

INTRODUCTION

"कोई क्रियाजड थइ रह्या, शुष्कज्ञान मां कोई
माने मारग मोझनो, करुणा उपजे जोई"

"I feel compassion." Says Kavi Raj Chandrasi, the author of this book, that some are stuck up in mere life less rituals, others in barren knowledge, believing it to be the path of liberation. The quest for Truth in order to emancipate man from the trammels of the ignorance has been the subject of a rational speculation near the philosophers of India since time immemorial. At the Dawn of Civilisation, Lord Rsabha, the first Tirthankara, preaching to his sons, jeaded by Bharat, gave a sound advice to the mankind, when he said:-

Acquire perfect knowledge of the Law (Dhamma) ! Why do you not study it ? It is difficult to obtain instruction in it after this life. The days that are gone by will never return, nor is it easy a second time to obtain human birth.

To acquire the right knowledge³ of a teaching is to have faith in it and to believe it, is to bring it into practice. Accordingly, having learned this pure creed, which is adorned by truth and righteousness, Bharat gave up Bharatavarsha and all pleasures, and entered the Order of monks. (4.XVIII.34) Three Jewels of Right Belife, Right Knowledge and Right Conduct adorned his noble personality : they constituted the Way to liberation, called Moksa-marga.

Tirthankaras, who apperared at intervals after Rsabha.deva, kept the `Light of the Way` shining; but the `opposite elements` of the humanity, too, were not silient. They were afraid of renunciation and fortitude, which a sramana practised with delight and found out a way of esapeism. They entertained the idea to have delight in philosophical discussions only, which they believed will award them emancipation and prescribed a code of rityals also. Eventually great stress was laid on bloody sacrifices and outer observations of priestly rites and caste-customs. Mahavira and Buddha raised a forcible `Voice` against it; Religion cannot prescribe injury to any living being, because every life` is equal in the realm of spirituality. Kavi Raj Chandra, too, had repeated this `Truth`, feeling compassion on the erring humanity of today. He had experienced the `Truth` in his life. Consequently his `Word` possesses the weight and force of the innersight of his soul.

MOTIVE OF THE AUTHOR.

Today the mankind has become engrossed in materialism. It has made astounding progress in the physical and atomical science. As a result the mankind has become fat and sturdy in outwardly shape, but has lost its `Soul. Men & women everywher are hungry & shivering in fear. `Dull despair, dull resentment, blind rebbellion fill the world and the people are driven like sheep into the horror of wars which they do not want, yet cannot ressisit`. They need a spiritual awakening. An awakening which will fill their heart with the joy of safety and security, because they will realise their own nature of amity, love and goodwill.

They will see a similar soul like their own shining within the body of an insect even. They will learn to love it, as the Jains do and will live to help it and other . Compassion and sacrifice will lead them to practise the ideal of co-existence. The knowledge of soul will lead them to self-realisation. The motive of the author in writing this book was to impart the knowledge of soul and the way to attain emancipation. It promises the reader joy and bliss of eternal life, beauty of everlasting youth and happiness of final beatitude. Justice J.L.Jaini was right when he wrote that:-

The same spark (of spirituality-Adhtatmavada) scintillated in Raj Chandra and impelled him to call to Right Faith and pure life, a nation and a world which wallowed, and beast-like almost gloried, in a doubtful, perverse, ignorant, loose, wrong belief, and shameless, unrestrained, vowless, foolish un-souled, material, muddy earthly lives. He exposed and condemned at once the smatterers of dry theology, and the pursuers of mere religious rites. One set knew the right and yet the wrong pursued; the other took the chaff from the grain or hugged a lifeless mummy as a living deity of purity and power. It is to save these mere ritualists and devotees of barren knowledge from themselves and the world from their hell-wards-taking example and precept, that compassion impelled Raj Chandra to lay bare the almost entirely hidden path of Truth for the lonely seeker after Truth. In `Atma Siddhi` the Ideal self-pursuit, self-realisation, self-absorption, is emphasised. Its beauty is chiselled out of the rock of Deluded, Passionate, Careless Wrong Belief. Whatever Raj Chandra got it, he had a clear, lucid visible knowledge of the Truth about the pure Soul.

