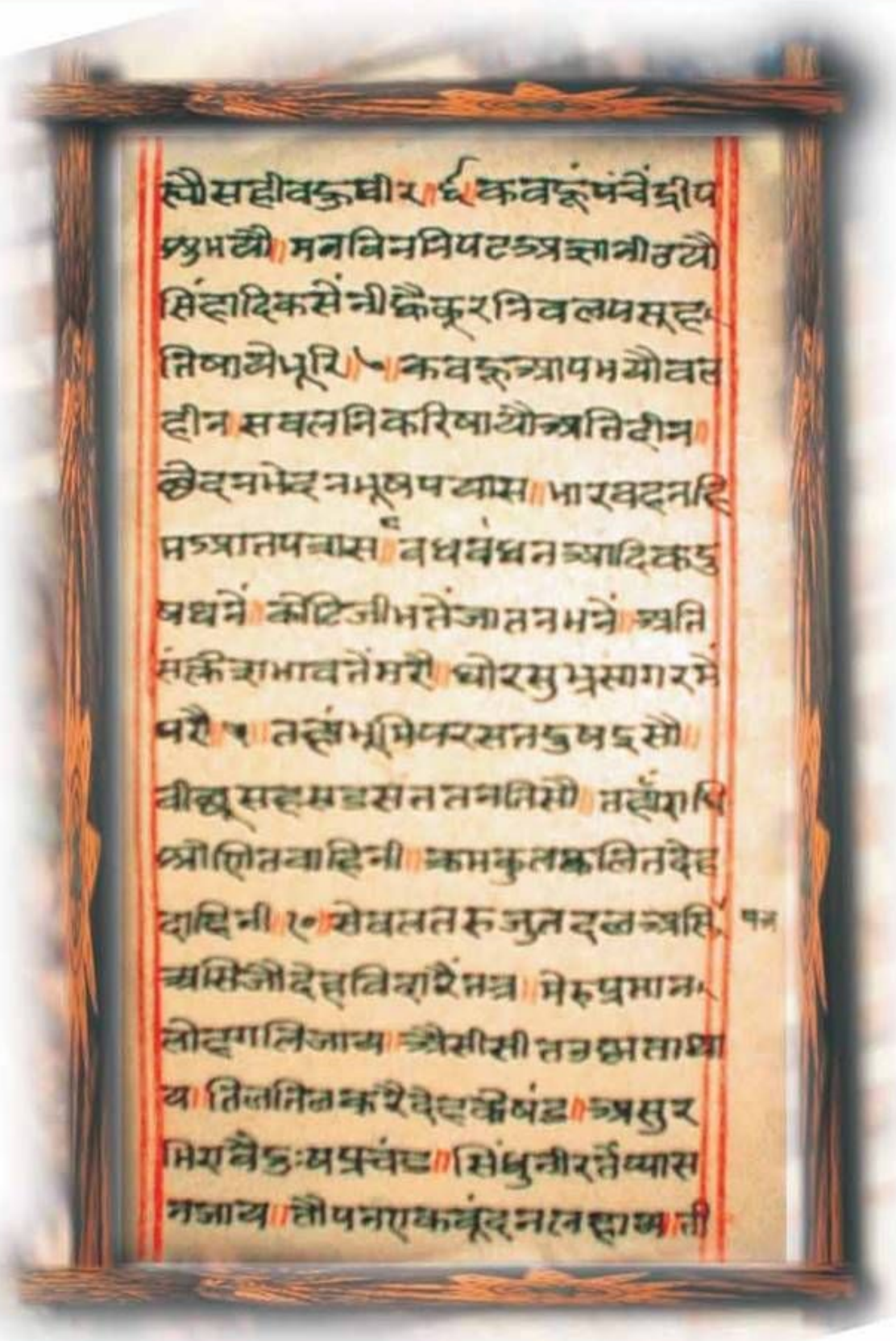
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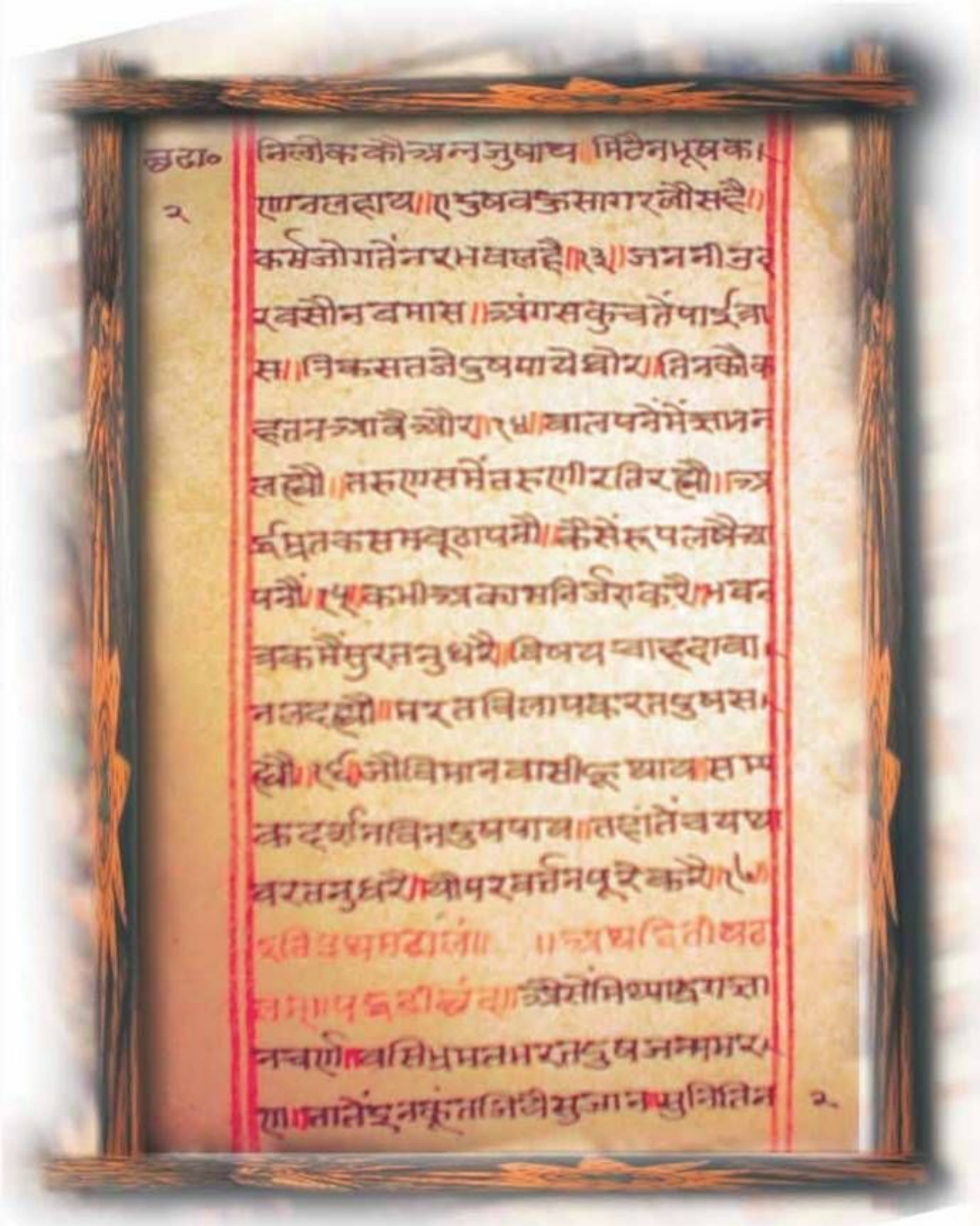
Vikram Samvat 1944, Aasada shudi Cautha, Friday



ढा० १

॥ अथ छ ढालो लिख्यते ॥ सो र ढा ॥ तीनि
भुवन मेंसार वीतराग विज्ञानता शि
वसरूप शिवकार नमों त्रियोग सम्
हि कर १ ॥ चौपई ॥ जीत्र भुवन मेंजी
वत्र अनंत सुमचाहै दुखतें भयवंत ता
तें दुखहारी सुखकार कहैसीख गुरु
करुणाधार २ ताहि सुनौ भविधिर म
नआन जौचाहौ अपनौ कल्यान मो
हमहाम दृपीमो अमादि भूलत्र्याप
कौंभरमत वाद ३ तामु भ्रमतकौंदेव
कुकथा पेक छु कहौंक टी मुनिजथ
कालत्र्यंतनिगोद मकारि वीतौ दुक
ईंद्रीतमधार ४ एकसांसमेंत्र ढस
वार जन्मौ मरौ भरौ दुखभार नि कसि
भूमिजलपावकमरुतौ पवनप्रत्येक
वणस्पतिधरयौ ५ दुर्लभलहि यैविधि
नामणी ॥ त्यौंपर्याय लहीत्र सतणी लट
विपीलकत्र्यलित्र्यादि शरीर धरिधरिम

