

SHRIMAD RAJCHANDRA'

A GREAT SEER.

By

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In modern Age about a hundred years ago (in B. V. 1924, A. D. 1868) one such highly enlightened personage and knowledge-incarnate, Shrimad Rajchandra was born to put in order the confused thinking regarding the path of liberation. He was a great Atma-Yogi. He lived mainly for his own spiritual liberation.

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Publisher's Note

Sanatan Jain, the Paramount path of Emancipation founded by the omniscient Lords (Tirthankaras) is considered to be the most ancient religion in the world. It has its high and convincing metaphysical doctrines, profound philosophical literature, inestimable ethics, highest spiritual discipline and admirable psychology. Yet it is perhaps the most neglected and misrepresented religion.

Historically looking, it has valiantly withstood and survived the attacks of other orthodox religions from time to time because of its own merits as also the good efforts of its adepts and ardent followers.

Fortunately whenever needed the adepts and masters were being born time and again and revived the religious precepts and conduct fallen into neglect and oblivion, by preaching the best doctrines of Ahimsa (non violence), peace, theory of relativity, equality, universal fraternity etc. and kept this Sanatan (eternal) Jain religion ever alive.

In modern Age about a hundred years ago (in S. Y. 1924, A. D. 1868) one such highly enlightened personage and knowledge-incarnate, Shrimad Rajchandra was born to put in order the confused thinking regarding the path of liberation. He was a great Atma-Yogi. He lived mainly for his own spiritual elevation. Still side by side, as circumstances allowed, he had always very eagerly attempted to preach the doctrines and reveal the secret and sacred path to the aspiring public. Through his invaluable literature,

poems, immortal work 'Atma-Siddhi Shastra' and nume-
 rable letters to the devoted disciples and aspiring
 followers, much work towards that end was done during
 his short stay on this earth for only 33 years.

This institution Shrimad Rajchandra Ashram, Agas
 is mostly indebted to its originator Saint Shree Laghuraj
 Swami the unique devotee of Shrimad. He was most
 fortunate to get himself enlightened with self-realization and
 was consequently endowed with exalted calm, cool and self-
 engrossed spiritual state, through the grace of Shrimad.
 Thousands of votaries here are fortunate to get inspiration
 for obtaining the sacred path of liberation through the
 instructing and inspiring means laid down by Shrimad.
 This is due to Shri Laghuraj Swami who had ever lived
 in light through his sincere devotion and by his eagerly
 propagating and preaching Shrimad's inestimable
 spiritual mission.

A number of books on various religious subjects has
 been published in Gujarati by this Ashram. In addition
 to this, the work of Param Shrut Prabhavak Mandal,
 founded in S. Y. 1956, A. D. 1900, by Shrimad himself
 with the aim of publishing precious scriptures is now
 carried on by this Ashram. This Param Shrut Prabhavak
 mandal was merged with this Ashram some twelve
 years ago. Since then various sacred scriptures in
 Magadhi, Sanskrit & Hindi have been published and are
 still being published by the institution.

The Ashram takes delight in putting before the
 English-knowing aspirants this small book containing all

but brief information about Shrimad's life, works and teachings. This is its first publication in English and it looks forward to publish other books like 'Atma Siddhi Shastra', 'Moksha Mala', 'Shrimad's Teachings' etc. for the benefit of English-knowing people.

We have much pleasure in accepting the donation of Rupees eight hundred in this publication from Shrimad's devoted followers and take this opportunity of thanking them.

Shrimad Rajchandra Ashram

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26th January, 1971.

Raojibhai C. Desai

Preface

All writings of Shrimad Rajchandra, a great personage with high spiritual attainments, have been done in his mother-tongue Gujarati and through them the wonderful secrets of Jain literature have been disclosed in Gujarati for the benefit of those who are ignorant of Sanskrit or Magdhi language. Moreover his whole life was full of various astonishing powers and achievements. It appears quite certain that anyone who would study his life and works with spiritual eyes, would most probably be highly benefitted. For this reason it is only natural for everyone, directly or indirectly acquainted with him, to have an idea that it would be better if the knowledge of his life and literature does not remain only within the reach of Gujarati-knowing people but also becomes accessible even to the knowers of alien language. In the modern age there is an ever extensive use of the English language. And hence the earnest demand for the simple but effective English version of his life and teachings, was constantly made by the people not well conversant with the Gujarati language.

Keeping this demand in mind the Trustees of the institution, Shrimad Rajchandra Ashram, Agas (Gujarat) were ever in search for such English version. In course of time they happened to see a 'Summary' in English of the thesis titled "Shrimad Rajchandra, A Study" written by Smt. Saryuben R. Mehta in Gujarati in A. D. 1965 for her Ph. D. degree. This booklet was only one-tenth part of

the thesis and it being so, their ambitious aim could not be fully satisfied. However they were pleased with the style of expression and so they suggested us to expand the matter of the summary to some reasonable extent. To become a mere tool in helping this beneficial cause we accepted the proposal with gladness and commenced the work.

Keeping the original Summary as a base, an attempt has been made to expand the matter at certain important and thought-provoking points principally in chapters one and five concerning his life and spiritual growth and elevation. The other points, ordinarily stated, have been kept unchanged. This has been done with a view of gratifying the curiosity of the readers. In this way all due efforts have been taken for expanding several points which it was not possible to do in the Summary.

Moreover with an idea of making the readers conversant with Shrimad's unique individuality, his remarkable style of expression and his innate conspicuous abilities, the English version of some of his letters and poems rendered in prose, has been given in chapter 6th.

In doing this, no doubt we had to face some difficulties because Shrimad's writing is in main full of very deep meaning and sometimes doctrinal. To obtain equivalent words in English in place of technical terms of Jainism is very hard. At the same time in order to give justice to and expose the underlying meaning of his writing, an elaborate explanation has been resorted to and yet it is felt that sometimes the secret sense has not been brought to full light. For this, the $\lim \frac{1}{2}$ of the

language and the limitation of our capacity are responsible factors. We sincerely hope that our dear readers would condescend to pardon us for these limitations and we would gladly accept any useful suggestions to bridge over this imperfection.

In a short life of only 33 years, Shrimad had achieved a good deal. From his very childhood great was the development of high powers of remembrance, writing and composing poems. At the age of 16-17 he had strikingly disclosed to a considerable degree the ability to perform Avadhana and the power of predicting from stars. These helped to raise him to a renowned fame and popularity. But after that time, his mind having been greatly inclined towards Supreme Reality, he discontinued displaying these attainments. His whole life was destined to be as one of Atmayogi and to that end was spent the rest of his life. An effort has been made here to show this innermost trend in a concise way.

He experienced what he wrote, and wrote what he experienced. Only a few literary works were published during his life-time. Most of his writings got printed after his death through the efforts of his brother Mansukhbhai, the devoted disciple Ambalalbai and others. Many aspiring souls derive inspiration and benefit from these sources. We, too, humbly place before the inquisitive people this small book with a hope that it might prove useful and beneficial to them.

One point needs explanation. To avoid confusion and to remain consistent with the dates of Samvat Era used by Shrimad himself, the same Samvat years have

been mentioned throughout the book. To arrive at the A. D. year, one has only to deduct 56 from the Samvat year.

We take this opportunity of thanking the Trustees of Shrimad Rajchandra Ashram, Agas. for taking keen interest in publishing this book.

Bombay,
1971.

Authors

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