‘Know thy Self !’ is a great motto indeed. But Raj chandra was not satisfied by merely repeating it, rather he showed a way of its realisation, which he had experienced himself in his life-career. No doubt, example is better than precept.

AUTHOR’S LIFE

Srimat Raj Chandra, born poet and a genius of hundred simultaneous functionings of the mind, was born in Samvat 1924 (1868 A.D.) at Vavamoa om Saurashtra. His father, Sri Ravijibhai was a devout Vaishanava, but his mother, Devabai, was follower of Lord Jinendra.

From early boyhood Raj Chandra was brilliant and imbibed a spirit of religopm from his household atmosphere. His grandfather took him to Priest Ramdas, who put a Kanthin in his neck, to mark him as a Vaishnava. Nobody thought at that time that the boy one day would condeman suvh rituals.

EXPERIENCE OF PREVIOUS BIRTHS.

At seven Raj Chandra had an experience of an extraordinary psychic nature. As a boy, he had grown a close intimacy and love for one Amichand, who unfortunately dfed lf snake-bite. The incident made the boy curious about life and death. When the corpse was taken to the cremation ground, Raj Chandra followed it stealthily and climbing upon a close by tree, he was shocked to see the body of his friend being burnt. It imressed him so much that he started a thinking. As a result of it, a veil was lifted from his inner-sight and he was able to see the scene of his previous birth. This was a great and thought-provoking

experience for the boy of Raj Chandra's age; but he being a born genius realised its value. He wrote a note about such experiences later on at the age of 25, which runs as follows :-

One should not doubt the narrations about previous births of great persons, which are recorded in various scriptures. By developing one's psychological power, it is feasible to look into one's previous births. There is nothing imaginary in it. To deny the possibility of experience in previous birth is, as if, he had not the knowledge of Soul !

A BRILLIANT SCHOLAR.

At this age, Raj Chandra was sent to school, where he simply amazed his teachers and classmates with his extraordinary capacity to learn the lessons. Within two years, he finished the study of the junior classes. His behaviour towards his classfellows was of love and service. Once when a teacher reprimanded Raj Chandra on a very trivial matter, because he was quite indifferent to worldly affairs, he could not attend the class on the next day. When the other students found him missing, they all went to him and none of them attended the class. The Teacher realised his mistake and learnt the power of love and friendship.

When Raj Chandra was eight years old, he started composing poetry in Gujarati and within a year or so he rendered the whole text of the 'Ramayana' and 'Mahabharata' in Gujarati stanzas. Indeed a born poet he was !

At the age of 13, he was sent to Rajkot to study English slanguage,but soon he was called back to join and help his father in business.

ENLIGHTENMENT FROM JAIN TEACHINGS.

Like Mahatma Gandhi, Kavi Raj Chandra was brought up in the lap and sucked the milk of a Jain mother. Devabai was a religious minded lady and observed the Jain vows. Around his home at Vavania, there lived many families of the enlightened Jains, with whom Raj Chandra maxed freely. He was impressed by their kindly way of life and rational thought. He began to study Jain books comparatively and soon realised the Truth of life and universe. He discussed various problems with learned people. He now gained an innersight which discriminated between soul and matter properly. A true Jain je became and aspiring for emancipation he was ever singinmg the song of soul, whivh he conposed then. It runs as follows:-

Apurva avasar evo kyare avase?

Kyare thaisum bahyantar Nirgrantha jo ?

Sarva sambandha num bandhan tikasana chhedhi ne,

Vicharisum kava Mahatapurusa ne panth ne !

When will come such and opportunity that I may become a Nirgrantha (ascetic without knots) in inner and outward behaviour. After cutting sever bonds of all attachment, when I will walk on the path of the Great Personages !