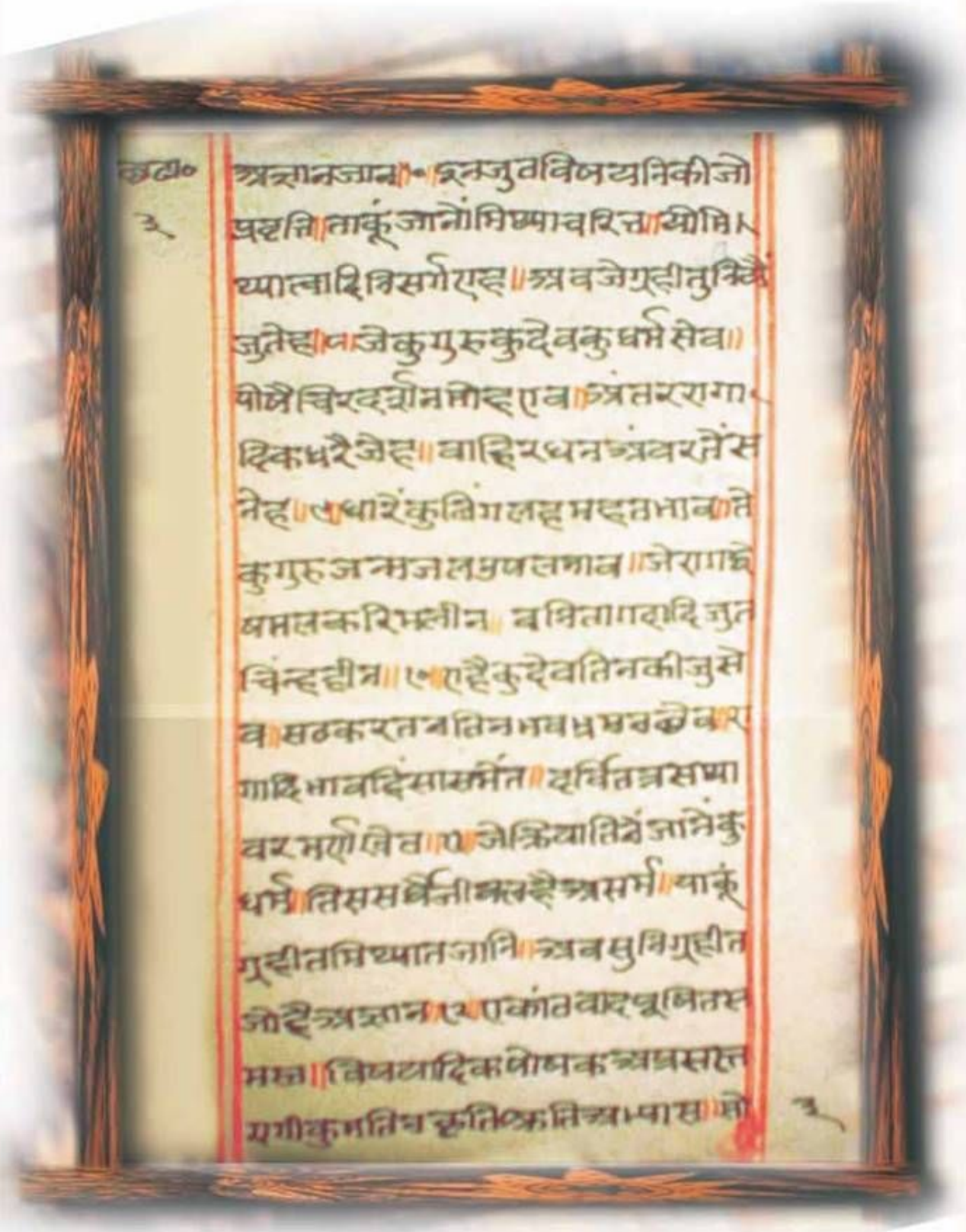




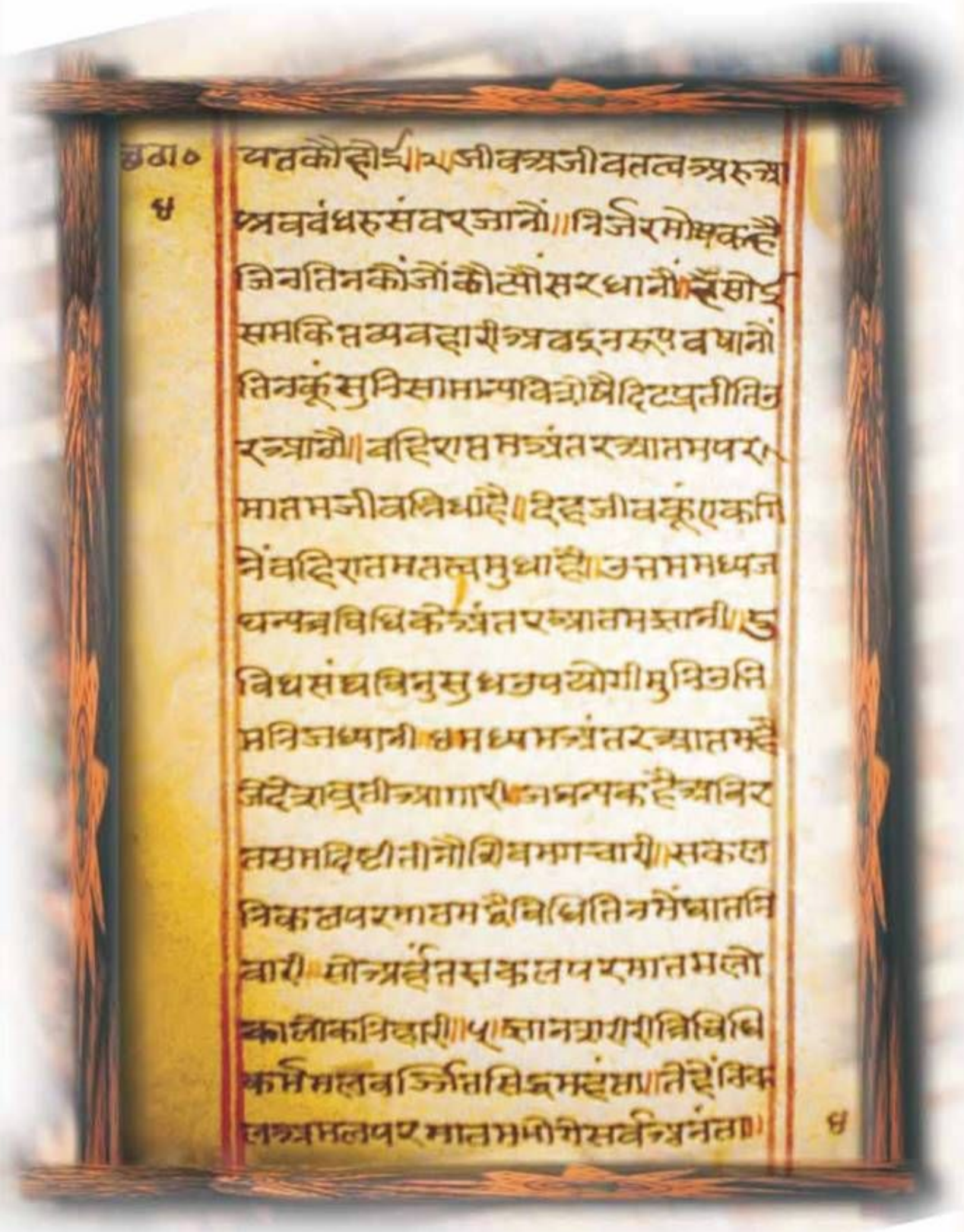
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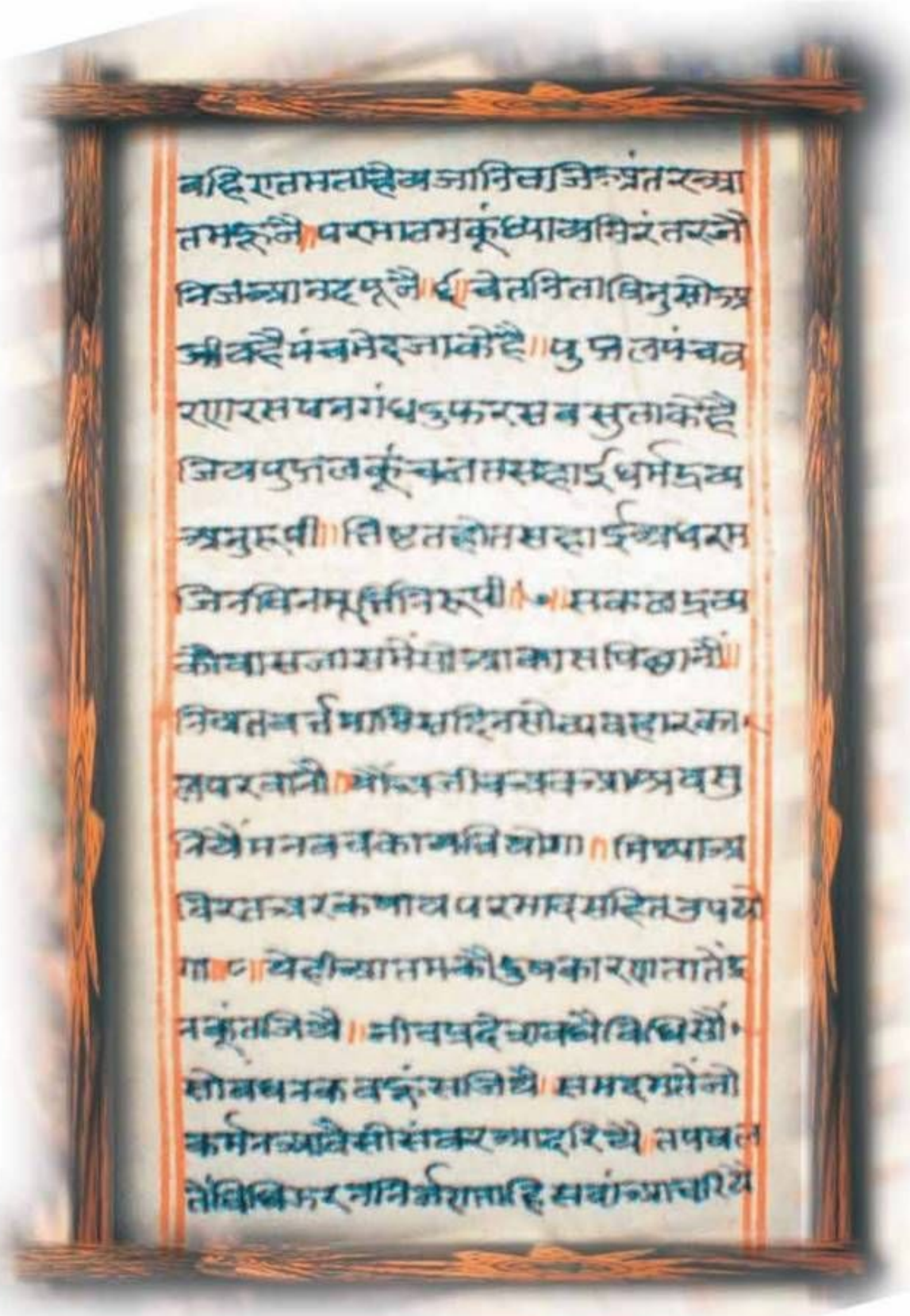
त्रिलोक कोऽनन्त जुषाय मिटे न भूख क।
ण न सहाय ॥ ए दुष वक्र सागर लीस है ॥
कर्म जोग तें नर भव लहै ॥ ३ ॥ जननी उर
र वसो न वमास ॥ अंग सकुच तें पार्इ न
स ॥ निकस तजे दुषमा ये घोर ॥ त्रिलोक
हत न्त्रा वे ओर ॥ ४ ॥ बात पने में ज्ञान न
लहो ॥ तरुण समें तरुणी रति रहो ॥ त्र
र्धम्रत क सम बूढापनो ॥ कैसें रूप लषै आ
पनो ॥ ५ ॥ कभी अकाम निर्जरा करै ॥ भव न
क में सुरतनु धरै ॥ विषय चाह दावा
न जद हो ॥ मरत विलाप करत दुष स
हो ॥ ६ ॥ जो विमान वासी हू थाय स म्य
क दर्शन बिन दुष पाय ॥ तहांतें चय थ
र तनु धरै ॥ दो पर्वत नपूरे कर्मे ॥ ७ ॥
इति दुषमदा लं ॥ ॥ अथ द्वितीय ढ
ल ॥ पूर्व दीर्घ वा ॥ त्रिलोक निश्पाप गता
न चरण बसि प्रभु मन भरत दुष जन्म भय
ण ॥ ताते इन भूल तजि सुजान सुनि तेन २

