

Fifth Dhaala

Twelve Contemplations

Stanza 1

Reasons for twelve contemplations, and those worthy of contemplating

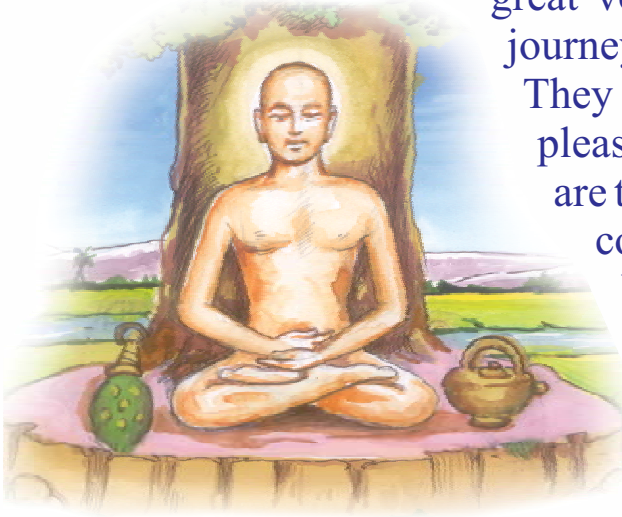
Chaal Chhanda

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* - mother, *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. ★

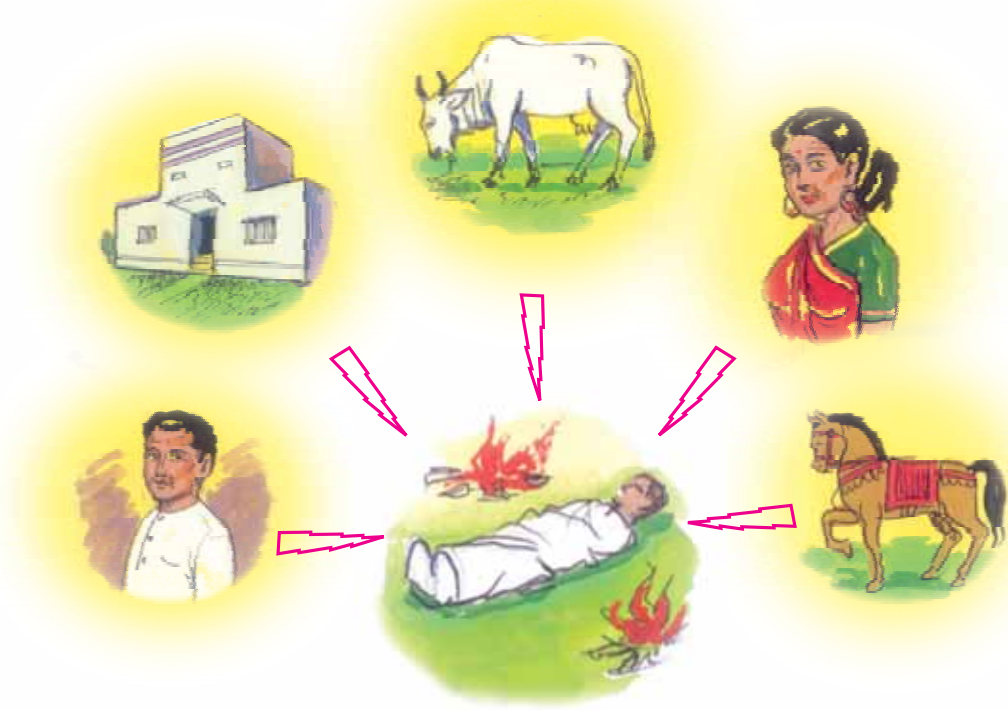
Stanza 3

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* - lightning, *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)