It reveals his inner state of self-realisation.

PREPARED TO DIVE DEEP INTO THE OCEAN OF JAIN-NECTAR

!

In the meantime Raj Chandra was more and more attracted towards Jainism. After reading and studying several Jain scriptures his belief and insight were clarified and he felt that no religion had propounded the ideals of universal love, harmony and renunciation so scientifically as preached in the Nitgrantha (Jain) order. He writes:-

Jainism has such sacred theories in itself that one may end his life contemplating even upon one of them and still remain far from reaching the conclusion. Compared to the ocean of nectar of spiritual morality propounded by the Omniscient Lord Jinendra, all the other religions seem not even like drops in it. One who understood Jainism and followed it, would become nothing but unattached and omniscient. How sacred a being its Propounder was ? How infact, perfect and compassionate are His doctrines? There is but no fault in it ? It is only Jainism which is quite infallible ! There is not a single truth which may be unknown to innumerable aspects. Nowhere there is a truth so purposeful as this. As there can be no two souls in one body so there can be no two Jainisms throughout the world i.e. there is no philosophy comparable to Jainism. What is the cause for saying so? Nothing but its perfectness, non-attachment, truth, and universal benevolence.

Raj Chandra became firm in belief and sound knowledge which prepared him to dive deep into the ocean of nectar of Jainism. Later on he became a great Living Teacher and Philosopher of Jainism !

A SAINTLY POET PHILOSOPHER IN FAMILY AND BUSINESS LIFE.

In Samvat 1944 Raj Chandra was married to sghrimati Jabakbai, who was a talented daughter of Sri Popatlal Jagjivandas, the brother of Sri Revashankar Jagjivandas of Bombay. Raj Chandra, no doubt, lead the life of an ideal householder. He lived in family, like a lily which is ever above the troubled waters ant dirt of the pool. Kavi took it as a result of his accumulated actions and his soul hankering for spiritual freedom, sang the following song of Truth :-

**Tyam avyo re udaya Karmo, Parigraha Karya prapancha re Jema
Jema te hadaseliye, tema vadhe, na ghate eka rancha re,**

There is such an operation of the Karmas in fruition: Engrossed in accumulation of materialistic fains, I committed carious colourful deeds. As much I want to compensate desire, it increases accordingly it diminishes not in the least.

With heart full of renunoiation and mind`s clarifaction, Raj Chandra carried on the business of a Jeweller. He was very successful and needless to add, perfecty scrupulous in a most unscrupulously money making world.` In fact, he was never swayed in temptation and glare of material gain. Once he did forego a big bargain, because his material gain was a source of despair and destruction to his opposite party, who was simply wondert struck at this extraordinary attitude of the Kavi Jeweller, As a matter of fact, though Raj Chandra transacted business with much self-concentration and was a big and conpetent merechant, he never indulged himself in business. He performed his duty disinterestedly, which gave him moral courage to forego a big profit.

Indeed he walked on a double-edged sword with a beauty of character which is simply to admire. He once addressing his soul, wrote:-

Express your intentions for behaving in such a spiritual and unattached manner and to maintain it, do whatever necessary. As far as possible do not annoy the person you have to deal with and should such renunciation be unpleasant to him you part with him, anyhow, carefully, without harming him in any way benefitting him to your utmost capacity and nursing such desire for ever in future.

This exhibits the high thoughts of Raj Chandraji in transactions. His whole mind was constantly turned inwards to his soul !

SIMPLE LIFE AND HIGH THOUGHTS.

Raj Chandraji, by and by, developed inner faculties of soul to such a extent that he was able to live a simple and kind but unattached life. Even at his shop he used to study scriptures and compose inspiring poems. His behaviour perplexed his friends and once one of them asked him that how he conducts his business when he is so vehemently engaged in self realisation and renunciation Raj Chandra smiled and said in reply :-

Oh ! there is nothing difficult in it! It is quite simple. Just like sitting under the shadow of tree. One who sits under the cooling shadow of a tree, never becomes attached to it and never remains sitting under it., Similarly is the case with the worldly sojourn and its affairs !