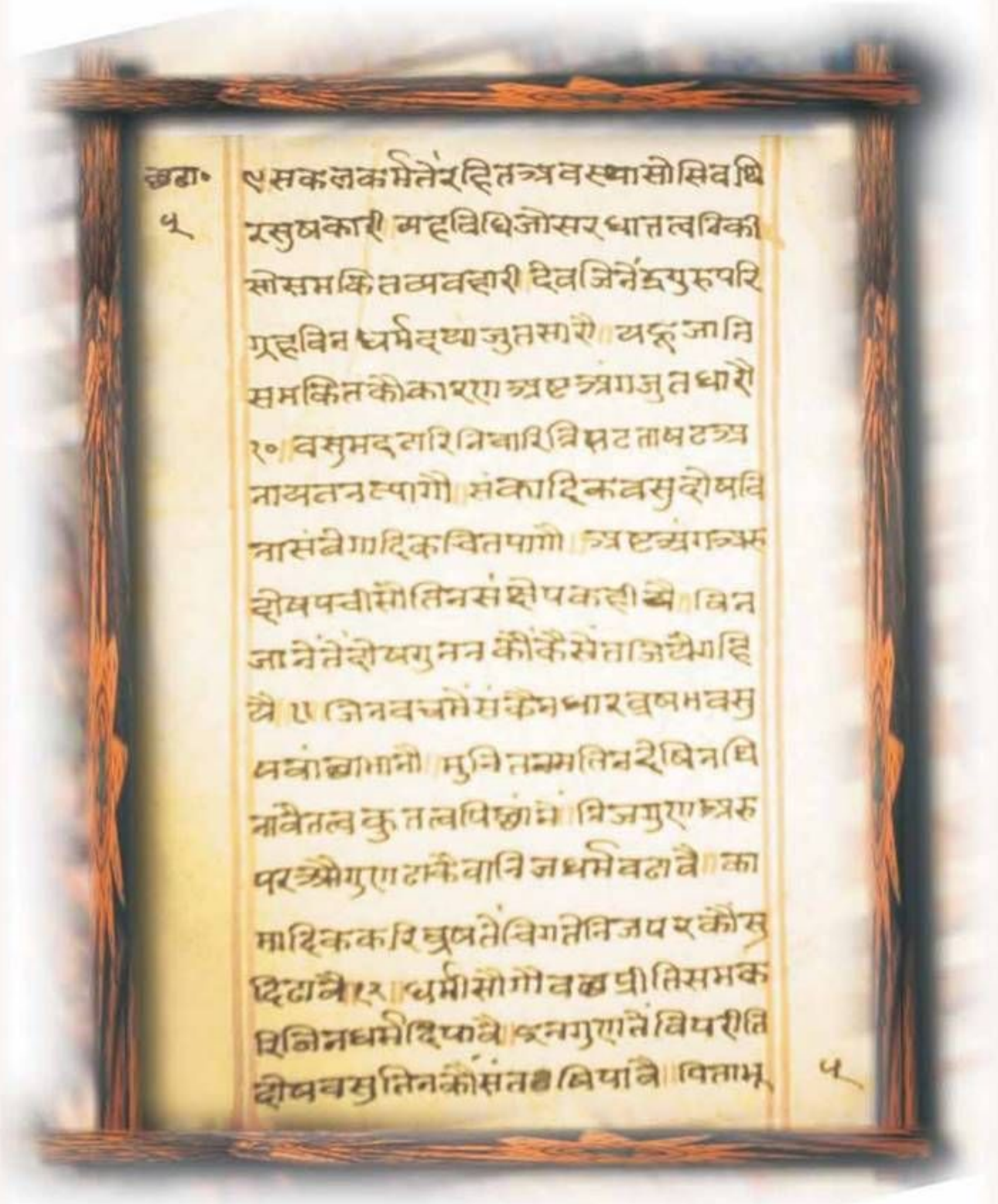








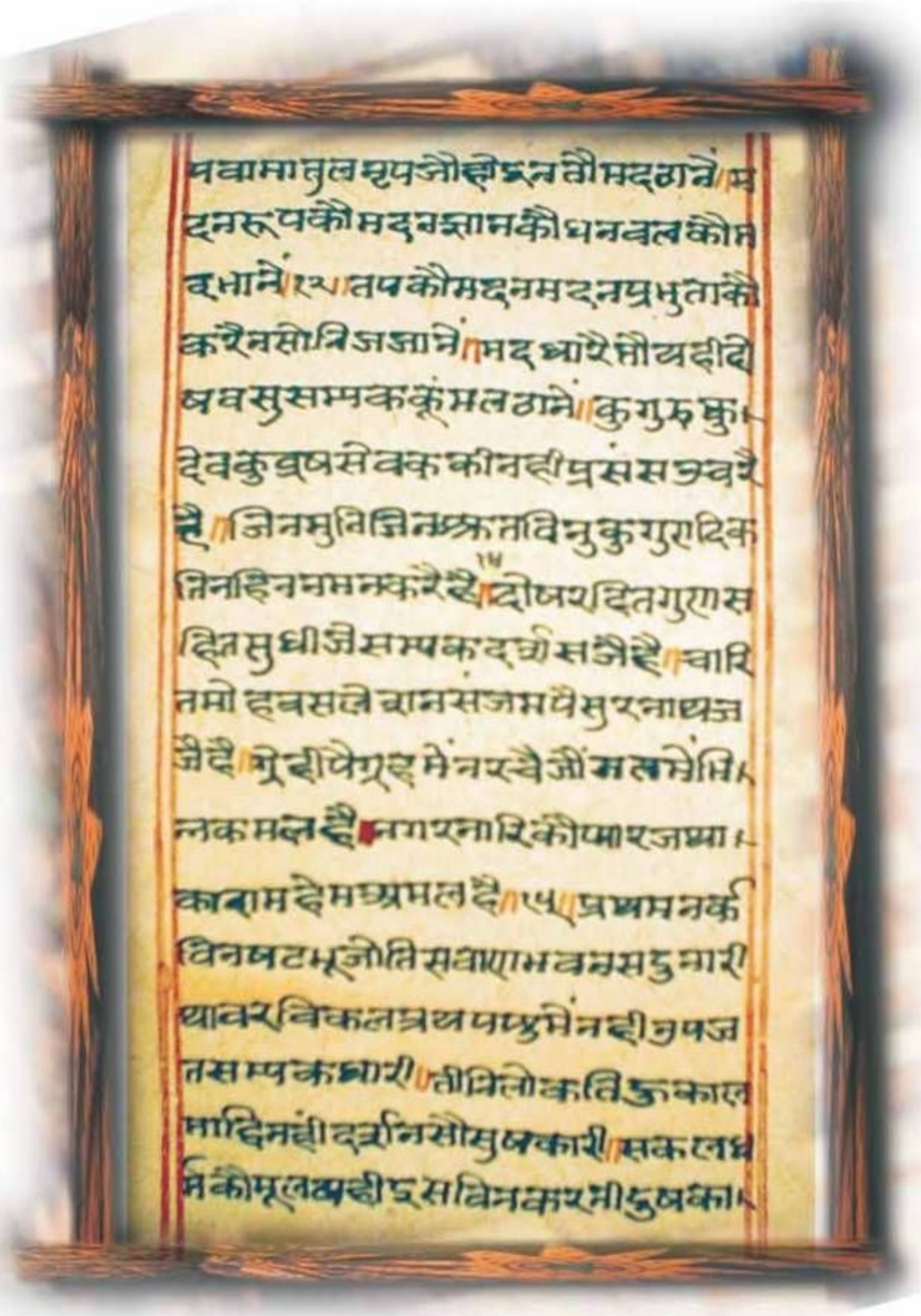


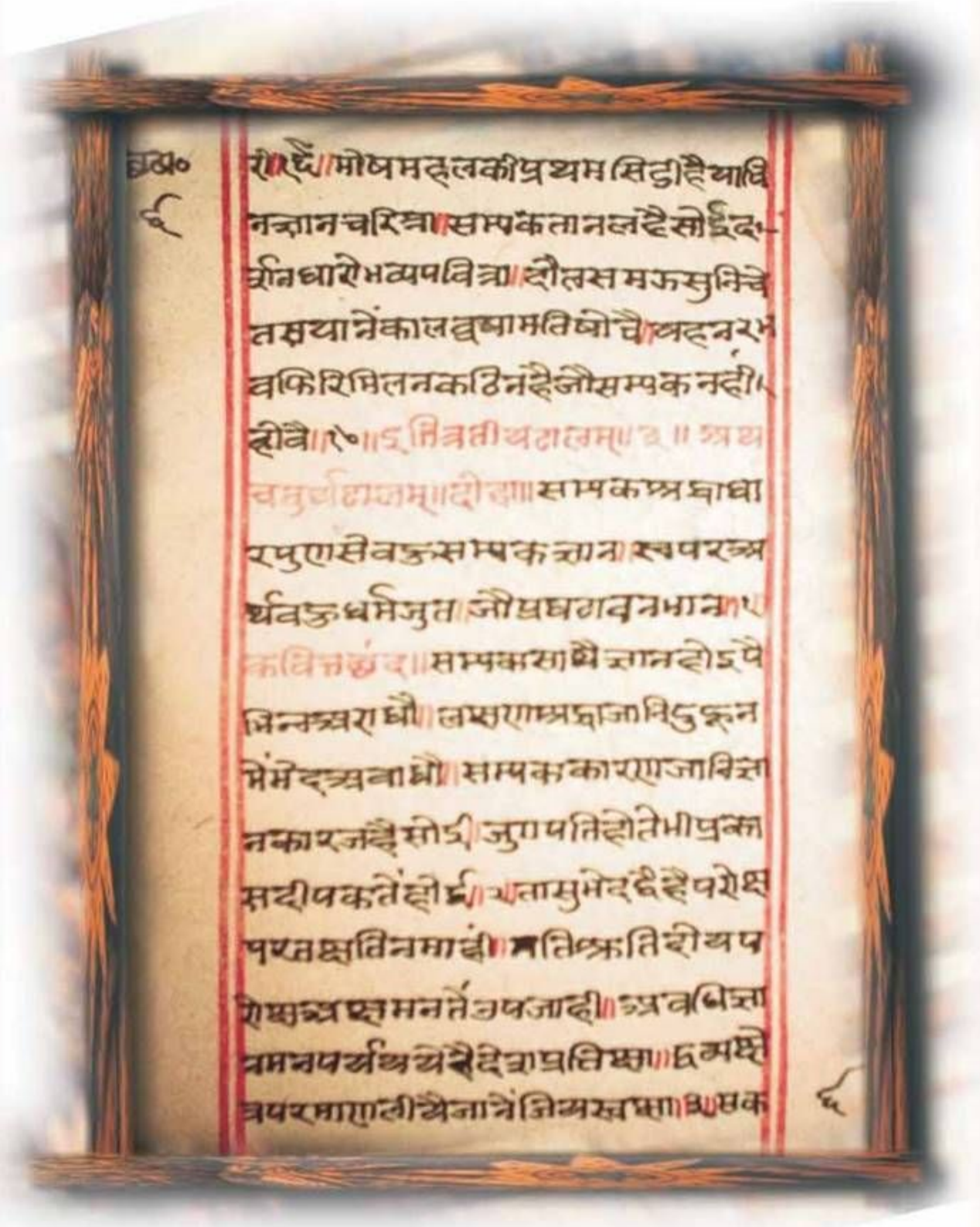


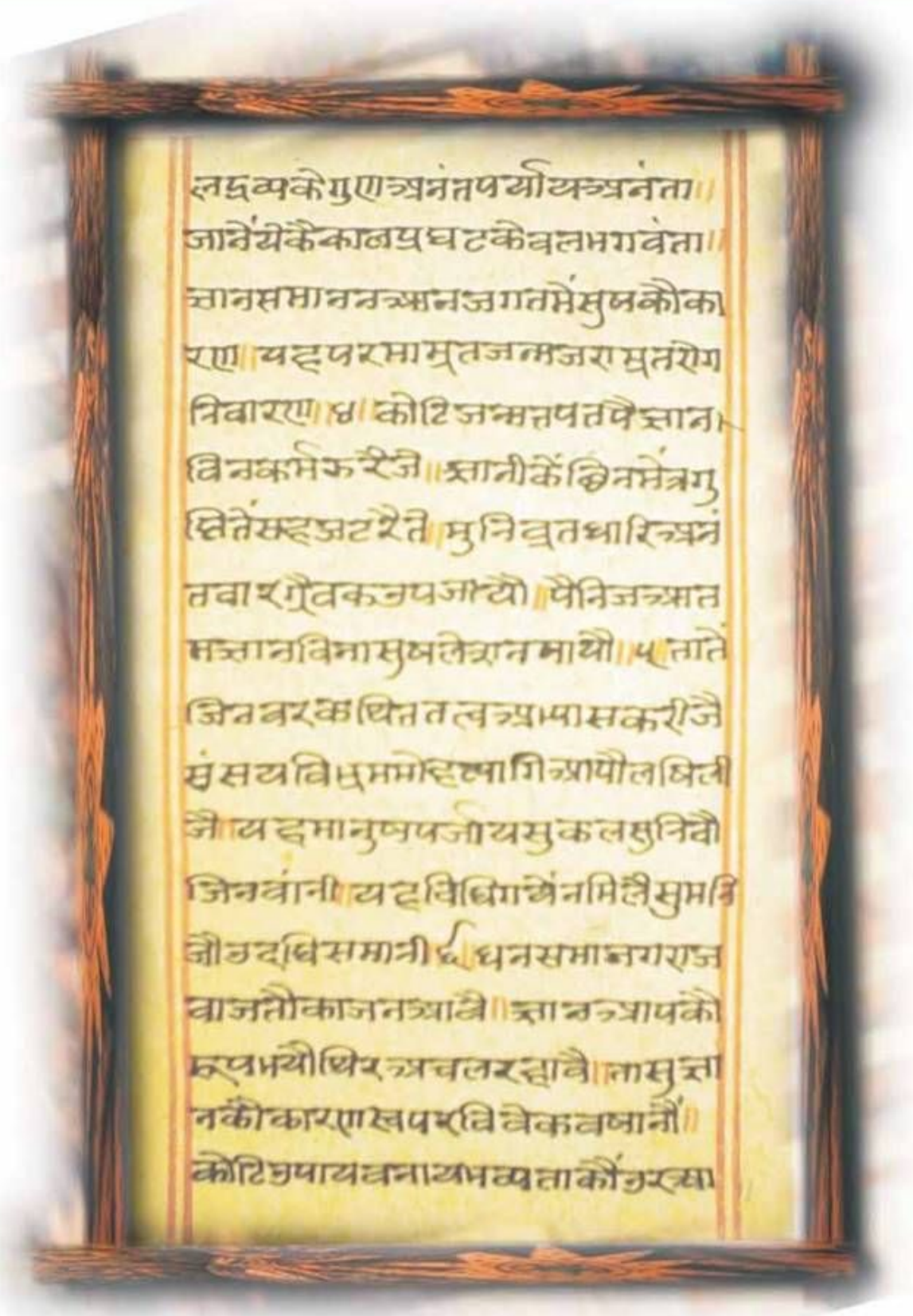
छढा० ढा० ५

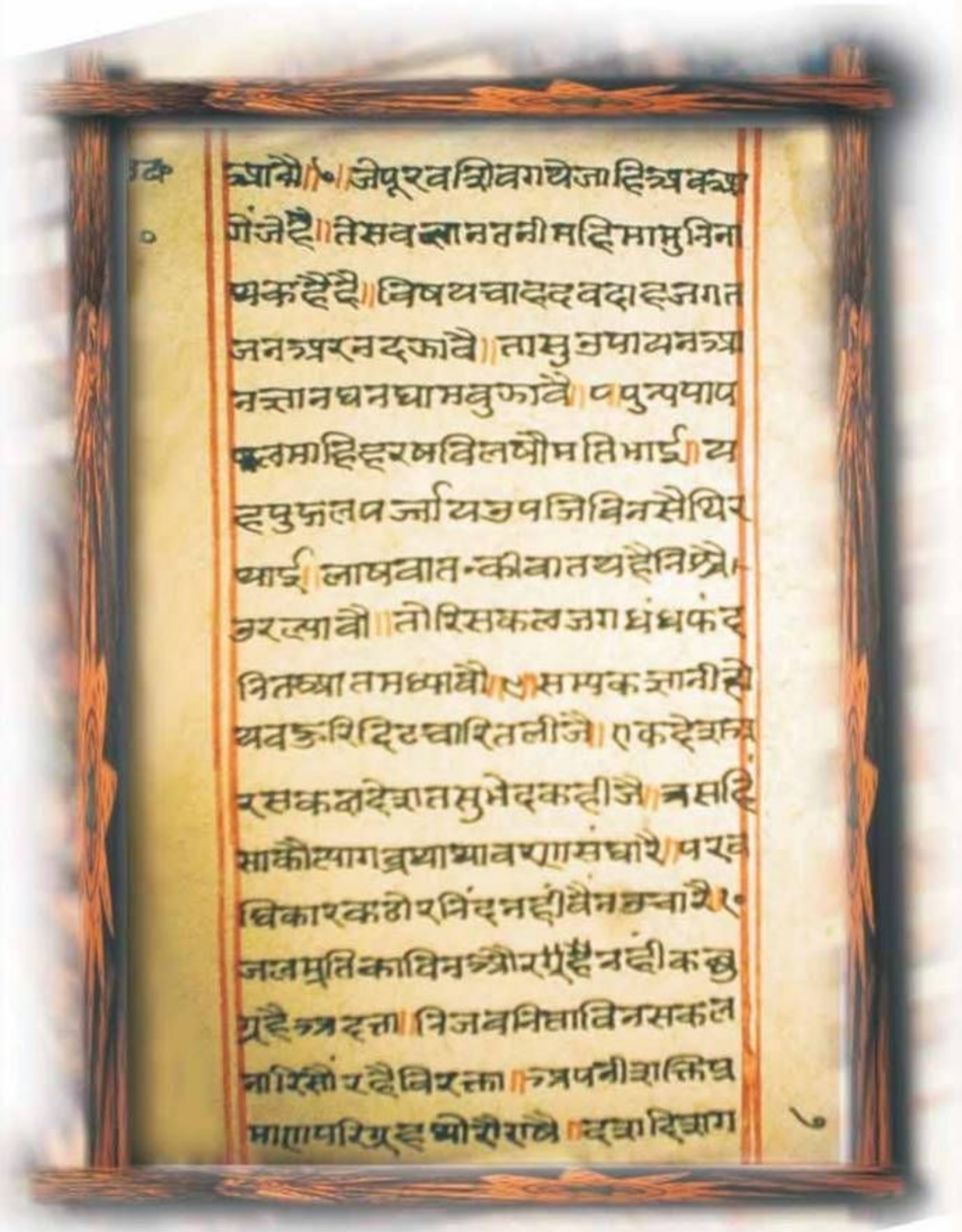
एसकलकर्मतेरहितत्रवस्थासोसिवधि
रसुखकारी महविधिजोसरधातत्वविकी
सोसमकितव्यवहारी देवजिनेंद्रगुरुपरि
ग्रहविन धर्मदयाजुतसारै यहूजानि
समकितकोकारण अष्टअंगजुतधारै
१० वसुमदटारिनिवारित्रिसठतीनषटअ
नायतनत्यागो संकादिकवसुदोषवि
नासंवेगादिकवितपागो अष्टअंगनिरु
द्योषपचीसोतिनसंशोपकही जे विन
जानेतेंदोषगुनन कौंकैसेतजियेंगहि
दै ११ जिनवचोसंकेमनधारवृषभवसु
वसंज्ञामानो मुनितनमतिनदोषिनधि
मावेतत्व कुतत्वपिछांनें विजगुणअरु
परअौगुणढकेवानि जधर्मबढावै का
मादिकरि चूकतेंविगतेनिजपरकौंसु
दिढावै १२ धर्मीसोंगौवछप्रीतिसमक
तिनिधर्मीदिपावै अनगुणतेंविपरीति
दोषवसुतिनकौंसंतत विषावै विनाभ

