

CHAPTER IV

RELIGION - INCARNATE SRIMAD RAJCHANDRA

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Seers as invigorating pioneers:

"Religion is that which is preached or practised by the conscience
of the Seers." ¹ - Srīmad Rajchandra.

"I speak not now of your ordinary religious believer His religion has been made for him by others, communicated to him by tradition, determined to fixed form by imitation and retained by habit We must make search for the original experiences, which were the pattern-setters to all this mass of suggested feeling and imitated conduct. These experiences for whom religion exists not as a dull habit but an acute fever rather." ²
- William James.

Sri Kaka Kalelkar calling Srīmad Rajchandra a rare and bold experimenter poet (seer), while paying him a tribute on his birthday anniversary speaks:
"In scriptures are written the basic essential things. They should compulsorily be responded by undertaking experiment and be realized through experience. These rare persons who are thus determined are really the living persons so far the field of religion is concerned."

1. S.R.p.157/21(68).

2. Quoted from the Psychology of Religion - Walter Clark.

"Srimad Rajchandra can be considered a man of the same rank. From his writings it is obvious that from the very childhood he had an incessant contemplation throughout. He believed that as an experimenter he is bound to give time and again the reports of his experiments. That is why there are references about himself in his own writings.

"Such autobiographical confessions are the basis of spiritualistic scriptures. The wide-spread principles of the scriptures are essentially concluded from such honest confessions. The final key of interpreting the scriptures is verily these confessions. The watch and wakefulness of religion (in the last resort) ultimately is maintained on the strength of life-experiments carried by such religious persons.

"His status of a poet is justified in its broad and wide meaning and application. Poet means one who is authentic on the strength of experience, poet means the victor, poet means the enlightened one, having an insight in and solution of all the important problems of life."

Professor Balvantray Thakore, a bold and original thinker and thorough rationalist, once declared: "I dare believe that it must be a fact that Sriyut Rajchandraji was born ascetic."

Gandhiji writes in his autobiography: "In the run of every activity, eating, sitting or sleeping, he always remained non-attached. I have never seen him having the slightest attachment for any of the pleasures of the world.

1. Srimad Rajchandra Ardha Satabdi Smarak-Grantha, p.61.

"By external edifice and show one does not turn out vitarag - the non-attached. Non-attachment is the blissful gift of the soul within. It is attained by the efforts of many births. This fact can be realised by everyone. One who tries to destroy the attachment knows how difficult is the task of being non-attached. I had an impression that the very non-¹ attached state was quite natural to the poet (Srinad Rajchandra).

Srinad as a religious reformer:

"It is not at all hyperbolic if we give the same prestige to Srinad Rajchandra as regards Jains as was earned by Sri Vivekanand as the new ² epoch-setter in the Vedanta."

Srinad seemed to be born with a mission - mission of religious uplift or reform. From his early boyhood he had a hope and deep desire for vitalising religion. At the age of twelve he wrote the 'Puspamalā' which shows his non-sectarian attitude. But then he is interested in the study of religion and systems of philosophy and finally comes to a conclusion that Jainism is the best of all. However he maintains throughout his life a non-sectarian attitude and approach and that is why regarding his writings even Vedantins like Sri Anandashankar Bapubhai Druva declared: "Keeping in view my ordinary place in the public life of Gujarat and having thought of my responsibility, I should say that if the book - 'Srinad Rajchandra' is kept as an ideal its devotees would have extreme profit without fail. In that book the streams of 'tatrajñāna' philosophy - are

1. Ibid p.(8).

2. Ibid p.62 Jain Editors quoted.

going on flowing. That book is not opposed to any religion, because its style is of such serious sort. Requesting all to read and contemplate over this book I wind up my saying."¹

It will be worth-while here to quote Divan Bahadur Krishnalal Zaveri. He declared from the chair: "Kavishree's high motives of life, high thoughts available in his writings worth accepting pieces of advice and principles worth appreciating and full of philosophy are useful not merely to the Jain Society but are universally acceptable. And because of that universality sooner they come in light the better."² ".....the writings, of which each and every page is full of the principles (maxims) that are worth-meditating for the whole life."³

Thus his contemporaries great and small speak with one voice of Srimad's writings as non-dogmatic and non-sectarian. They were by nature universally acceptable. He, too, time and again requested to take Jin as the victor of internal enemies and himself as the soul. He plainly warned: "The soul is neither the Vedantin nor the Jain. Give up such distinction."

Once Srimad at the age of twenty wrote in an extremely buoyant mood: "I am another Mahaveer, I have felt so by my spiritual power. Ten scholars together have declared my planets Godly. I tell you the truth that I am in the state similar to that of the omniscient."

"The world has been unable to grasp due to sectarian blindness. Therein lie no right happiness and right joy. To establish them I have ventured to

1. Ardha Satabdi Sazrak Grantha, p.91. quoted from 'Jayanti Vyākhyānas' on Srimad.

2-3. Ibid, p.92, quoted from the Jayanti Vyākhyānas.

begin a right religion. And will certainly establish that religion. Mahaveer in his own times began my religion to some degree. Now I having pursued their path shall establish the best religion." (S.R.p.166/27).
Indeed he has written this as a fond follower of Sri Mahaveer.

He further writes how he is a right follower of Mahaveer and how is able to reform his religion. There he shows his clear insight into the systems of philosophy and higher type of enlightenment through experience in his own way. "The Darśana in which the orderly system of bondage and liberation is stated really as it is, is the source of liberation near at hand; and that orderly system who can expound with authority far better is, according to my opinion, verily, the Tirthankaradeo.

"And the inner secret of the Tirthankaradeo if can be had with any one in the present, in this region of ours, it must be, verily, I; so do I really find and feel firmly at heart.

"Because of my experiential knowledge of the self (enlightenment) the fruit (result) of which is the state of non-attachment (vitarāgapapūn) and the preaching (śrutajñāna) of that non-attached is verily the cause of the same result. Hence, I am really his follower fast and true." (S.R.p.314/322).

Few years before the attainment of this nirvikalpa samādhi Śrimeś wrote about his enlightenment:

"The soul has already got the enlightenment, there is not the slightest doubt about it, it is really eternally true that in fact that the knot of delusion has been broken. All the enlightened souls have recognised it. Now there remains to be attained the final nirvikalpa samādhi; which

is easy of attainment and the aim behind its attainment is nothing else but whereby there can remain no interference or possibility of a delusion-cover in viewing the nectar - ~~as~~ there can be not the slightest forgetting of the happiness of viewing it; there can be no 'ratna' - ^apassionate calling - other than "tunhi tunhi"; there can be no fear of delusion, infatuation, sankalpa vikalpa even to the slightest degree and if it is duly attained only once, then there can remain no interference or interruption of any kind whatsoever, even God cannot question him. All his doing is right and convenient. On attaining such a state all the efforts for the path of liberation turn out successful; and without the attainment of such state there is no permission of God to bring distinctly in light the path of liberation. Therefore, it is resolutely decided that the path should be distinctly laid down only after attaining such a state, until then not at all. And for that state there remains not much more time as such. It is attained to ninety-nine percent, there doth exist the nirvikaalpata but there is no nirvrtti."

"There is nothing as such that it cannot be comprehended and attained which the Tirthankara realised and attained. This decision has been already taken up ^{before} ~~since~~ a long time. Though there is no wish at all to be the Tirthankara, still there is desire at heart to do the same as the Tirthankara did. There is such a fond fascination. There is strength to detone it, but fondly no desire has been inculcated to detone it." (S.R.p.249/170).