Since his birth, Raj Chandra had been a brilliant self is altogether aloof from body and its limitations the dire fruits of actions, and this

self is introspected by mind, then by and by one begins to realise its inner glory of omniscience etc. If you just make a minute survey of the value of all things around you, you will find that there is nothing to excel in the glory of your self. Thus we are led to conclude that 'God is synonym of self. For this reason I have a firm conviction that God is self and self is God: God has no abode outside the self.

2. God is not the creator of the universe. All the elements of nature such as atom, space etc. are eternal and uncreated. They have got their own substratum. They cannot be created from substances other than themselves. Perchance if one says that God has created them, this also does not look sound, because if God is a conscious being or consciousness is taken to be His characteristic, then how can atoms, and space etc. be conceived to have been born from Him? It is quite impossible for the insentient to come out of the sentient. If we regard God also to be insentient, then it will become devoid of all its glory of peace, bliss and knowledge. Just as it is impossible for the Insentient to come out of the sentient. If we regard God also to be insentient, then it will become devoid of all its glory of peace, bliss and knowledge. Just as it is impossible for material things to come out of God, similarly the conscious beings called 'Jivas' cannot be born out of Him. If God is taken to be sentient-cum-insentient, then we will have to content ourselves with universe by calling it to be God, because universe consists both of sentients and insentients. Perchance while admitting atoms, space etc. to be realities independent of God, you may assert that God is the giver of fruits of our actions, but this proposition also

will equally fail. On this part it would be advisable to consult Shadadarsan-samucchaya, which has dealt this topic at length.

3. NATURE OF MOKSA.

A. Moksa or salvation is the absolute liberation of self from anger, conceit, greed and other nescient propensities, which bind the soul with earthly couls and other limitations. There is a natural urge in life to be free from all bondages and limitations. A close consideration of this urge makes the truth of the above saying of the wisemen to be self evident.

4. POSSIBILITY OF MOKSA .

Q. Is it possible for an embodied soul to know precisely whether he would attain Moksa or not?

A. Just as a man, whose handshave been tightly bound downwith a rope, on being slowly and slowly loosened, feels a great relaxation from bondage and begins to perceive as if the rope has ceased tk exised or exert any influence, similarly the soul which is bound down with various kinds of nescient emotions, on being slowly and slowly released from them, bethegins to feel the glory of salvation. The more and more the streaks of these emotions fade a way, the more and more the soul shines in its lustre untarnished with ogmpramce. As soon as there is a complete extinction of these nescient forces, soul even though it may be delineated by body it blooms out in its full splendour with a consciousness of freedom all round. Thus the soul though residing in this body enjoys the blessings of salvation.

5 TRANSMIGRATION IN LOWER CONDITIONS OF LIFE.

Q. It is said in scriptures that a man after death goes to animal, mineral and vegetable lives according to his actions. Do you think it to be right ?

A. When a soul on death leaves one body to occupy the other, he moves according to his accumulated karmas. In that state sometimes he takes up the animal life and sometimes the mineral one. In mineral state soul experiences the fruits of its karmas only with the help of the touch sense, leaving the other four senses. It does not mean that in mineral state soul becomes earth or stone, rather in itself resides there in an invisible form. Since in this state soul does not possess the other senses besides the touch sense, so it is called Prithvi-kaya-Jiva i.e. a soul with earth body and it is a (Eka-indriya) one sensed being. By and by after experiencing the fruits of his karmas, when it leaves that form to assume other forms of life, then its earthly body made of stone is merely a heap of particles evincing the instincts of hunger, sex, fear & accumulation. Please mind, that a soul in mineral state is not absolutely mineral, it has got a living aspect also. It is all due to its having to assume an order of life which is one sensed in consciousness and stony in physical appearance. It is not merely a stone or a boulder of earth. A soul sometimes assumes the animal form also, but thereby it does not become purely an embodied animal. To assume a bodily form is merely the putting of an apparel, it is not its nature. With regard to the 6th and 7th questions, it will be sufficient to say that stone or earth is not the doer of karmas, rather it is the soul, which is embodied therein, which is the doer of karmas. In spite of its embodiment, the soul and body are as