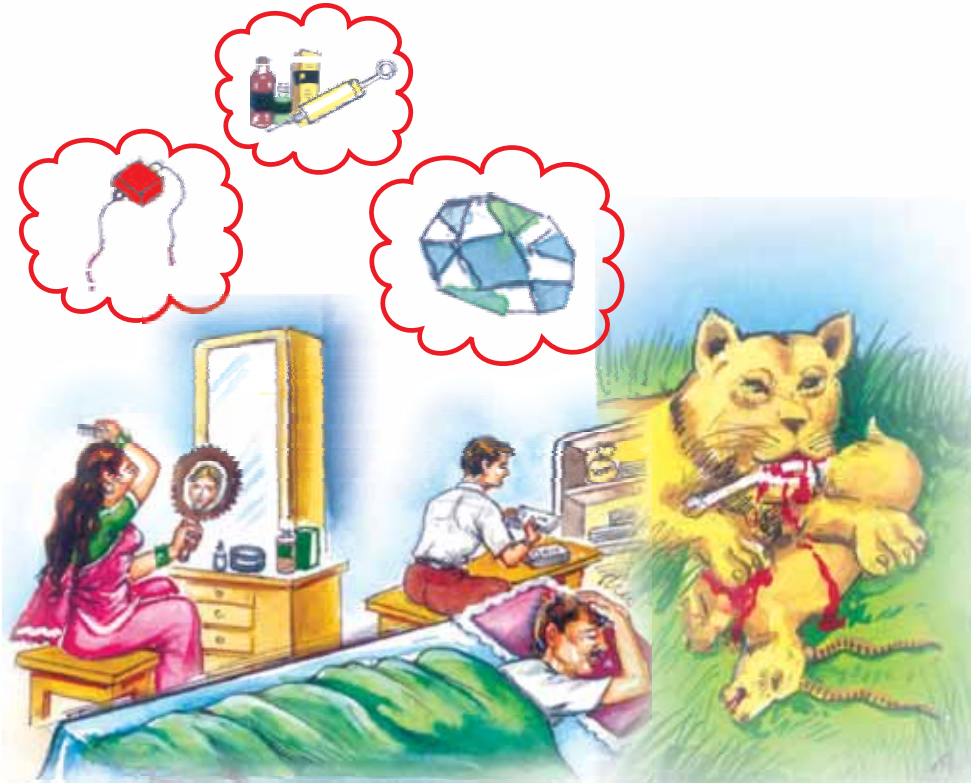
Stanza 4

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 Hoe,
Marate Na Bachaavai Koe.*

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 Hoe* - are many kinds, *Marate* - death, *Na Bachaavai Koe* - 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.

Human existence



celestial existence



'Transmigratory'
Contemplation

Four realms of existence

(Sansaar Bhaavanaa)

Chaar Gati



Subhuman existence



Infernal existence

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). ★

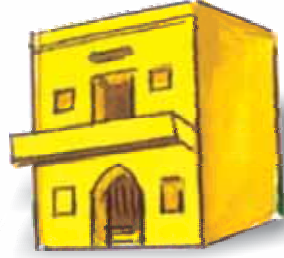
Stanza 7

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.