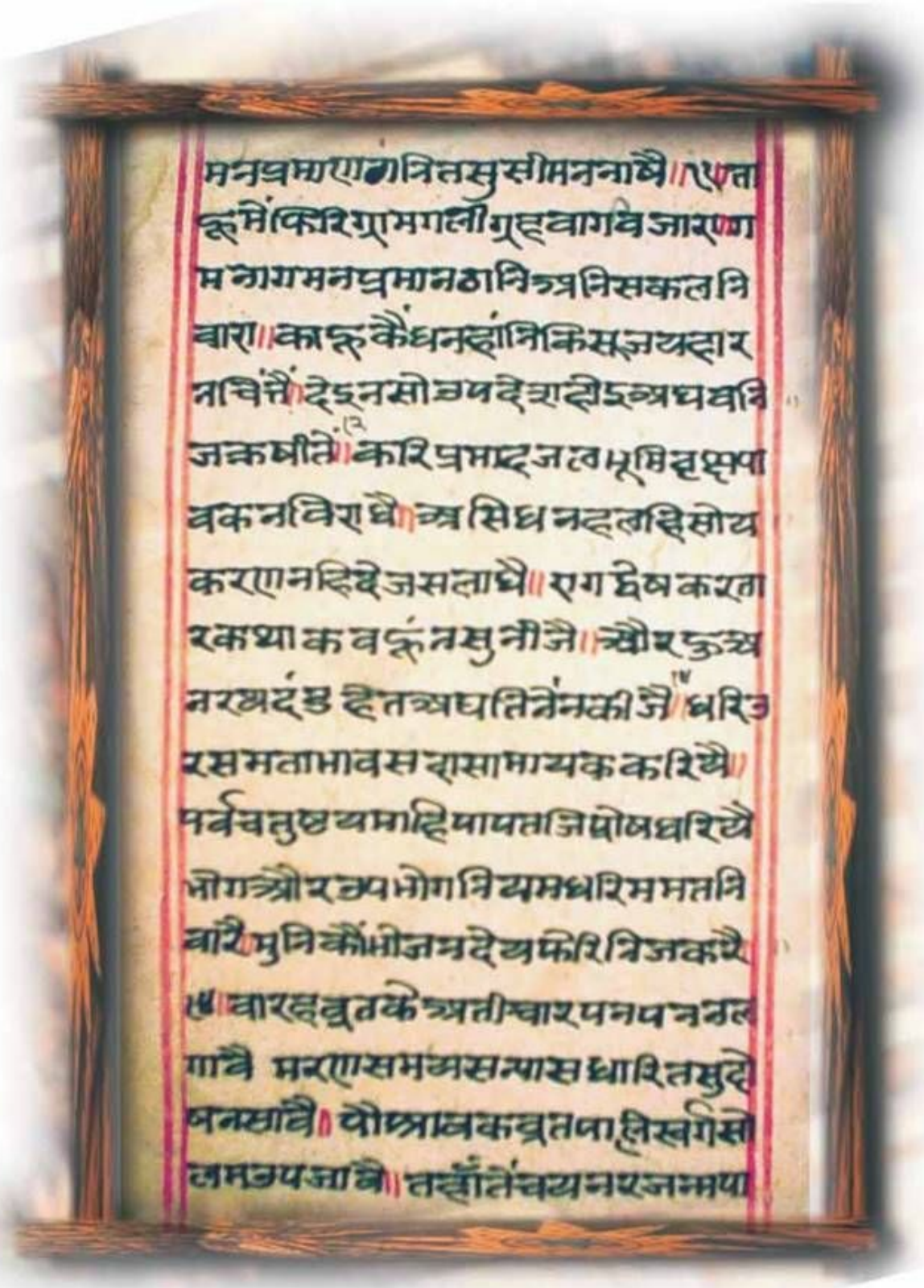
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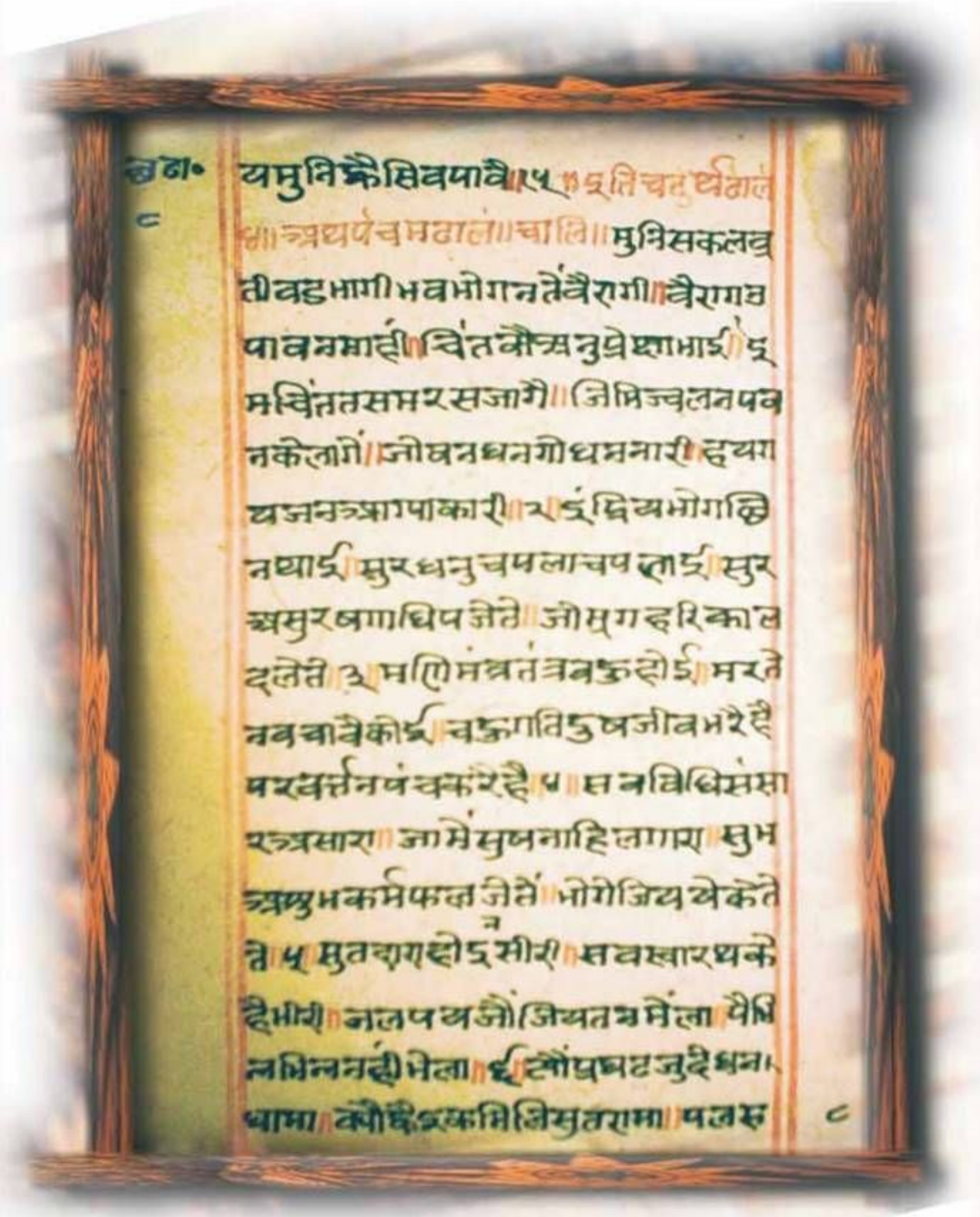