He writes with full faith and confidence: "It is my own firm experience that that man can be a complete vitaraga inspite of the body;

because my soul incessantly repeats that I am also to attain that state and it is definitely so, without doubt it is in fact destined so"
(S.R.p.319/334).

At a highly mature age and state he writes about reforming the religion as follows: "I am having 'Samyagdarsana' (right vision) according to Jain system of philosophy, and 'Kevaljñāna' (absolute knowledge) according to the Vedanta system....."

"As I have been in much more contact with Jain, it can be that its path can be better reformed by men like me, because of the reasons like its grasp etc. At present the system of Jainism is so much in disorder or in the adverse state that the Jin, and people preach the path! There have been external rituality too much multiplied and the knowledge of the internal path is as if it is almost lost.

In the Vedanta system it seems that at every second century or so there have happened to be some great 'ācāryas', so that the system, being vitalised and active, might have been grasped and followed by millions. It is also a fact that commonly there happens to rise some or other ācārya or some great man well versed in the Vedanta. While in Jainism it has not been so happened since long. In Jainism the strength of the followers is also poor and therein too there prevail hundreds of differences among them. Not only that but also there is such a deplorable plight prevailing that they do not chance to hear anything about the original path, nor the preachers are conscious about it. Hence it occurs to my mind that if possible efforts be made to bring it in light and should be done something for its publicity, or else the people following

it should atleast be led on to the original path. This task is too difficult. The Jain marga itself is also difficult to be grasped and hard to be preached. And the situation is such that there will come lot of obstacles in efforts at preaching. Hence, I am rather afraid while running such activity. But at the same time it is also felt that if at all possible it can be done by me alone, otherwise at present it seems that the efforts of others can be of no avail even for pursuing properly the original path; they can hardly be directed to it. Mostly others are not conscious of the original path and it is not within their ken. I have also the talents for preaching it with ends, objectives, and instances thereof by the strength of talents like paramaruta etc., and some other internal merits, which I feel exist within me."

"So if in such a way/^{one}wants to bring in light the original path, it is proper on the part of the pioneer that he should first have complete renunciation, because thereby people can really be benefited highly. Seeing the present state, it seems possible after sometime on viewing the potential bulk of the karmas. I have natural self-knowledge; hence there being no necessity of the Yoga I have not made any efforts at it. It is also worth-practising in the state of complete renunciation or highly pure partial renunciation. It is highly beneficial to the public, though the basis ^{for} real benefits is none other than the enlightenment.

"At present it seems that upto two years there is no possibility of the availability of the Yoga-means in the series of Karmas. Hence, it is imagined for the period following it, and if three to four years are devoted to it at the age of 36 there comes the turn for playing ~~and~~ the role of the preacher with complete renunciation ~~and~~ the and the

loka-sreya may be possible if it is to happen at all.

"In the younger age there was aspiration for the uplift of religion. Afterwards on having the mature state of enlightenment it became almost quiet (upāsanta) step by step. But people came in my contact and on having been impressed somewhat their attention was directed towards the original path and on this side hundreds rather thousands happened to come in contact, from whom hundred may come out having some grasp and faith in the preacher. On the basis of this it was felt that people have greater enthusiasm for liberation, but they are not having such a chance. If really they chance to have some worthy preacher it is possible that many may have the original path, and there can be greater rise of 'daya' etc. On viewing so, it occurs in the mind that it is better if some one shoulders this task, but on looking ^{around} sharp no such soul is found, hence attention tends towards the writer, but he has from the birth made it a point worth-noting that no other position is so dangerous like it, and no desire should be bred at all, so far ^{as} no worth for that work is found within, and it has been mostly adopted uptill now. Only the rare are preached by me the nature of the path to some extent, but none has been given any 'vrata-pacchakhana'-vows, or mostly with nobody has been expressed the teacher-and-the-taught tradition, practice. Plainly, what I mean to say is that there is mere some fancy that on renunciation if there happen to rise naturally any activity of the task then it should be responded. There is no real insistence upon it; it is only because there are compassion and powerful enlightenment within that there springs up some tendency, or it is existing at heart to some lower degree, which is under self-control. If there happens to occur renunciation according to our (my) supposition thousands of men may pursue the original path, and it is possible

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 that through us [^]thousands of souls may attain sadgati by following the path. Many souls would like to renounce by coming into our (my) contact; such is the spirit of renunciation within. There lies great prestige in establishing the religion, and so by the wish for it there may remain such tendency; but by putting soul to crucial tests there seems hardly any such possibility in the advancement state now, and if there be any such potentiality it seems that ^{it} shall certainly get extinguished; because there prevails a final and firm determination that even if there be certainty of earlier death never should be preached the path. Because if this strong point there still prevails the thought of renouncing. I do feel within, that my spiritual status is sufficiently capable of establishing the Vedokta mārga if at all willed, but for establishing the Jinokta dharmā - (religion preached by the Jin) I am not so much qualified as that. However, it is felt that there is better qualification within. " (S.R.pp.518 - 519).

In his memo-book he writes, after surveying the adverse situation of the present, "Why then do you wish uplift of that religion?"

"Because of the great merciful nature

"Because of the great devotion towards that right religion."

(S.R.p.522)

and further noted:

"Have you got such longer life?"

"What should be written? What should be said?"

Let it be a destiny, let early death be certainty, he had resolved once for all not to establish religion without renunciation. And unfortunately before he could completely renounce he met the premature death and left

posterity scorning and poor. Only ^a few ^{seers and} followers with all the hardships tried and are still trying some way or other according to their talents and insight. It is beside the mark to survey here their attitude, approach and the line of their activities which have ever a wider scope and greater tasks to fulfill.

Srinad's talents and nature of his teachings:

In whatever context Srinad might have written and explained the following verses and whatever be its application and interpretation Srinad himself had the qualities stated therein to such an extent and so much in abundance that they were almost talents in him. He writes about the Master's characteristics rather than of the Master who establishes the path and preaches it with highly dynamic spirit and enthusiasm for external bliss:

"Enlightenment, equanimity, behaviour as destined, unique speech and authentic knowledge of all the six systems of philosophy are the main characteristics of the enlightened Master."

If it is proper to say, as the founder so the path, it is also proper to say reverse of it - as the path, so the founder. When one goes to reform the path or pave the path one is expected to meet the task with mighty

talents. As the founder having achieved complete self-realisation or self-perfection goes to lay the path as a way of self-realisation, it is a triple whole, wherein the main three qualities of the soul, namely jñāna, darsana and cāritra go on developing rightly as one, i.e. - as the soul itself. And as the founder or reformer has to lay principles for the path and have to take the lead by example and precept he has to display within his own self

all the three in a highly capable form; otherwise he cannot direct its course successfully to the goal.