House



Son



Money



Milk

Water



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). ★

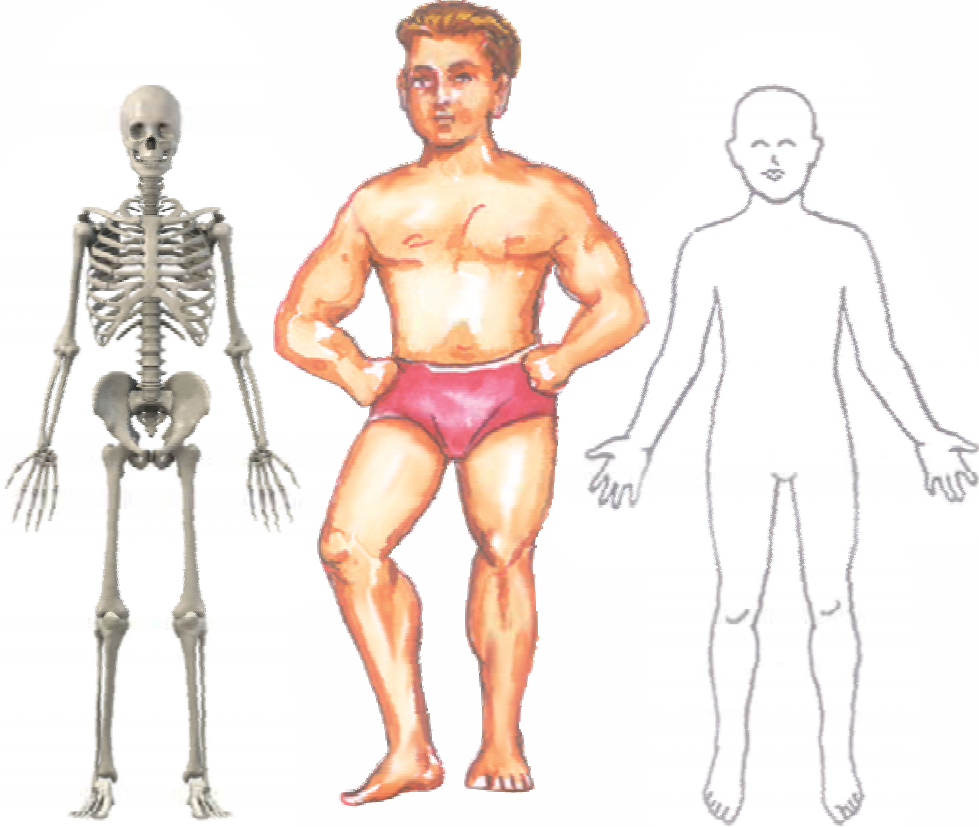
Stanza 8

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)

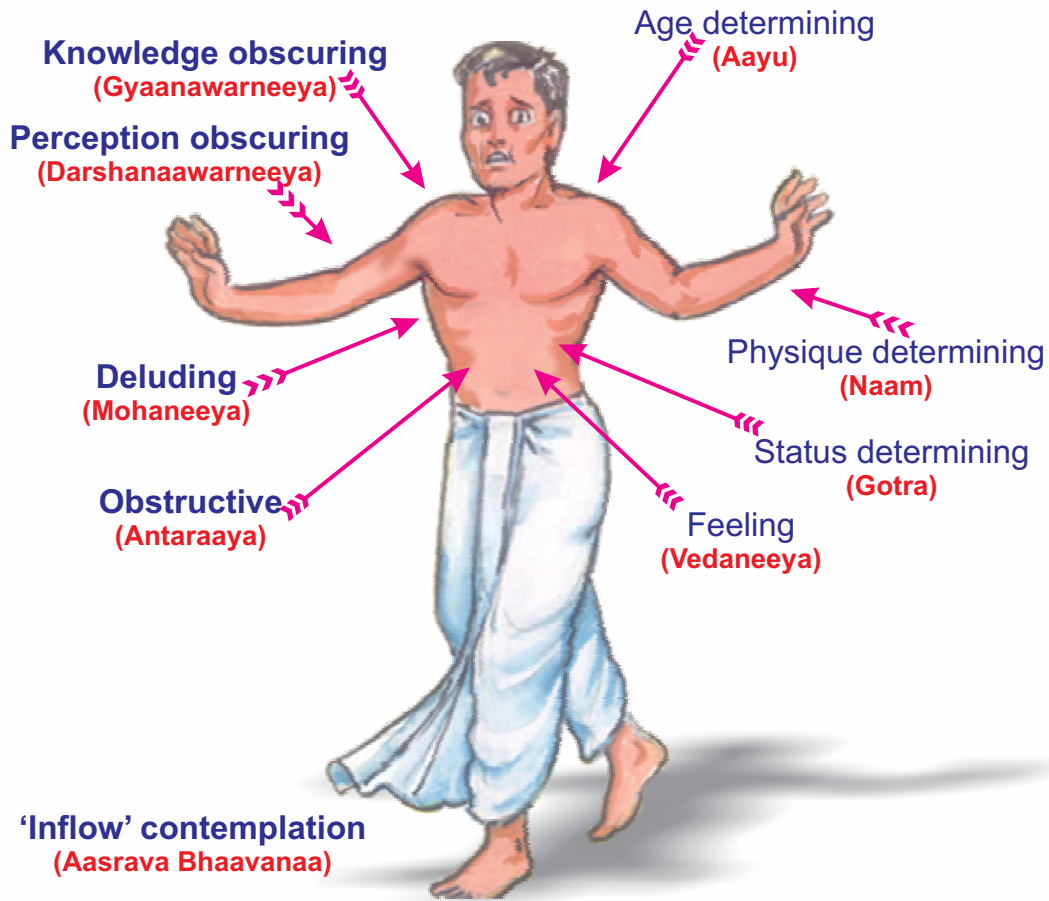
Stanza 9

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

जो जोगनि की चपलाई, तातें आस्रव ह्वै भाई।
आस्रव 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) ★