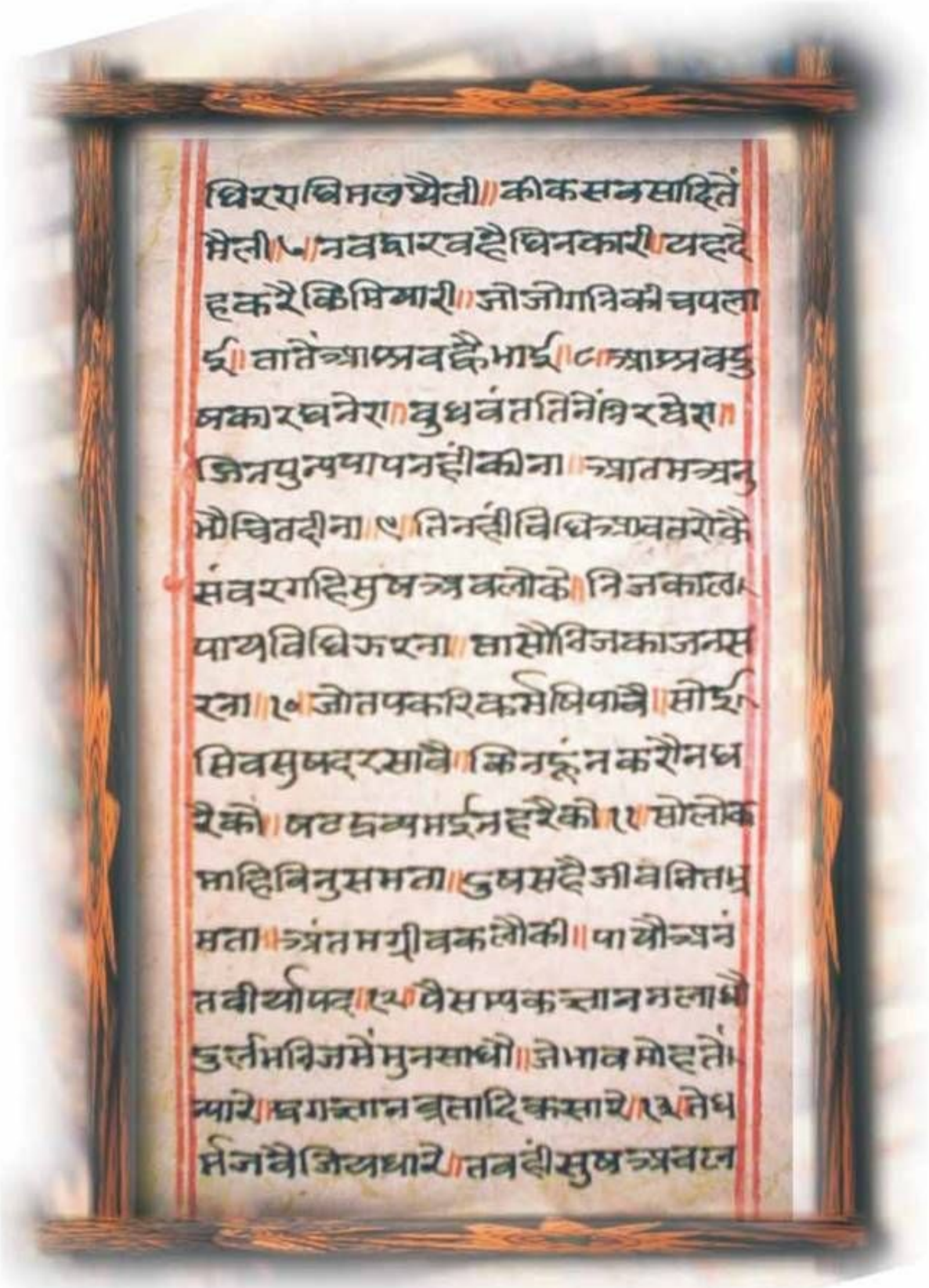



लद्रव्यकेगुणअनंतपर्यायअनंता
जानेंयेकैकानप्रघटकेवलभगवंता
ज्ञानसमानअन्यनजगतमेंसुखकोका
रण यहपरमामृतजन्मजरामृतरोग
निवारण ४ कोटिजन्मतपतपैज्ञान
विनकर्मझरैजे ज्ञानीकेंछिनमेंत्रगु
प्तितेंसहजटरैते मुनिव्रतधारिअनं
तवारग्रैवकउपजायो पैनिजआत
मज्ञानविनासुखलेशनपायो ५ तातें
जिनवरकथितत्वअभ्यासकरीजे
संशयविभ्रमोहत्यागिआपोआपलहीजे
जे यहमानुषपर्जायसुकुलसुनिवो
जिनवांनी यहविधिगएंनमिलैसुमनि
जोगदधिसमानी ६ धनसमानगणराज
बाजतोकाजनआवै ज्ञानअनूपायकोअ
नूपभयोधिर अचलरहावै तासुज्ञा
नकोकारणस्वपरविवेकबखानो
कोटिउपायबतायभव्यतकौंगुरुसा