It will be highly enlightening, though greatly difficult, to see precisely Śrīmad's talents depicted and reflected in his own writings. We shall have to go before such masters with folded hands and the bowed down head, with great regards and deep love and respect. It is out of fond ~~of~~ love that one can speak about them, inspite of all reasoning one has. The very reasoning sees the vast difference between the Master's knowledge, not hypothetical but born of deep spiritual experience, his insight into reality, his sanctity, purity and progress towards perfection and our patchy, poor, partial knowledge based on senses and the common-sense mentality. It is in their light that our reasoning sees some synthetic whole, some integrating principle, some harmonising activity, some ultimate end, somewhat of the path and procedure of progress from potentiality to perfection. Śrīmad writes: "In the single sentence, in the single word - each and every - of the seers there are infinite scriptures. How can it be so ? "

This is highly significant of their talents: cognitive capacity; sense of propriety giving due importance to everything in the universe resulting in 'Samadarsita'; unhampered freedom and ^{free} spiritedness resulting from the natural behaviour; unique speech resulting from the view of eternal universal bliss and overflowing as light, as love and as nectar; mastery over six systems resulting from the view of ultimate reality pervading the whole universe viewed in their own way as a whole, resulting rather from the love for the whole of universe from atom to cosmos, from insect to gods, as they want to understand their heart, their essence, so that they may

realise their real value, real significance and may not ignore them, may not turn out careless to them. They see the souls as middhas, jivas as Shiva, atom as brahmāṇḍa, they see potential as perfect, means as goal. They have such magnanimity of mind, such nectarly love of heart, such dynamicity of spirit that every being feels elevated, as their word is not a word but a drop of the ocean of omniscience, nectarly drop of ocean of compassion at heart, their word is not a word but a ray of light from the sun of truth and joy, that word is not a word but 'mantra' the call from the pure perfect soul of the seer for eternal life of freedom and bliss. Why can it not then convey to us a sweeping sense of infinite scriptures? It is Sabda-brahma by the strength of its source, by the strength of the powers it brings with it, by the strength of its 'universal' application. It is no wonder; it is wonder that they are not heeded to. Words make difference with different persons who speak them. The word Rama from the mouth of Tulsi-dasa is Rama-incarnate, the word 'rāma' from the shepherd's greetings is merely a token of joy at someone familiar or stranger but at least human, while to the 'parrot', God knows it may be grapes or apple. We believe it so far as the psychology sanctions it, but we do not extend the same principle to the source that form and fashion the psyche. It is perhaps self-ignorance, perhaps ignoring the self which is suicidal. With this caution let us turn to learn about Srīmad's talents.

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From Srīmad's writings and his biography we can know that he knew his past births by the 'Jāti-mṛtī-jñāna'.² We learn from the biography that he was

1. Śrī Brahmacārījī Govardhanāś - Śrīmad Rājachandra Jeevankalāś p.199 and Chapter II.

2. S.R.p.190; p.361; p.469.

one of the disciples of Mahaveer. So he could have clear idea of scriptural knowledge and various types of knowledge. He writes in a book, called the 'Mokṣasiddhānta' which is not found in complete form, "Owing to the lapse of time and this degrading age most of the boundless sea of scriptural knowledge (Śruti Sagar) has been vanished and what has remained at present is merely a drop of it, extremely slight.

"At many places (sthala) - parts - being destroyed and at many places there being left mere 'Sthula nirupana' complete benefits of the 'śruti' of the Virgrantha Bhagavata is not available to the men of modern times here in this region.

"It is verily the cause of the rise of many sectarian differences, and because of it there has been rarity of scholar saints in the field of pure spiritual knowledge.

"In spite of the existence of too little scriptural knowledge, in spite of many sectarian differences, in spite of the indirectness of the means for satisfactory solution, in spite of the rarity of seers, O Aryas ! it is a matter of great joy that there still exists today the right vision (Faith), the path of supreme self-status - the essence of Śruti, the basis of self-realisation, right conduct and the pure soul-meditation (ātma-dhyāna)." (S.R.p.581).

Elsewhere he writes: "There can be no final solution at all through the scriptural knowledge and the like; but it is only through knowledge of self-realisation (i.e. experience of the self)." (S.R.p.299/270)

"For reading out a book it takes sometime, and it takes some more time to understand it; in the same ^{way} there being lot of scriptures if one wants to

come to a conclusion or final solution by reading them out one by one, one can never have the knowledge of purvas or the Kevaljñāna i.e. if they are studied in that way one never becomes able to finish them all. But it has a comprehensive link, and when the enlightened master shows it the saints attain it within an 'antar mukurta' (nearly 48 minutes)." (S.R.p.770/10).

So now it is felt Śrīmad himself adopted the path of experience. As we have seen before he has plainly written: "Because of my experiential knowledge of the self (enlightenment), the fruit of which is the state of non-attachment (vitarāgata) and the scriptural knowledge preaching (Śruti-jñāna) of the non-attached is verily the cause of the same result." So both the lines meet at the end. Either one achieves the non-attached state through enlightenment i.e. experience or through the scriptural knowledge. However, there is difference that even one having the scriptural knowledge has to realise the self by inward procedure of upaśana; otherwise he won't be able to attain the vitarāgata. While on the other hand one who experiences the self, one who knows the self knows all - "egam jānai so sarvam jānai".

Again to see the link somewhat differently we turn to the meaning of dharma - religion. It is nothing ^{else} but 'vatthu sahave dhammo'. Verily then one should turn to the nature of the self. Self by nature is being jñāna-darśana-caritra-rupa. One should go to the root basis that helps progress of dharma. The support of dharma shall certainly be the support of knowledge. Let us see what is that support.

"The seers that have been in the past, the seers that will be in the future, all of them have proclaimed 'Sānti' (to retire from all the unnatural manifestations) as the support of all dharma (religion) i.e.

as the earth is the support of beings one and all or as all beings need support of the earth to posit themselves, there needs be its support for them, so also 'peace' - 'śānti' like the earth has been called the support of all kinds of bliss." * (S.R. p. 391).

In short : "By attaining peace knowledge increases " (S.R.p. 764)
 "For self-realization it will take long time to acquire knowledge of the Dvādasāṅgi (twelve Angas); while by attaining only peace it is soon acquired. (S.R. p. 765).

"Śāntana Atmadharma - eternal spiritual religion is to be quiet, to retire from extraneous tendency to retire in self, ^{is} self-repose. It is also the essence of 'Dvādasāṅgi'". (S. R. p. 765).

"The enlightened souls have not at all conceived to resort even for a moment to this mundane world, which is every inch attractive to the consciousness of the soul.

"If the consciousness of the soul is relieved from that attraction, then, on the very moment it realizes itself as the self. On that very moment that consciousness resumes its oneness with the self."
 (S.R. p. 370-71/446).

"By the purity of tranquil thought of the soul ^{of} retires from the outside contact then naturally shall shine out the enlightenment at

* Quoted from Sūtrakṛtāṅga.

once immediately and instantly. (S.R. p. § 451/569).

"No other voice except the 'selfhood' is worth-remembering while ⁿowing or ^wdisowning holding or renouncing anything." (S.R. p. 365/432)

"To know the nature of the self as it is, is called a right understanding. And thereby the consciousness (upayoga) becomes without vikalpa and it is called tranquillizing. In reality both are the same."

"By understanding the self as it is the consciousness (Upayoga), tranquillized itself in the self, and the soul turned out natural.....

"In the union of other things there was adhyāsa - superimposition. And in that adhyāsa was believed to be the selfhood. So on right understanding that make-believe of the self in the ~~adhyāsa~~ died down.....

"Those, who understood, tranquillized the egoistic ^{encl}tending of 'ahamatra namatra' the egoistic and possessive instincts - because they found no nature of the self, as such and on the contrary they realized the self as beyond thought and hurdles, absolutely distinct by nature, so they remained absorbed in it." (S.R.p. 487/657).