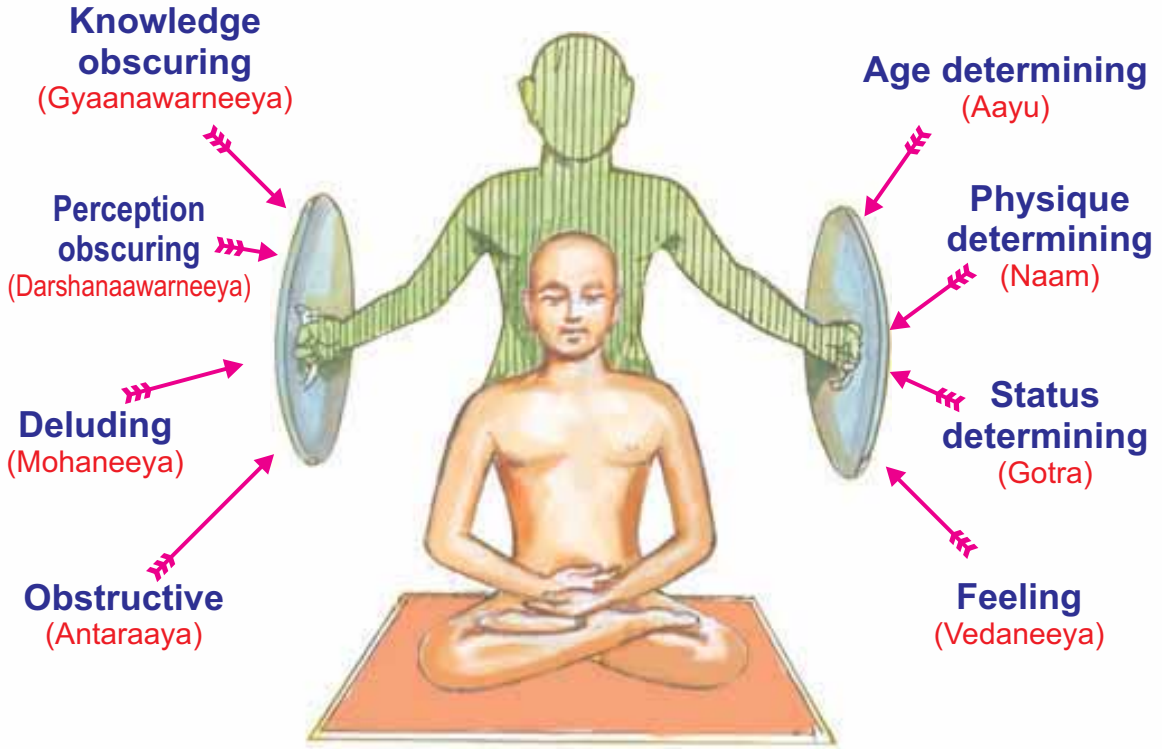
Stanza 10

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 meditation regularly. One must not waste the precious human life.

(Parmagamsar, Stanza 498)