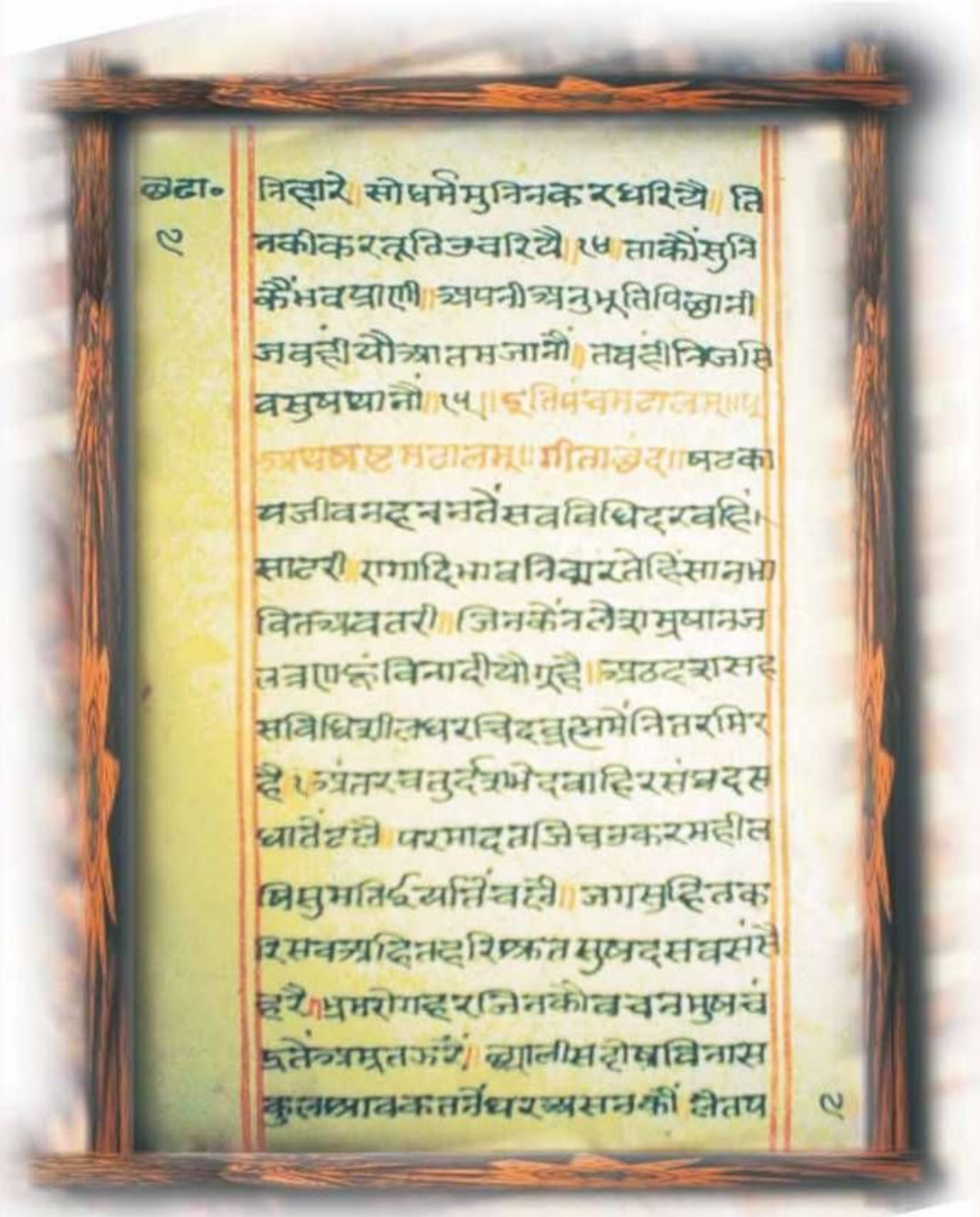






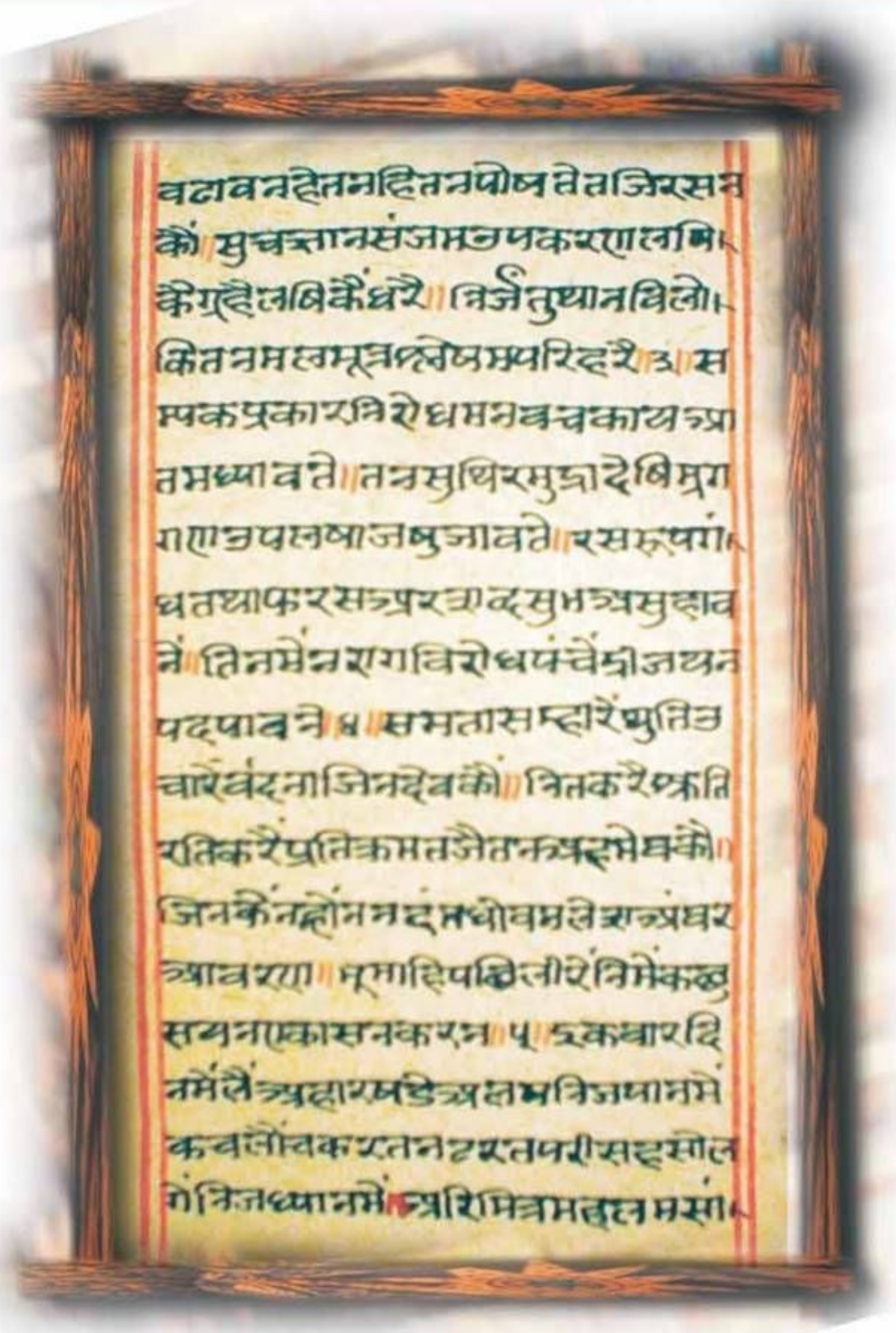


धिरण विमल शैली ॥ कीकस मन सादितें
मैली ॥ ८ ॥ नवद्वार वहै घिनकारी यह दे
ह करै किमि यारी ॥ जो जोगनि की चपला
ई ॥ तातें आस्रव द्वै भाई ॥ ८ ॥ आस्रव दु
अकार घनेरा ॥ बुध वंत तिनें निरवेरा ॥
जिन पुन्य पाप नहीं कीना ॥ आतम अनु
भौ चित दीना ॥ ९ ॥ तिन ही विधि आवत रोकै
संवर गहि सुख अवलोकै ॥ निज काल
पाय विधि झरना ॥ सासौ विज काज न स
रना ॥ १० ॥ जो तप करि कर्म खिपावै ॥ सोई
सिव सुख दरसावै ॥ किन हू न करै न ध
रै को ॥ षट द्रव्य मई न हरै को ॥ ११ ॥ लोक
माहि बिनु समता ॥ दुख सहै जीव नित भ्र
मता ॥ अंतर मुहूरत लोकी ॥ पा यो न नं
तवीर्य को क ॥ १२ ॥ ऐसी सम्यक ज्ञान भला भौ
दुर्लभ निज में मुनि साधौ ॥ जे भाव मोह तें
न्यारे ॥ दृग ज्ञान व्रतादिक सारे ॥ १३ ॥ तेथ
म जानै जिय धारै ॥ तब ही सुख आवत



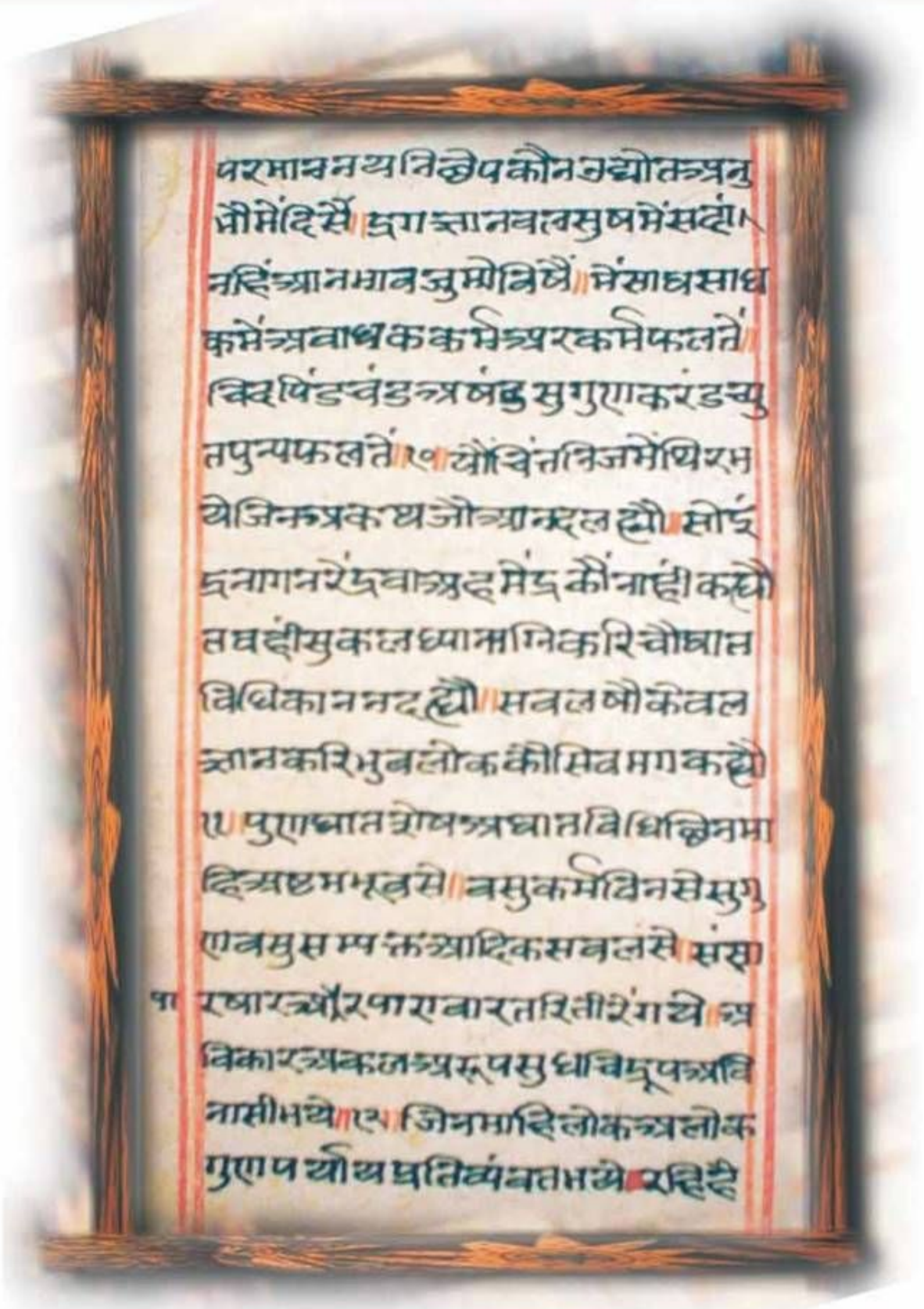
छहा- ढाला
९

निहारे सोधर्मेमुनिनकरधरिये ति
नकीकरतूतिज्वरिये १४ ताकौंसुनि
कैंभवप्राणी अपनीअनुभूतिविछानी
जबहीयौआतमजानौं तबहीनिजमि
वसुषधानौं १५ इतिपंचमढालम्
अथषष्ठ मढालम् गीताछंद षटका
यजीवमदनमतेंसवविधिदरवहिं।
साटरी रागादिभावनिवारतेहिंसानभा
वितत्यवतरी जिनकेंनलेशमृषानज
लत्रणकूंविनादीयौगृहे अठदशसह
सविधिशीलधरचिदब्रह्ममेंनितरमिर
हे एकंतरचतुर्दशभेदबाहिरसंबदस
धातेंटले परमादतजिचउकरमहील
मिमुमतिर्दयतिंचहे जगसुहितक
रसवज्ञदितहरिप्रकृतसुखदसवसंसे
हरै भ्रमरोगहरजिनकोवचनमुखचं
द्रतेंग्रमृतजरैं छालीसदोषविनास
कुलश्रावकतनेंधरध्यसनकौं सैतप ९