So on these lines Śrīmad has progressed very rapidly. Here we have to keep in mind that peace or the process of quietening the ex-natural tendency and resuming natural self-manifestation is the

'vitarāgādass' the state of non-attachment. It is in a sense *cāritradass* - With the increase of it the soul becomes pure and its knowledge increases, and as knowledge increases it strengthens the self-steadiness, *cāritra*. This *cāritra* maintains, on one hand, 'saxadarnita' the state of equanimity and balanced judgement, and on the other hand helps increase of knowledge.

Here are some passages showing how Śrīmad attains a status almost beyond body and mind by particular approach and understanding. And then shall we see some passages which reveal his increase of knowledge.

"Worth-describing is really the mind, that has been incessantly steady, concentrated on the self (*sat-svarupa*), but the almighty has not empowered the speech with a complete talent of describing it, and in writing hardly can be expressed its infinitesimal part."
(S. R. p. 300/280).

" It is an undoubted fact that Liberation is near at hand with me. My mind nowhere else gets confined except the self, and does not remain steady in other things even for a moment, it remains steady in the self." (S.R. p. 328/368).

"By thinking over often it has been decided in the mind that it is wonderful to have rise of hard 'upādhi' in the state wherein the attention (*upayoga*) having taken a turn never again adopt other manifestation as if they were its own, and wherein there prevails incessant self-meditation (*ātma dhyāna*)" (S.R. p. 327/366).

"Except the Purāṇapurusa and love-wealth of the Purāṇapurusa, nothing else do I like, for nothing else have I a liking, no desire for getting anything springs out. I cannot take care of practical life, nor do I look into its running, nor have I any impression of the world-situation. There prevails no distinction in my mind between the friend and the foe, nor are they cared for as who is the friend and who is the foe. Hardly do I know, when I recollect, whether I am having a body or not." (S. R. p. 290/255).

"I have not in fact any memory except the 'avikalpa samādhi', nor as I having any thinking, liking nor any work ^{being} is done." (S.R.p. 317/329).

"There is not much contact even of mind, the soul (regardless of it) manifests its own nature.

"There ~~prevails~~ prevails a state wherein the ātmanbhāva is going on increasing infinitely on lines of geometric progression, * every moment (samaya). But that state is kept above scrutinyⁿ or there is no such company which would have a capacity of discerning it.

* This geometric progression can to some extent be expressed in the following form :

$$'x, x^2, x^3, x^4, \dots, x^n'$$

Here x is itself infinity and n tends to infinity.

" It seems that Sri Vardhamāna had an enlightenment on natural recollection. I too have ~~an~~ a natural recollection of the enlightenment like that of the completely non-attached." (S. R. p. 310/313).

" There can be no ultimate liberation is the opinion of both the sects (the digambara and the svatanbara). That is too pressed — extremely or absolutely. Let it be held that there is no last-birth state (carana-sariri-panam) in this degrading age, but the self-state above the bodily ~~is~~ ^{merely} ~~is~~ essentially not the last-birth-state, but from view-point of bhavanaya it is the state of the liberated (mikka); and if it is said that ' a-sariri-bhava' is non-existent here, in this age, then it is just negating my own existence." (S.R. p. 354/411).

He writes about his stage in knowledge and realization.

"There is not the slightest deficiency in knowing and experiencing the final state. It has been known in every way as it is. Excepting only one degree in every way all the remaining has been experienced. That part has not remained as uncomprehended separate mentally, ^{or unknown, but in order to be absolutely} physically and verbally (by speech) there is a necessity of (renunci-ation) hermitage, and on being, so, that region would be experienced i.e. there would be complete abiding in it, and shall shine out the complete omniscience (complete knowledge of the world and the beyond) and there has not remained the aspiration of creating it, then how shall

it rise itself. It is really wonderful ! Complete self-knowledge has already shone out, and how shall it come out from the samādhi and direct itself to view the universe and the beyond ?" (S.R. p. 257/187).

Nothing these quotations we find the following remarkable things in his knowledge. It is born out of experience. It is natural. These both characteristics of his knowledge are highly powerful and at the same time greatly beneficial to the reformer. On the strength of such experience he needs not go to the scriptures. He can have grip over the whole mass of knowledge on one hand and can have every detailed knowledge of the procedures of purity for perfection. So he can, on one hand, integrate knowledge and form a system of high order and can, on the other, depict every aspect and stage of the path. Śrīmad had not made so extensive an effort for the exposition of the path, as he got no time to renounce and establish ^a system, because of his premature death. However, ^{we can have it in the outlines} from his treatise on soul - Atmasiddhi, in the main, which is an authentic work. It is comprehensive of all the six systems of philosophy.

When rise of knowledge is natural it shows a higher type of equipment on the part of the seer. Soul is conscious by nature. Its knowledge becomes limited or restricted because of his tendency incurring bondage and impurity. Secondly, soul being a non-composite substance its knowing capacity is complete by itself and can never be destroyed, however it might have been limited or restricted. Hence, when the soul becomes pure, it manifests its nature freely, and when it freely

displays its nature, it also displays its qualities freely and naturally. So the soul's knowledge when in the form of natural enlightenment is of a very high order, indeed. It has all the force, freshness and vitality of energising the aspirant, who imbibes it with open mind and oneness with the master.

This natural knowledge being a flow from a higher stage is steadier and firmer than attained with efforts. It has passed the stage mainly engaged in purifying. There is development from impure to pure and from pure to natural. Asuddha, suddha and sahaḥ is the order of progress in knowledge development.

It will be worthwhile here to note that, as Śrīmad had natural enlightenment, of course steady, continued and infinitely increasing every moment, he had also keen Siddhānta jñāna. Because of the strength of his keen Siddhānta jñāna he can not only come to direct realisation straight from knowledge, but also makes others adopt the same procedure by displaying a clear cut concept and inducing the conviction. Some quotations will be sufficient to illustrate the fact.

"How it happened to arrive at such a nonsense mentality that one in spite of one's own self denies one's self. If you have forgotten your own self, how you could be able to catch hold of others ? "

"Apn apakun bhūla gayā

Inase kya andhera ?

Samara samara abh hasata hai

Nahi bhūlenge fera.

(S.R.p.796/12)

"Aisi kahānse matī bhāi

Āpa āpa hai nahī

Āpanakun jaba bhūla gaye,

Avare kahānse lai?"

(S.R.p.796/12)

In the Ātmasiddhi too, we find the same type of argument against the sceptic. "You know the body and the clothes, and therefore you believe them as really existent, while you don't believe in the existence of the knower himself. Then what can be said of your knowledge?" (A.S.55). Without the existence of the knower nothing can be known. No knower, no knowledge.

Again he draws the attention to the foolish notion of the sceptic:

"The soul itself doubts its own existence, while the doubter himself is verily the soul. It is surpassingly surprising."

He gives highly positive statement for the existence of the soul whereby we can realise its presence ever and every where.

"The seer of the sight, the knower of the form and in the abiding experience that stands ultimate is verily the soul." (A.S.51).

"In all the states the soul seems distinct by itself as obviously the self-manifest and ever conscious. That verily is ever its distinctive mark." (A.S.54).

This ever a distinctive mark of the soul brings home to one the nature of niralaṅka knowledge which is his natural manifestation ever and everywhere. One, on the strength of this fact, can immediately grasp his absolute and natural state and realise it as such. It is because of the firm conviction of this fact that the seers are ever the seers. The whole of the 'jñāna mārga' can be supported on this very fact. The seers pursuing it may go deeper and deeper in their experience, stage by stage, to reach the completely absolute state.