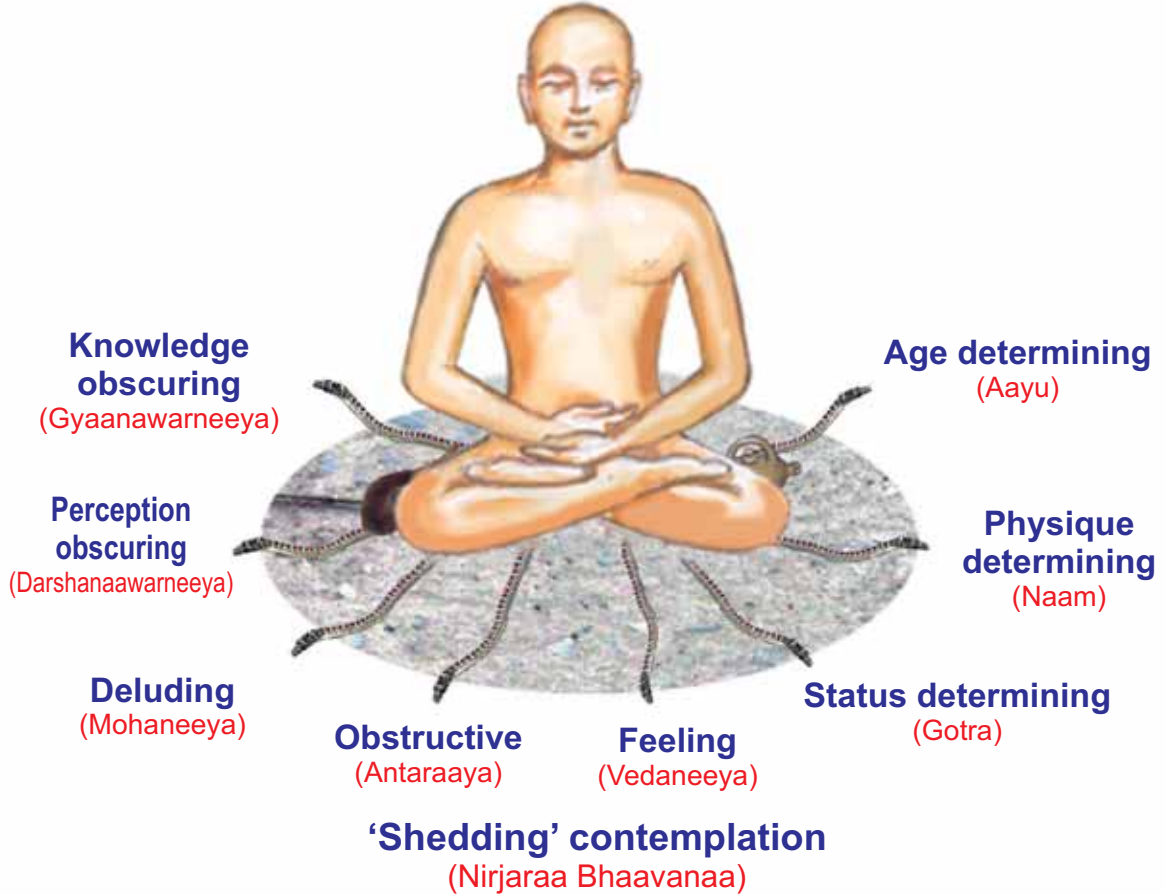
Stanza 11

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.



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

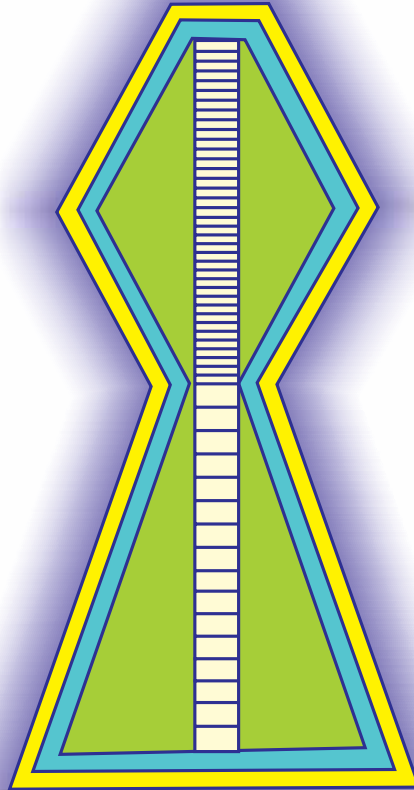
Contemplation # 10 - Contemplation regarding the nature of the universe (lok bhaavanaa):