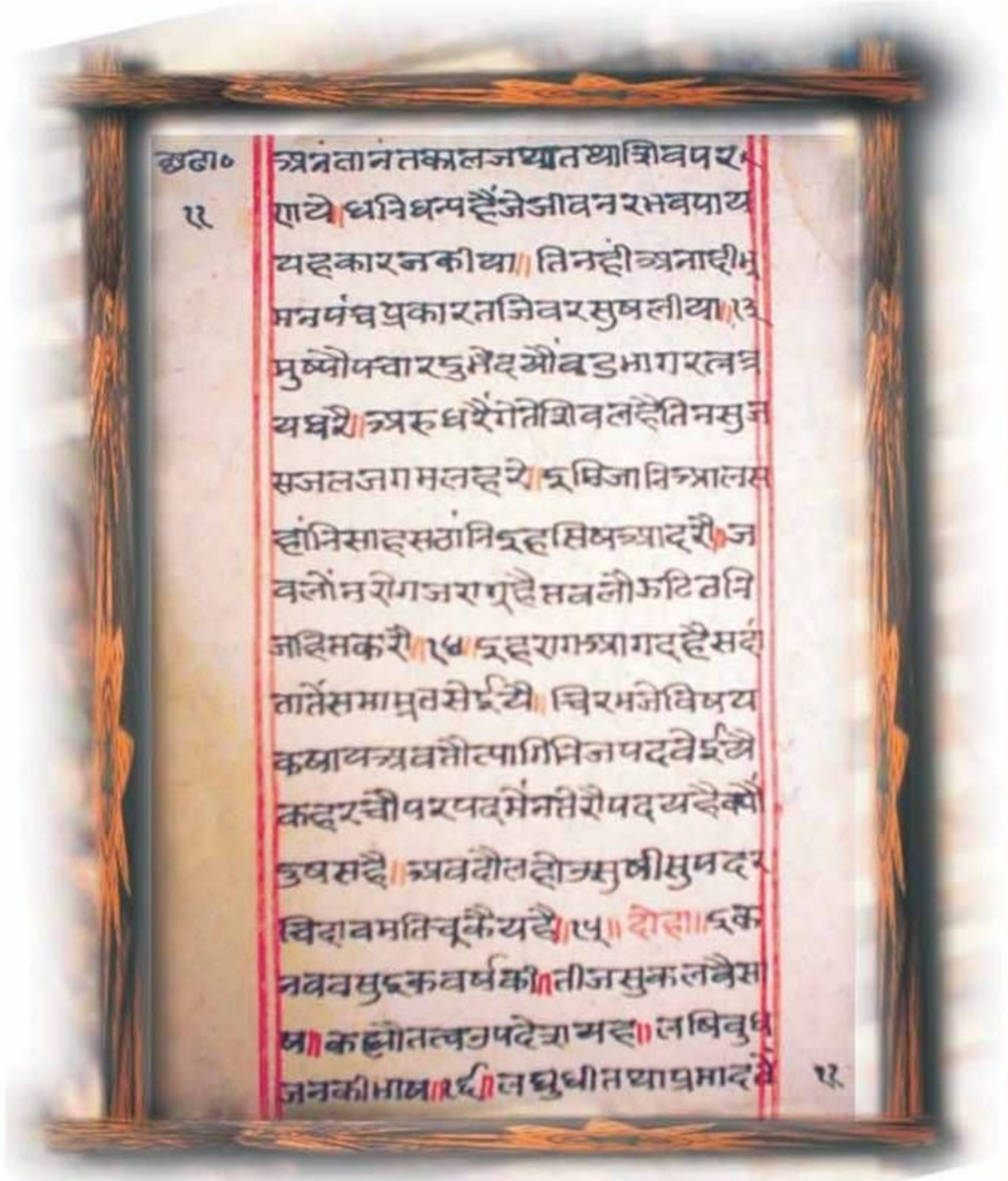



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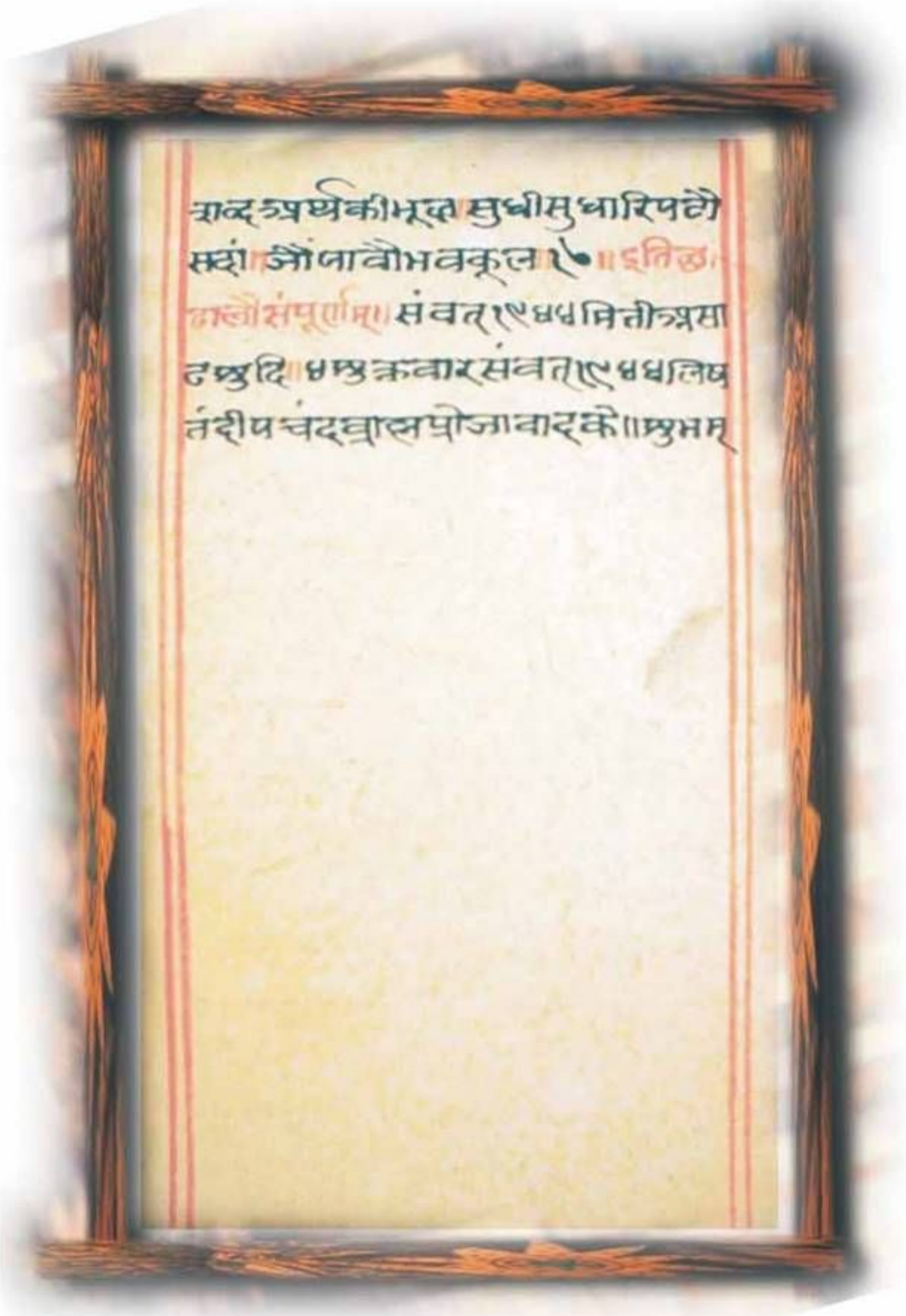
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नतारणात्रसिप्रहारणामेंसदासमताध
रन॥तपतपैघादशधरैहषदत्रारतन्न
यसेवेंसदा॥मुनिसाथमेंवाएकविचरें
चहैंनहिभसुषकदा॥जोहैसकलसं
जमचरितसुनिमैसरुपाचरणात्रव
जिसहोतप्रघटैआपनीनिधिमिटैपर
कीपदवीसव॥९॥जिनपरमपैनीसुव
धिछेनीछारित्रांतरभेदिया॥चरणादि
त्रररणादितीनिजभावकोंमारकीया
निजमाहिनिजकेहेतनिजकरिआप
कोंआपीग्रहीं॥गुणगुणीज्ञाताज्ञानकें
यमकारकछभेदनरहीं॥८॥जिहिथा
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क्रियाताहीं॥तीनोंअभिन्नअभिन्नसुध
उपयोगकीनिश्चलदशा॥प्रघटीनहीं
सुगज्ञानवुतएतीनिधाएकैलसा॥९॥ १०



परमागम नय निक्षेप कौन द्योतक ग्रनु
योगमें दिसैं इग ज्ञानवंत सुषमें संदेह।
नहिं ग्रागम भाव जु मोनिषैं मंसाधसाध
कमें ग्रबाधक कर्म ग्ररकमें फलतें
किंपिंड चंड ग्रघ षंड सुगुणाकरंड च्यु
तपुन्य फलतें ए यौं चिंत निजमें थिरम
येजिन ग्रकथ जो ग्रागम दल द्यौ सोई
इनागम रेंड चाम्र द मेंड कौंनाहीं कह्यौ
तघ दीसु कल ध्यानागनि करि चौघात
विधिकानन दह्यौ सबल षो केवल
ज्ञानकरि भुवलोक कौंसिव मग कह्यौ
ए पुणघात रोष ग्रघातविधि छिनमा
हिग्रष्टमभूतसे वसुकर्मविनसे सुग
णवसु सम्य क्त्व ग्रादिक सबलसे संस
पा रषार ग्रौर पारणवार तरितीरंगये ग्र
विकार ग्रकल ग्ररूपसुधा चिद्रूप ग्रवि
नासी भये ए जिनमहिलोक च्यलोक
गुण पर्यो य घतिव्यंजन भये रहिहै


छढा० ११

अनंतानंतकालजयातथाशिवपर
णये धनिधन्यहैंजेजीवनरभवपाय
यहकारनकीया तिनहीअनादीमु
मनमंचप्रकारतजिवरसुषलीया ३
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यघरे अरुधरैंगेतेशिवलहैंतिमसु
सजलजगमलहरे कुमिजानिआलस
हांनिसाहसठांनिकुहसिषत्यादरै ज
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कषायत्रवतोत्पागिनिजपदवेईये
कहरचोवरपदमेंनतेरोपदयदेवौ
उषसदै अवदोलदोजसुषीसुमदर
चिदावमतिचूकैयदै १५ दोहा कर
नववसुद्रकवर्षकी तीजसुकलवैस
म कहोतत्वउपदेशमह लबिबुध
जनकीभाम दई लघुधीतथाप्रमादै १५



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Jain Center of Greater Phoenix is proud to announce the construction of Jain temple in City of Phoenix.



[Detail on back page]

This book is dedicated to our beloved parents, Prabhudas & Shantaben Gosalia and Talakshibhai & Kantaben Shah whose selfless kind guidance shaped our present day spiritual life. To us they are the sixth parmesthi in our life.

Sincerely,

Saturday, March, 31 2007

Kirit and Vibhuti Gosalia
Phoenix, Arizona, U.S.A.

JAIN TEMPLE IN PHOENIX USA

Jain Center is active since last twenty years and we realized to have our own free standing Jain Temple. With active support of the small but vibrant Jain Community at Greater Phoenix metro area, our dreams are becoming reality. Looking over our present day needs and our future expansion in mind, we have designed the temple which consists of attractive stone main entrance with pink sand stone structure of thirty three feet long and twenty feet height with three arches. It will be followed by forty one feet high pure marble Jain stambh, housing four Tirthankaras at the lower end and four at the height. It will be a first of its kind in North America. After passing the Jain stambh, one will be entering majestic temple. It is going to be about 12,000 square feet and will have inner assembly hall of four thousand square feet. The main idols will be one each for Digambar and Swetambar tradition and they will be of pure marble of fifty one inch height. The housing of the idols will have total height of twelve feet marble structure. In the middle we are planning to have statue of Siddha Bhagwan. The main idol structure will be surrounded by twenty four statues of Lords starting with Rushabhdev and ending with Mahavirswami. These marble idols also will be in the marble housing. We are also having six hundred sq. ft. of Guru Mandir. The lobby will be housed with paintings of the religious significance.

Our second phase will include the multipurpose hall with class rooms and dining facilities.

Our plans are in drawing phase and expect to start building the temple some times in fall of 2007 and wish to complete the building by following year and to have 'pratistha'- grand opening ceremony by the end of year 2008.

We urge you to visit our place and please provide your valuable guidance and suggestions. We are aware of the gigantic task in front of us but we are also eternally optimist that we shall achieve the dream. The path appears strenuous but with the grace of Omniscient Lord, Holy Scriptures and Enlightened true teachers we shall fulfill the dream together. We sincerely believe that we owe to our future generations for their Jain heritage to continue in our adopted land of United States of America.

For further information, please visit : jcgp.org

Jai Jinenra