Śrīmad had highly penetrating knowledge, so he could trace some higher stages for speedy self-realisation. He writes in his memo-book the stages for self-realisation. He starts from the soul-desire, leads to the supreme state of the self-realisation:

"The self-desire

The 'self'-consciousness

The genuine self-consciousness

Undaunted untiring consciousness

Absolute consciousness

Absolute self

Unthinkable state of the liberated." (S.R.p.021/12).

His highly powerful talent was the viveka. His faculty of judgement was marvelous. He had a keen sense of justice in wider sense of the term. Right from his early age he laid greater emphasis on viveka, in the form Jñāya-Meṃ-Īpādēya. He showed it in the writing of 'Bhavanābodha' through out. He showed it in the explanation of the principles: eṅam jñāni eṅ sa savvaṃ jñāni. He maintained it at a very high level throughout the

Self-realisation. Otherwise, he would not have been able to steer clear his way through the thick woods of the *saṁ-darśana*'s strife.

His keen sense of *viveka* is reflected in the definition of *Samadaraitā*, too. Let us see it which is itself the illustration of his own talent that worked out throughout his life with high efficiency and insight into life and reality.

"*Samadaraitā* means equanimity towards the things. There is neither attachment nor averseness towards the thing, no wish for it, no possessive instinct for it. *Samadaraitā* indicates the state of *cāritra*. To be completely free from attachment and hatred is the *cāritra-dāś*. Liking and averseness, possessive instinct, likes and dislikes are forms of attachment and hatred. I love this, I like this; I have no love or liking for this - such tendencies cannot be had in the '*saṁdarśi*'. *Samadaraitā* perceives, knows and states the thing and its forms as they are, but does not breed any affinity for or likes and dislikes towards the thing or its forms.

"It being nature of the soul to perceive and know the objects of knowledge in the form of the ^{he knows and perceives them} knowable '*jñeyakār*', but one who has got equanimous insight, while knowing and perceiving the object, does not show any affinity for, oneness, with or likes and dislikes towards it. It is only the soul without equanimous eye ^{that} is subject to feeling of oneness with the object, but it is not so with the soul having equanimous eye.

"If some thing is black '*saṁdarśi*' sees, knows and states it as black.

If white then he sees, knows and states as suchKnows, sees and states the serpent as serpent,tiger as tiger, and others, whatever things be they are seen known and stated (as such. Heya (worth-renouncing) is seen, known and stated as heyā; upādeya is seen known and stated as the upādeya (worth pursuing or worth-having). But in none of them all, the samādarsī ever shows any affinity any likes or dislikes or any attachment or hatred. On knowing fragrance he does not have any liking for it, on knowing the bad odour ^{does} not show any dislike or disgust. On knowing the thing considered as good (from mundane view-point) ^{he} does not have a wish (attachment or liking) for it, nor if considered bad (from the mundane view-point) ^{does he} express any dislike or aversion towards it. Whatever the circumstances or states according to one's lot one has, without showing any like or dislike, not to feel in it any thing adverse or easing, attachment or hatred, or ^{without} not showing any uneasiness, to live therein with equanimity, i.e. to manifest one's own nature without any extendency, without any attachment and hatred is 'samādarsitā'.

"In (all the opposites like) happiness and unhappiness, life and death, sweet smell and bad odour, sweet voice and bad voice, beauty and ugliness, hot and cold not to have any joy or sorrow, liking or disliking or 'ārtadhyāna' is verily samādarsitā.

"Non-violence, truth, non-stealing, celibacy and renunciation should indispensably be with the samādarsī, he must have them all,

otherwise, he cannot have 'samadaraitā'. Samadaraitā and non-violence etc. are having causal connections like cause and effect, they are always con-current and interdependent. If one does not exist, other cannot. If the latter does not exist, the former cannot.

"If there is samadaraitā there must be vows
like non-violence.

"If there is no samadaraitā non-violence and
the like cannot be had.

"If there ^{are} no vows like non-violence etc. there
can be no samadaraitā.

etc.,
"If there are vows like non-violence, there is
samadaraitā.

"According to the degree of samadaraitā there
can be similar extent of vows like non-violence
etc. and vice versa.

"Characteristics like samadaraitā befitting the master can
be had mainly at the stage of complete renunciation (sarva-virati),
and at the upper stage it goes on increasing, develops more and
more and the 8 Kaia-moha-guna-sāhānak where the passions are
extremely reduced it reaches its zenith and afterwards it culminates
in the complete non-attached state.

"Samadaraitā never means to take mundane things as equal, same,
as one, without any difference and distinction among them and

consider as such, i.e. to consider the diamond and the glass as equal, to take sat-gruta and kusruta as equal, to believe no distinction between saddharma and adharma, or to consider the master and the false teacher as equal or not to feel any distinction as such and to put them on par, such type of equanimity is nothing but foolishness on the part of the soul, it is complete lack of the sense of discrimination or its deformation. Samadarai knows and preaches 'sat' as 'sat', knows 'asat' as 'asat' and disapproves it, knows and preaches the sat-gruta as the sat-gruta; knows kusruta as kusruta and disapproves it, knows and preaches the sad-dharma as saddharma, knows asad-dharma as it is and disapproves it, knows and preaches 'sadguru' as 'sadguru'; knows asadguru as asadguru and disapproves ^{of} him, knows and preaches the 'saddeva' as 'saddeva', knows asad-deva as asad-deva and disapproves ^{of} him, and the like whatever it may be he sees, knows and preaches as it is without any attachment or hatred, without any like or dislike; this way should be taken 'samadaraita'".

(S. R. pp. 623-624).

It may be so perhaps, because of this highly judicious nature of Samadaraita, Srinad, though was fully able to establish a religion of his own, on the Vedantin lines, did not do so, but wished to reform religion on the basis of Jainism; and perhaps because of this 'samadaraita' that he did not allow himself to establish Jainism without renunciation, though he foresaw his pre-mature death. Were there no such Samadaraita he might have even renounced earlier.

Because of this *samādarsita* that he was able to follow the course of 'udaya-karma', otherwise there were many attractive, lucrative, fascinating and awful things like the abovementioned, that might have led him astray with no mean or minor cause or pretext. Thanks to these high qualities that he remained ^a genuine reformer through and through, inspite of the fact that he could not establish or reform religion as a fullfledged system.

His 'Ātmāsiddhi' is enough to reform the religion. It is the expression of his *apūrvavāñi* and the *param aruta* that flowed naturally from the great heights of his knowledge - enlightenment - and the *vitarāgata* of the order of great Mahāveer.

We saw some instances from it in another context, let us see some more to have some idea of his unique speech and authentic scriptural knowledge (*param aruta*).

On the eternity of the soul his appeal has the same simplicity, straightforwardness and force. He writes :

"The soul is substantially (materially) eternal, but undergoes formal changes. As for instance, one can have the experience of all the three ages - childhood, youth and age." (A.S. 68).

"One who having known the momentariness of things, states that so, is not himself momentary. Ascertain the fact by your own experience. Indeed, one must outlive the moment in order to know

and state the momentariness. (A. S. 69).

"Nothing doth ever meet an utter destruction. If the soul undergoes destruction, find out to what it is reduced." (A.S. 70).

"No one can ever experience the sentient soul arising from matter and the matter from the soul". (A.S. 65).