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) ★

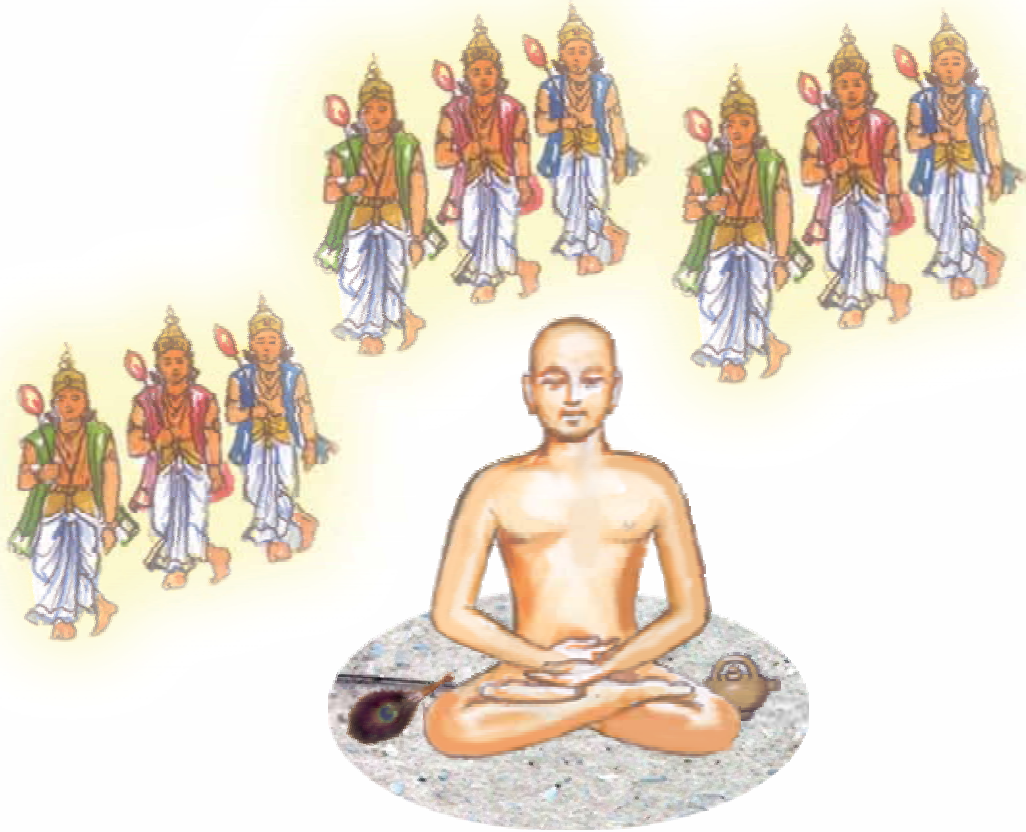
Stanza 13

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.

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) ★



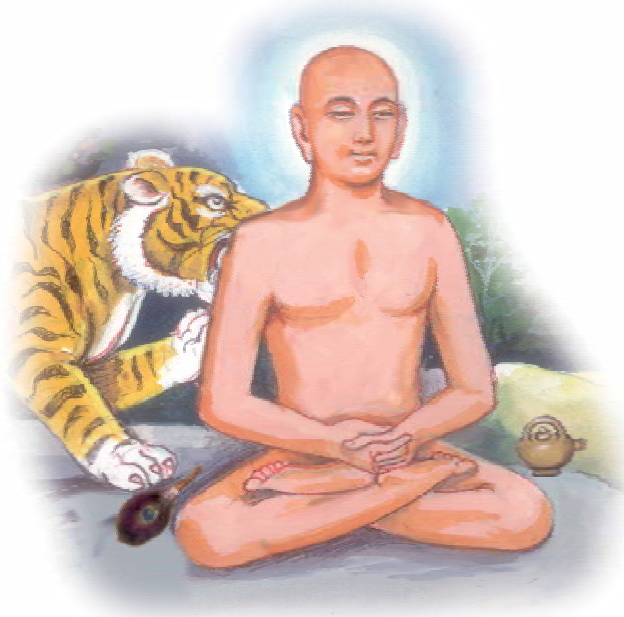
Stanza 15

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

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

*So Dharm Munin Kari Dhariyai,
Tinakee Karatooti Uchariyai;
Taakaun Suni Kain Bhav Praanee,
Apane 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 Praanee* - living being capable of liberation, *Apane* - 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. ★