distinct from each other as milk and water are. Just as water and milk when mixed together look as one and the same but in reality water is water and milk is milk i.e. in their speciality both of them are separate entities. Similarly though a soul in its one sensed mineral state, owing to the bondage of karmas looks like an inanimate stone, yet in reality the soul is soul and it retains its separate entity, for in that state also it experiences the urges of the instincts of hunger, sex, fear and accumulation which are invisible to a naked eye.

8. NATURE OF DHARMA (RELIGION).

Q. What is the Arya Dharma or the sublime religion ?

Is it right that almost all the religions have originated from the Vedas ?

A. 1. While describing Arya Dharma, almost all Faiths claim to be the Arya Dharma. The Jainas call Jainism to be an Arya Dharma, the Buddhists declare Buddhism to be so and the Vedantis name the Vedanta as such. Thus it has become a common thing, but for the wise the Arya Dharma is that spiritual path which leads one to self-realisation. It is indeed the Arya Dharma or the sublime religion.

2. It does not seem possible that almost all the religions originated from the Vedas. The reason for this, as I understand, is, that the knowledge propounded by the Tirthankaras and other Teachers is far greater than that found in the Vedas. And this makes me to conclude that a perfect thing cannot be born from a limited one. Therefore it is not reasonable to presume that almost all religions originated from the Vedas. Vaishnavism, etc. are of course certain religions which might have originated from the Vedas. No doubt the Vedas existed long before Mahavira and Buddha, the last propounders of Jainism and

Buddhism, and we may grant a still greater antiquity to them, but this fact alone does not establish the suggested proposition, because time and truth do not go hand in hand. There is no logic in saying that whatever is antique is perfect and true and whatever is new is imperfect and untrue. As a matter of fact everything in its essence is eternal, but is subject to modifications. There is nothing which is absolutely destructible or absolutely pro- self is altogether aloof from body and its limitations the dire fruits of actions, and this self is introspected by mind, then by and by one begins to realise its inner glory of omniscience etc. If you just make a minute survey of the value of all things around you, you will find that there is nothing to excel in the glory of your self. Thus we are led to conclude that 'God is synonym of self. For this reason I have a firm conviction that God is self and self is God: God has no abode outside the self.

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9. THE VEDAS DISCUSSED.

Q. Who composed Vedas? Are they eternal ? If eternal, what does eternal mean ?

A. 1. It seems, the Vedas are old composition.

2. any scripture in the shape of a book cannot be eternal, but ofcourse if taken by their teachings every scripture is eternal; because there is not a single teaching which has not been announced by different people in different ways. Hunsu-cult is, as old as the doctrine of Ahimsa. The thing worth consideration is its value, i.e. how far it is useful for the living beings. Undoubtedly both are eternal, truth as well as untruth; but the thing is that sometimes the untruth takes the upperhand while at others, truth comes out triumphant.

10. THE BHAGWAD.GITA.

Q. Who composed Gita ? It does not appear to be composed by God ? What is the proof of its being composed by God ?

A. 1. The above answers will be somewhat helpful in solving these questions provided `God` is taken to mean an all-wise and all-knowing being. But if the conception of God is taken to mean an eternal, inactive and all-per-vading entity like space, then of course it becomes quite impossible to conceive that such a god ever composed any book; because an act like composition of a book has a beginning and whatever has a beginning, cannot be said to be eternal.