"One that is never created from any of the compounds cannot be reduced to anything else or cannot be destroyed. Hence it is ever, eternal." (A.S. 66).

On turning to the activity of the soul we find the same authentic appeal.

"If the sentient soul does not inspire or induce, then who is to authorise the actions ? Matter by nature being non-sentient cannot inspire or authorize. Think of their respective natures. (A.S. 74).

"If the soul does not do any actions, they do not originate themselves, so doing actions being a matter of will and not, it is never an innate nature of the soul, not its ever lasting characteristic (dharma). (A.S. 75).

"If the soul is in its true spirit, it manifests its own nature and if it behaves as if devoid of spiritual sense, then it is the author of actions. (A.S. 78).

"Subjective actions, being essentially the soul-activity are sentient and therefore the soul-strength being active incurs the fine matter as bondage with and within itself." (A.S. 82).

"The poison and the nectar being non-sentient know nothing of their functions, and yet the soul by eating them naturally undergoes their effects. In the same way actions good or bad do justice naturally to the doer by returning the reward thereof. (So, action and fruition are facts universally prevailing by their own right. (A.S. 83).

How simple a corollary of liberation from the basis of fruition! He writes :

"As you realized, on proof, the good and bad deeds ^{with} fruits, so also oh you, wise, acknowledge their cessation duly fruitful, and thus therefore, liberation too." (A.S. 89).

"The time infinite passed with affinity, for the good and bad actions, but now on doing away with that tendency, i.e. affinity for good or bad actions, there shall duly develop the liberation - genuine nature of the self." (A. S. 90).

"Once for all the final, extreme separation of the self from the union with the body and the like is the state of the liberated soul, (wherein lies) enjoyment of one's own everlasting infinite bliss." (A.S. 91).

How clear are the concepts and convictions !

"Now is realised myself as pure consciousness, ageless, immortal above death and bodily (physical) states." (A.S. 120).

"One is the doer of his actions and the enjoyer of their fruits so far one is under delusion, but when one-functions in his own nature he is no more the doer of the actions," (A.S. 121).

"Or he is both the doer and enjoyer of his own manifestations in the form of pure consciousness, without volitions, and wishes (Nirvikalpa)." (A.S. 122).

"Liberation is stated to be the self-purification - perfectly pure state of the self; the way that leads to that absolute state of the self is verily the path of liberation. This is precisely the path of the nirgrantha - the saints." (A.S. 123).

This force of appeal is the natural outcome of the experience of the self. It is unique in its kind.

Before we go to further illustrations of his unique speech and high scriptural knowledge, it should be made clear, here, that nature of his teachings and insight into the scripture go together to give expression to truths of religion and philosophy. Hence, it is difficult to separate and state them. Sometimes many factors of the nature of his teachings go to give articulation to his ' param vrata '

in the forms of unique speech or writing.

His appeal is direct, his way is simply simple, he uses all the sources of knowledge as and when needed, he speaks out of experience. His way of expression is natural but none the less appealing, even the metaphysical truths are wrought with so keen feelings that they awaken emotions and shakes the soul to the bottom, rouses him from the slumber, gives insight into reality and enlivenates with the free-spiritedness. He signs in the 'Amūya Tatvarvicāra'.

" Who am I ?

"Wherefrom I happened to be ?

" What real nature is mine ?

" Due to whose relation the adherence ?

" May I keep or leave it ?

" If with peaceful mind

And by judicious way

They are thought over

Surely shall you experience all the

Essence and principles of spiritual

knowledge."

Perplex

~~Perplex~~ him not in things other,

I feel for it,

For renouncing it all, follow one

principle -

" If followed by misery,

It is not at all happiness real. (S.R. p.107).

His appeal lies in the natural flow of the self-practised
percepts.

" Guarantee the safety and security,

Drive away the fears and wipe their tears ,
Help them have
Have the soul satisfaction full ,

They will destroy vices all."

If one gets 'abhaya-dāna', i.e. if one has to fear none and
nothing and if one has nothing ^{to} crave and care for, he will certainly
be able to do away with all the vices. How positive the path ? How
generous and natural. How trust-inspiring ! What is the result ?
One becomes viceless, without any vices. Then, he is none the less
virtuous than the Tirthankara - who is without the eighteen vices.
It is not merely the worldly wisdom or missionary memo. It is born out
of experience and insight into the nature of beings. It is because
one has fear or greed that one suffers from "ārta dhyāna" and
" raudra dhāna" and when they have no cause for that, they will
automatically have tendency towards the dharma dhyāna. To view it
differently, when one has fear and greed one will suffer from the
tāmasi vṛtti' or from the rājasī. On not nullifying them and
empowering them with positive qualities like fearlessness and full
satisfaction they will automatically have 'Sātvika' vṛtti leading

on the path of dharma. Still in another, ~~we~~ fear and greed are asubha bhāvas, and by replacing them with fearlessness and satisfaction one feels self-sufficient and secure and shall lead good life, leading to self-realisation. It is because of greed that soul inculcates the ex-natural tendency, it is because of fear that the soul seeks support and security outside. But one feels deathless everlasting and self-sufficient soul will have no cause for the ex-natural manifestation. It will have automatically a tendency for self-repose.

How universal a principle he puts in few words. It is output of experience and insight into life and reality at large. Again he puts within three words the whole procedure of achieving the Absolute state - liberation. They are:

ⁿ
Nishkāta : state of doubtlessness
Virbhayata : Fearlessness
Nissangata : Absolute state.

He proves a tonic as a teacher. He proclaims: "By attaining a state beyond one attains fearlessness and on being fearless, in fact, one can attain the absolute state." Here is all your metaphysics, all psychology and religion in epitome. And it is a challenge to one's ethical sense within one has to choose between knowledge and ignorance, between fear and fearlessness.

Śrīmad has given more keys than details, he has given more approaches than rites. One has to grasp the approach, and everything is easy of attainment. One has to apply the keys and there is solution and siddhi. Let us see some more.

Epistemologically we have seen the principle, 'egam jānai so savvan jānai', which pervades the whole of philosophy right from epistemology to religion. We shall see more aspects of it in the last section of this chapter. As the doubter cannot doubt his own existence, so also the conscious cannot hide himself to his cognition. Śrīmad questions : "How is it possible that one remains hidden to himself ?" (S.R.p.436/537). Only this will give him key for the processes both negative and positive of the jñāna-mārga. He can reach the absolute state by 'neti neti' or by 'soham soham'. Else he can stand a seer as witness throughout and have identified himself merely as witness he will feel every inch a soul, always awake, always a witness and can face any situation with boldness that can stand against inexhaustible time as absolute eternity. Again he picks some current phrase 'dekhat bhuli' (S.R.p.436/537), a sarcasm explaining the fact how one is lost in sight-seeing. Just the former thought in a different way. The knower is lost in knowing the objects and forgets himself.

He shows psychology of mind. How man's outlook goes to form a world of his own - life here and beyond. Śrīmad comes across some sophist's maxim: "It all depends on mind" or "All is due to mind". So Śrīmad takes hold of it and remarks that if at all it is really understood in its full application, one gets mastery over his mind. He writes: "It is generally proper that 'All this is due to mind', the conclusion that you have written. But we feel that it can be properly grasped after long time of enlightenment as it really is, its explicit sense of the parts of the sentences: 'mind due to it' 'all this' and 'its attainment', and by whom it is properly understood, to him both mind remain in control; it is certain that it does remain in his control;

yet if it is not functioning in his control it must be functioning in the course of the nature of the self. The above written reply for controlling the mind is the prominent means of having control over mind." (S.R.p.330/373). Herein, we have the key to the Samādhi Mārga, as the mind having the view of the whole of the universe and thereby having proper valuation of ways and working of the forces at work in shaping its own world by way of the union with that matter that it maintains, would immediately resort to the right approach and efforts for happiness within and shall be lost in the self, the real home of joy, peace and bliss.

