

बारह वाक्य

TWELVE WISHFUL REFLECTIONS

अनित्य — द्रव्य रूप करि सर्व थिर, परजय थिर है कौन ।
द्रव्य दृष्टि आपा लखो, परजय नय करि गौन ॥

1. *Transitoriness* : From the extra-sensory point of view, the whole universe is constant, but from the manifestation point of view nothing is constant. As such relegating the manifestation point of view to the background, spiritual experience alone is worth striving for from the psychic point of view.

अशरण — शुद्धात्म अरु पंच गुरु, जग में सरनी दोग ।
मोह उदय जिय के वृथा, आन कल्पना होय ॥

2. *Forlornness* : There are only two shelters in the world. From the spiritual point of view our own pure soul is our refuge and from external point of view the five Parmesties are our refuge. This creature, due to delusion, regards other objects as his refuge.

संसार — पर द्रव्यन तैं प्रीति जो, है संसार अबोध ।
ताको फल गति चार में, भ्रमण कह्यो श्रुत शोध ॥

3. *Worldly Existence* : From the spiritual point of view, delusions, attachments and aversions constitute the world. On account of these inclinations, living beings wander about in the four phases of life.

एकत्व — परमारथ तैं आत्मा, एक रूप ही जोय ।
कर्म निमित्त विकल्प घने, तिन नासे शिव होय ॥

4. *Oeness* : From the spiritual point of view our soul is only consciousness. Karma being indifferent cause of different manifestations, soul assumes different alternates. Complete liberation is attained after getting rid of these inclinations.

अप्यत्नः --- अपन अपन सत्त्वभू, तप वस्तु उपलक्षण ।
ऐसे चित्तवै जीव तब, परतें ममत न थाय ॥

5. *Separateness* : Every substance develops in its own existence. None is the creator or the destroyer of the other. When a living being reflects like this, he does not develop attachment for worldly objects and beings.

अशुचि --- निर्मल अपनी आत्मा, देह अपावन गेह ।
जानि भव्य निज भाव को, यासों तजो सनेह ॥

6. *Impurity* : Our soul is perfectly pure. The body, however, is very impure. As such the learned preceptors have ordained us to look into ourselves and not to indulge in any sort of attachment for this impure body.

आस्रव --- आत्म केवल ज्ञानमय, निश्चय-दृष्टि निहार ।
सब विभाव परिणाममय, आस्रवभाव विडार ॥

7. *Influx* : Spiritually our soul is all consciousness. Impure modifications of the soul are influx feelings, which are to be annihilated.

संवर --- निज स्वरूप में लीनता, निश्चय संवर जानि ।
समिति गुप्ति संजम धरम, धरें पाप की हानि ॥

8. *Stoppage of Influx* : To be deeply engrossed in our spiritual existence alone is real stoppage of influx. It is associated with careful functioning of the senses, mental, vocal and bodily restraints and abstinence, with the help of which sins are washed off.

निर्जरा --- संवरमय है आत्मा, पूर्व कर्म भड़ जाय ।
निज स्वरूप को पायकर, लोक शिखर जब थाय ॥

9. *Shedding of Bondage* : Our knowing soul alone is our object of attainment, by reliance whereof, all the old impurities of merits and demerits are annihilated and the soul attains its inherent nature.

लाक — लाक स्वरूप ।वचारक, आतम रूप ।गहार ।
परमारथ व्यवहार गुणि, मिथ्याभाव निवारि ॥

10. *Universe* : Considering over the functions of the six substances of this universe, we should merge ourselves with our soul. Understanding the spiritual as well as the material aspects of living, we should destroy inclinations towards wrong faith.

बोधिदुर्लभ— बोधि आपका भाव है, निश्चय दुर्लभ नाहि ।
भव में प्रापति कठिन है, यह व्यवहार कहाहि ॥

11. *Knowledge and Perceptual Sentience* : Consciousness is the attribute of the soul. It is not at all difficult to achieve. It is from the material external point of view that it has been called uncommon or difficult to achieve.

धर्म — दर्शज्ञानमय चेतना, आतमधर्म बखानि ।
दयाक्षमादिक रतनत्रय, यामें गर्भित जानि ॥

12. *Religion* : Our soul is a mass of consciousness and perceptual sentience. Its ten forms of compassion, forgiveness etc., and the three gems of Right Faith, Right Knowledge and Right Conduct are all indivisible parts of our soul.

Questions :—

1. Explain the following wishful reflections:—
Transitoriness, Oneness, Stoppage of Influx, Knowledge and Perceptual Sentience.
2. Throw light on the personality and writings of Pandit Jaichand Chhabra.