2. It is said that Gita was composed by Veda-vyasa and because it deals with the lessons given by lord Krishana to Arjun, so primarily lord Krishna is said to be its author and this is allmprobable : This scripture is certainly very nice, and whatever teachings are contained in it they also are coming down to us from eternity. But it does not imply that its s`lokas also are eternal; nor it is possible to say that these s`lokas were composed by an inactive God. An active embodied being alone can possibly be conceived to be there is no harm in believing that God is

an all-wise, all knowing . Being and the scriptures containing lessons taught by Him are God's Book (Ish wariya shastra).

11. DISCUSSION ABOUT BLOODY SACRIFICE.

C. Is there any merit in performing bloody sacrifice ?

Q. The man only acquires demerit by slaughtering, sacrificing or causing the

slightest pain to animals. It matters a little, whether the animal is killed for sacrifice or for the sake of God: in a temple. It is true, that alms are given at the time of sacrifice, which are a source of gaining merit, but being associated with Himsa, i.e. injury to animals this sort of alms giving also should not be consented to.

12. RATIONALISM.

Q. When it is said that Dharma or Religion is the highest thing, then is there any harm in asking reasons for its superiority and validity ?

A. To declare the superiority and validity of the teachings of Dharma without considering the reasons thereof is undoubtedly very harmful, for it will give rise to propagation of all sorts of things good or bad, meritorious and demeritorious. The validity or non-validity, superiority or otherwise of a thing can only be established by cogent and potent reasons. I think, only these teachings of dharma are best which prove themselves to be strong and sound in destroying the cycle of births and deaths, and in realising this pure and peaceful state of life.

13. CHRISTIANITY DISCUSSED.

Q. Do you know anything about Christianity ? If so, what do you think about it ?

A. I have ordinary information of christianity, but it is, a thing of common knowledge that the methods of thought and achievement of the Indian sages are different from those of the foreigners. In Christianity soul is always believed to be dependent on others, even in the highest heaven it is not taken to be free from limitations and bondages. In its scriptures very little light has been thrown on the real intrinsic nature of soul. Nor there is any systematic description of the causes of birth, death & other various vicissitudes of life, nor it has dealt with the right ways and methods for the removal of those causes. For these reasons Christianity does not appeal to me to be the highest religion. This opinion of mine is not based on any religious prejudice. If you want to know anything further in this connection, I shall try to elucidate it.

14. BIBLE AND JESUS CHRIST.

Q. It is an article of faith with the Christians that `Bible is the word of God and Jesus Christ is His son. What's your opinion about it ?

A. This thing, of course, can be believed as an article of faith, but it cannot be established by proof. The same reasoning which I have advanced above to disprove the godly character of Gita and the Vedas can usefully be applied to Bible as well. You will keep in mind God is a perfect Being liberated from the cycles of birth and death, therefore a being who gets incarnated or takes birth can never be a God. As birth is the result of attachment and aversion and God is devoid of these blemishes so God can never be conceived to be assuming births and incarnations. Allegorically, of course, Jesus can be taken to be a son of

God, but rationally such a belief is untenable. How there can be a son to a liberated God ? if for sake of argument, it may be taken to be true, then how this birth will be conceived to have taken place. Still further if this relationship of father and son be taken to be eternal, then how this relationship will hold good ? All these things are worth consideration in this connection. As far as I think, these things when analysed would never come true.

15. PROPHECY OF OLD TESTAMENT.

Q. The prophecy about Jesus in the Old Testament has come out to be true. How do you explain it ?

A. It does not alter the position. It may be so, still we have to Judge the validity of the testimony of both the Testaments. Moreover such a Prophecy about Jesus birth is no sound proof of his being an incarnation of God, because such prophecies of birth are possible to be made on the basis of astrology etc. It is also possible that Jesus birth might have been prophesied by some person by intuition, but in the absence of cogent proof it cannot be accepted, And such sooth-sayers cannot be held to be omniscient teachers. Such a prophecy appears to be omniscient teachers. Such a prophecy appears to be based more on faith than any reasoning for there are so many difficulties in the way of its being accepted as true.