In this world of activity - activity of give and take, the vyavahāra Śrīmad shows the way to 'krutekṛtyatā' whereby one attains the goal of his efforts at joy and peace, the supreme goal of bliss. He quotes the verse of Benaresidas:

"When the soul, on getting an opportunity, having turned averse to ex-natural tendency resumes to its own nature, then he has taken up all that is worth-having and have given up all that was worth-renouncing. Hence no place remained to be acquired, none to be renounced, what else remained to be done - what task to be performed ?" None at all. Here this metaphysical approach is a clue to the explanation of the working of the mundane world, proper evaluation of the universe and its activities. Values are rooted in things and their significance can be grasped by the proper approach to the reality - absolute as well as relative, whereby one gets the goal - proper fruitfulness of one's efforts rightly pursued on enlightenment or by insight into reality.

Even in his short salutations to the seers are significant of the path of self-realisation. He has generally the peculiarity of expressing his devotion, approach and pursuit befitting the occasion or the topic. Sometimes he is suggestive in his writing. He writes:

"The wonderful infinite 'aiśvarya' mightiness that has ^{made} ^{perceptible} the (apparent) disappear, and abstract non-perceivable as 'drśya' (viewable) cannot be properly described by speech." (S.R.p.486).

Here are we reminded of the master's reply: "The seer of the sight, the knower of the form and in the abiding experience that stands as ultimate is verily the soul". This is the reply to the disciple, who doubted its existence by posing the points: "It does not come in sight, no form of it is felt, nor is it ever experienced at all. Hence, there is nothing like soul." See the contrast, and the master's grasp of the situation. So the above-mentioned 'aiśvarya' is indescribable. But it is significant of the path which can be pursued by the approaches like - 'all is insignificant before the soul', or 'Brahma Satya, jagan mithya'. 'Whole world is like a dream or the castles off food' to the seers.

There are hundreds of obvious keys all over the pages of his book, for the aspirants. We have seen some of them while considering important matters at places. Few shall we see in the light of his 'paramāruta' his authenticity on scriptural knowledge.

The most dry and puzzling subjects are the ~~nayā~~ ^{nayā} - the source of sectarian strife. Nayā are the view-points to view the thing in its various aspects. So they should be properly understood in the sense they are used.

They do bring one to the same thing by various approaches and ways. They help theory and practice. Śrīmad has great mastery over the nayas. One example will suffice to bring home to us the truth of the statements:

"By view-point of 'evaṁbhūta' stabilize the Rjusutra.

By view-point of Rjusutra stabilize the Evaṁbhūta.

By view-point of the Naigama acquire the Evaṁbhūta.

By view-point of the Evaṁbhūta purify the Naigama.

By view-point of the Saṅgraha be the Evaṁbhūta.

By view-point of the Evaṁbhūta purify the Saṅgraha.

By view-point of the Vyavahāra go to the Evaṁbhūta.

By view-point of the Evaṁbhūta do away with the Vyavahāra.

By view-point of the Śabda go to the Evaṁbhūta.

By view-point of the Evaṁbhūta do the Śabda nirvikalpa.

By view-point of the Saṁabhirudha survey the Evaṁbhūta.

By view-point of the evaṁbhūta stabilize the Saṁabhirudha.

By view-point of the evaṁbhūta be evaṁbhūta.

By attaining the evaṁbhūta state calm down the evaṁbhūta view.

Aum Śānti Śānti Śānti.

(S.R.pp.622-23).

sacred

I think such matters ~~pertain~~ with the secrets be left without interpretation to the aspirant. But these are sufficient to show his grip over various aspects of the aruta.

There is another notation ^{of} a wider range and application wherein we find the key both for approach and accomplishment for the whole of the entire aruta divided in four parts in the main:

"The Dravyānyoga at hand - on being Svarupa draṣṭi.

The Karamānyoga at hand - on having right faith.

The Caramānyoga at hand - on calming the procedural
strife strife (vivāda).

The Dharmakathānyoga at hand - on explaining balāva bodhahetu.

(S.R. p.586/764).

The source and force of it all:

Now having surveyed Śrīmad's 'vivekajñāna', 'anubhava-jñāna', enlightenment and the bodha natural recollection, his steady state of knowledge, his highly keen Siddhānta jñāna, and his nirālambajñāna we would like to know what may possibly ^{be} the source and force of it all.

At a
~~On the~~ first sight, we feel it is his clear concept and firm conviction of the natural state of the self. We can have the idea of it on going through identification of his own self in the memo-book. There he writes:

"Sahaja (the Natural)

"The fellow (puruṣa) who naturally notes down in this book uses himself first in the beginning (the word) 'the natural verily for his own self.'" (S.R.p.791/4).

"To realise the natural state of the self is called by
Śrī Vitarāga - the non attached.

"The self is not devoid of its natural state; but the self is not conscious of it, and turning out conscious of it is verily the realisation of the natural state."

* * *

"Preaching the essence of the path of the enlightened, these precisely written sentences should by the self-seeker be made manifesting ever within his own self. I have written them in the form of words to meditate more on my spiritual qualities."

(S.R.p.469-70/609).

"Realization of the self-manifestations in the natural state of the self is called 'dharma' - religion by Sri Tirthankara." (S.R.p.450/569).

Śrīmad gives idea about his own state by explaining the nirālamba natural state and status of the enlightened:

"The enlightened souls, that remain in the self, behave as naturally destined. In reality the enlightened is liberated on the instant of their enlightenment - on the moment when the delusion vanished on enlightenment; and from the very moment he is above the body infatuation etc. The enlightened being apratibaddha - unbound in pleasures and misery, in joy and grief is not having any refuge or support He has no cause for attachment or hatred, like or dislike for the ease or unease, ease or misery. He is unmindful and above them. One who is unmindful of them is verily by nature above refuge or support.....

"To such refugeless enlightened all is equal. He remains equanimous to all i.e. the enlightened is naturally self-manifesting, is verily the natural self, is naturally self (steadied) abiding, he undergoes naturally the rise of the destined, to him whatever happens or does not happen is natural. He is above duty and obligations - actions. The egoistic sense of

running the activities has vanished from within..... It is impossible even to call the enlightened as having wishes or devoid of wishes. He is the natural self." (S.R.p.333-34/377).

Śrīmad always kept in his view this natural state of the self. He is highly keen about it. He writes with a severe scolding: "Śrī Tirthankara and other sages have preached again and again, but as the soul wants to remain deluded there no means can be of any avail. It is said again and again with full force and emphasis that if only this soul comes to the right understanding the liberation is naturally at hand otherwise even the infinite means are of no avail; and that understanding too is not at all difficult, because only the natural state of the self is to be understood and that is not a matter of the state of someone else that he may keep it secret and let not know so that it cannot be known. How can one remain concealed from one's own self?" (S.R.p.436/537).

"In order to have a contemplation over the soul in different ways, in order to realise the soul though strong efforts at the yoga and other means have been tried it remained unrealised. So we bow to the purposeful preachings of Śrī Tirthankara that aim at stating the means verily by which that soul is naturally attained." (S.R.p.366/436).

But this concept and conviction of the natural state of the self must have some thing at the basis. It is 'purushārtha'. Śrīmad has revolutionised Jainism by this dynamic spirit. Jainism was considered the cult based mainly on the philosophy of karma not in its positive sense but in the negative sense: karma as bondage and at the most activity incurring bondage. Śrīmad gave prominence to the positive aspect by his undaunted spirit of freedom.

This spirit of freedom went to the root of the reality ultimate within and without. It energised the activity of the soul towards self-realisation towards having the natural state of the self.

So far so good; but then there rises a question how purushārtha and the natural manifestation can go together. Not to do away their apparent contradiction it will be worthwhile to understand the right meaning of the purushārtha. Purusa + artha = Purusārtha. Now Purusa means soul. Artha means 'thought regarding the soul and the matter etc.'. So it is thought about the soul. But from the pragmatic sense of the term metaphysically speaking a thing is really what it is when it serves its 'arthakriya' when it fulfills the task for which it exists i.e. when it really turns out itself, natural as it is, without any ex-natural tendency. So when the soul comes into natural state it is its right purusārtha. Other purusārtha is astray, ex-natural. Hence we can now realise Śrīmad's insistence on the purusārtha in its proper sense.

The motive force of this purusārtha, then, is the free-spiritedness of the self. It is at its lowest the inner call for salvation, it is at its highest purusārtha - the activated free-spirit of course in its natural form, as we have seen. But this is not all. There is something that makes Śrīmad feel every inch a soul and achieve that pure, natural perfect spirit. It is nothing but the thorough self-sincerity. That self-sincerity is the mother of all morality. This self-sincerity is the mother of all religion-dharma. It has started the search with the question "who am I?" It has ended the search with 'So aham'.

With this introductory observance^{tion} of his spirit let us turn to see that sincerity in his calls, in his preachings. He writes:

"To meditate in such a manner that the soul behaves absolutely as the self is really the aim and main essence of the scriptures."

(S.R.p.365/432).

"Let us have what we really are." (S.R.p.795/10).

"That the soul may attain^{to} extremely natural self-resumption is the essence of all knowledge." (S.R.p.462/595).

"The state of the path of the sages is eternally so merciful that they naturally wish that the whole universe (cosmos) without a moment's delay or break be incessantly in the state of self-realisation, be bent upon the nature of the self, be towards the ātmanādhī; and never be towards any other state, any other form, any ādhī; let all the souls have distinct enlightenment by which one is having the self-abiding manifestation." (S.R.p.363/430).

"One who turns out averse to the matter - the material world is having the self-tendency." (S.R.p.642/902).

"On realising the nature of the matter and the self as distinctly separate, both of them (dravyas) resort to their own states i.e. the soul realises itself." (S.R.p.642/902).

"The author or agent of the non-conscious manifestations is the matter; (so naturally) the conscious soul is resorting to its natural manifestations."

The author of the physical manifestations which are owing to the body *etc.* is the matter; because the body *etc.* are non-conscious, the non-sentient and the non-conscious manifestations are in the matter. If it is so, then it is also true that the soul behaves or manifests as the soul. Therein requires no other proof. Considering it so it is said:

"The conscious soul too manifests its own nature."

"The author of the poem means that if you understand the situation or order of things as such, then you would get rid of the notion of oneness with the matter and shall shine out the (concealed) hidden nature of the self. Think over it; it is the very situation of things in reality." (S.R.p.311).

"The soul is without all other manifestations (*anyabhāva*), one who has such an absolute experience is really the liberated."

"One who is having the absolute non-contact (*asangaparā*) from all the other substances, from all the abodes and regions, from all the times and '*bhāva*' is the liberated."

"On from the time of experience when the soul is realized absolutely separate from all the substances and as the unavoidable experience there prevails the state of liberation." (S.R.p.604/779).

He notes the means to self-realization:

Substance - I am single, absolute; and free from all the other manifestations.

Place region - I am abiding by the ^{innumerable} infinite space-pointed, self-wide state

Time - I am ageless, deathless, eternal. By self-manifestations
 samyātaka - momentary.

Bhava - If I am pure mere consciousness the nirvikalpa seer.

(S.R.p.794/7).

Thus he brings home the distinct idea of the natural, pure and perfect state of the soul and the key to its realisation, with a keen sense of thorough self-sincerity that he makes himself absolutely self-reliant, absolutely above all things, substances, time and space.

"There is one Sruti of the Veda that the soul should be heard, thought and meditated over and experienced i.e. if that activity alone is carried out the soul swims across and attains liberation."

(S.R.p.449/551).

Even at a very early age he writes with an appeal from deep self-sincerity:

"Drive your consciousness towards the self-abode.

"Worship the self as soon as possible.

"See the self-substance and the other substance as distinct and separate.

"Be the protector of the self-substance soon.

"Soon be the pervador of the self.

"Soon be the holder of the self.

"Soon be the player of the self-substance.

"Soon be the customer of the self-substance.

"Pay attention to the protection of the self.

"Give up soon the holding of other substances.

"Give up soon playing with other things.

"Give up soon holding of other things."

(S.R.p.12-13/5)

In short: "You function by yourself." (S.R.p.214/111).

"Having destroyed to the extreme the attachment, hatred and the ignorance those who steadied themselves in the natural pure state of the self are in the form of that state our memory, meditation and worth-having abide." (S.R.p.817/1).

"Of seers, so far a genuine state in the form of an absolute tranquility has not acquired its naturalness, do remain immersed in study and meditation....."

"Then the soul acquires steadiness in the absolute natural state of the self there remains nothing to be done....."

"There springs out the absolute knowledge (kevaljñāna), when the soul remains to the state, wherein the consciousness does not have a contact with anything else for a moment." (S.R.p.820/9).

"Extremely lone self-tendency

"Extremely lone self.

"Absolutely single self.

"Only the absolutely single self.

"Only the absolute self.

"Only the absolute self alone.

"Only the self.

"Only the pure self.

"Only the natural self.

"Only the self in the natural state,

nirvikalpa and beyond speech."

(S.R.p.820/10).

So this self-sincerity is the force behind Śrinad's puruṣārtha. We shall here see very precisely its significance and strength of its import. Knowledge is the essence of consciousness. If the consciousness is completely purified, its capacity of cognition shines out fully, perfectly. The source of all knowledge then is really the soul itself. Then, why at all the soul should go begging for knowledge here and there ? Why should soul turn outside and ^{either one} from an object to another in order to know them and their essence as if like a beggar going from one door to the other ? Resort to the self within and thou shalt know everything and all. 'Egā jñai eṣṣaṁ jñai - ' and further why should you hanker for happiness, as you yourself is the home of happiness. "Oh, soul ! Don't get perplexed ! I tell you the truth : Happiness lies within. You won't find it by seeking outside." (S.R.p.215).

one and

Such are the calls of self-sincerity of the seers which all go on through
ages echoing and reschoing from the hearts of the seers -

" Śuddho buddhas - cidātma ca

svayaṁ jyotiḥ sukhalayaṁ

Vicārāya tato viddhi

svaṁ bahu tu kimucyate / " 1

(A.S.117)

1. J.L.Jaini: The Self-Realization, p.19. (Skt. Translation)