16. MIRACLES IN BIBLE.

Q. There are so many miracles about Jesus narrated in Bible, what do you say about them ?

A. It is quite impossible for a dead body to be resurrected by the entry of the soul which has left it, or by some other soul. If such a thing begins to happen, then the whole science of causation of birth and death will come to an end. But there is no gainsaying the fact that various sorts of miraculous powers are achieved by spiritual discipline and yogic practices. It is all within the pale of possibility that Jesus also might have attained several of these powers, but mind, such powers are far inferior to the glory of omnipotent soul. Glory and grandeur of soul is infinite. You may better discuss this point when we meet.

17. PAST AND FUTURE INCARNATIONS.

Q. Is it possible for us to know about our future and past births ?

A. Yes, it is possible. Men of unblemished knowledge can know such things by intuition. Even ordinary people can know them by ;pgoca; reaspmomg/ Just as by looking to the clouds & other symptoms if weather a rainfall can be ascertained, so by looking to the tendencies of a being, it is easy to determine his previous set of life which led to his present birth. By this method, of course, it is likely that one may not be able to visualise the full picture of his previous life, still a good deal thereof can be known. Similarly from the above symptoms it is possible to ascertain one's future trends of life as well. The more minutely we go into the details of one's life, the more vivid picture of his future and previous births would come to light.

18. Q. WHO WILL KNOW IT ?

A. So far as this question is concerned, it is already covered by the above answer.

19. THE OMNISCIENT TEACHERS.

Q. You are named so many omniscient Teachers: well, what is the proof of their being so ?

A. If you ask this question with particular reference to my experiences, then I would like to answer it in this way. `A man who has risen his mundane state, develops in him such a divine life, that his very words look and presence inspire in others the same sort of feelings of peace, bliss and excellence as felt by him`. From this it is natural to infer that he has attained Moksha or liberation. Besides my experiences there are so many scriptures to verify this truth.

20. THE CONDITIONS OF UNIVERSE DISCUSSED.

Q. What do you think about the final fate of the universe ?

A. It is all unbelievable to me that one day the universe will be empty of souls & the drama of life will come to an end due to their liberation. To me the universe is a running concern. It is a system of double traffic of birth and death, of integration and disintegration. It will go on to be what it is today. Change of course is its law. The old order is being replaced by the new. If it grows in one part, it decays in the other. If we make a close study of this problem we would come to the conclusion

that total destruction or Pralaya of this universe is but impossible. Universe does not mean this earth alone.

21. Q. Will there ever develop an equitable order out of the inequities of today ?

A. From the answer of this question if any body tries to indulge in inequities, he should be discouraged from doing so at all events. Both equity and inequity are incessant tendencies but it is most desirable that we should ever try to adopt equity and give up immoral and unjust ways of life, rather it is our duty to do so for the spiritual progress. It is inconceivable that all living beings will give up their inequities one day and equity will prevail everywhere. It is a mere utopia to think that such a state of affairs will ever come.

22. Q. Is there such a thing as a total extinction of the universe ?

A. If by pralaya you mean total extinction then such a thing is quite impossible, because there is nothing which is absolutely destructible. But if by pralaya you mean an absorption of the universe into God etc., then it, may be acceptable to some extent, but to my mind even this much doesn't appear to be possible . It is inconceivable that in some remote future all the souls and other objects of the universe will reach such a state of similarity of change and uniformity of nature that they would all mingle to gather as one without any distinction bringing the whole show to an absolute rest. If once such a stage is reached, it is equally inconceivable, how this uniformity will be disturbed to restart activity ? If by Pralaya you mean an invisible diversity and a visible uniformity of souls, it would be equally untenable, for in the absence of bodies, there will be no medium of diversity in them. If you take your stand on the diversity of sex instincts of souls, we will have to presume that in Pralaya all beings are one sensed. If we proceed on this presumption, the absence of other form of life i.e. two-sensed or three sensed etc, in

Pralaya becomes inexplicable. In short the conception of the total extinction of the universe is altogether untenable.