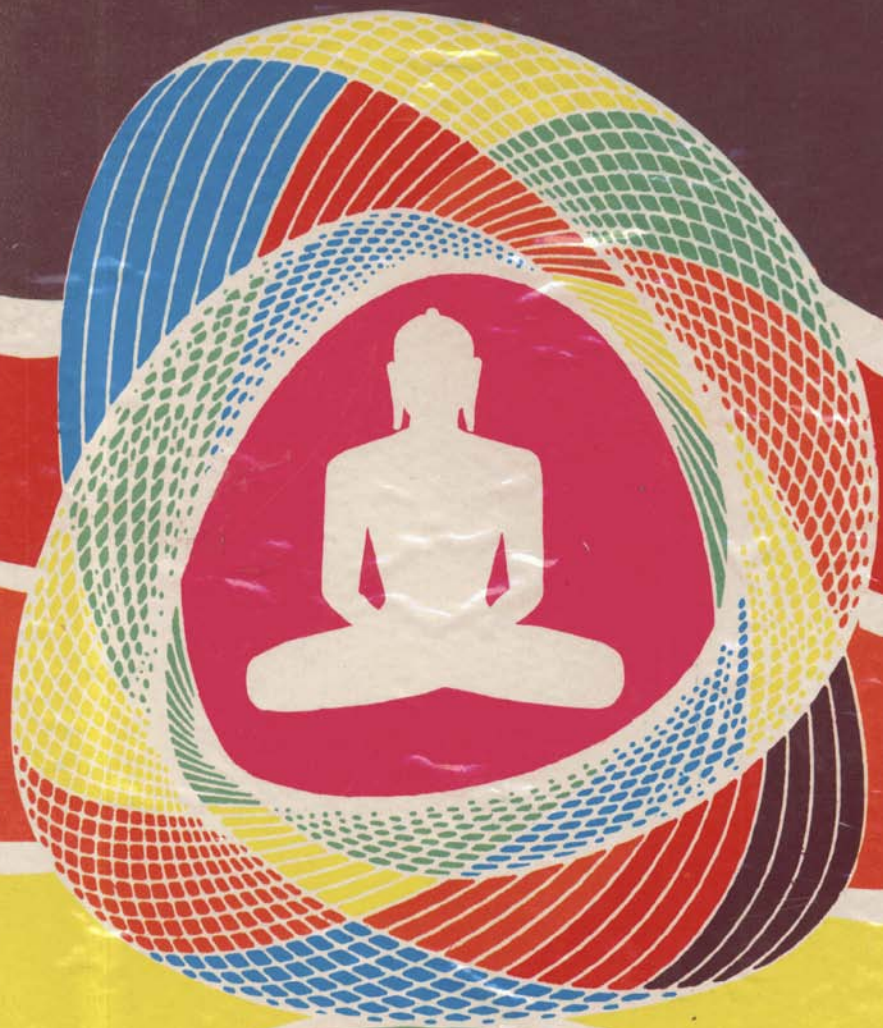


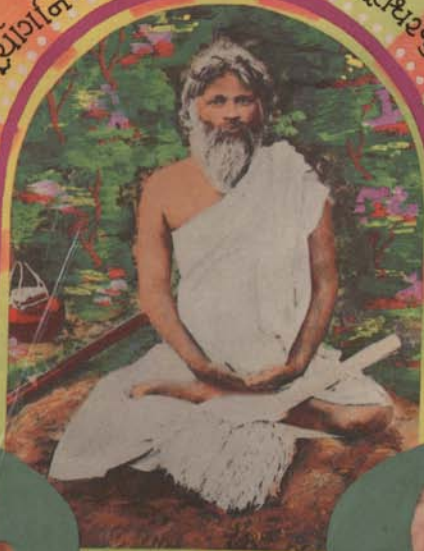
BEYOND DOUBT





અનંત લાલિય નિધાન શ્રી ઈન્દ્રભૂતિ ગૌતમસ્વામિ
(તીર્થંકર શ્રી મહાવીર સ્વામિના પ્રથમ ગણધર)

પ.પ.યોગનિષ્ઠ આ.ભ.શ્રી બુધિસાગરસૂરીશ્રિચં મ.સા.



પ.પ.ગરુડાધિપતિ
આ.ભ.

પ.પ. આચાર્ય

શ્રી ડૉલાસ સાગર સૂરીશ્રિચં મ.સા.

શ્રી જ્ઞાણ સાગર સૂરીશ્રિચં મ.સા.



સર્વથા
સદુ
સુખી થાઓ



શાન્તિ.

પ.પ. આ.શ્રી પર્મસાગર સૂરીશ્રિચં મ.સા.

Introduction of Shri Prakashchand Samdariya.

Human life is the most valuable asset of fortunate beings. Infinite knowledge, power, riches, supreme godliness and humility are within the reach of man and man alone. If man practises selflessness, altruism and progress towards self-realization, besides working for the upliftment of humanity, his fame and glory are bound to spread in all directions. Shri Prakashchand Samdariya son of Shri Kanmalji Samdariya of Nagaur, Rajasthan had led such a simple and exemplary life and from his very childhood he was drawn towards noble and pious activities. His parents had duly contributed their share in bringing up a cultured child.

He never missed any opportunity of paying reverence to Sadhus and Sadhvis and would be immensely pleased and his hearts would be overwhelmed with joy and bliss.

Compassion and love for Godliness and goodliness are indeed of much greater value than riches and degrees. Shri Prakashchand Samdariya was a philanthropist in the true sense of the term. Besides inspiring people to establish themselves in pious deeds, during his life time he himself carried out innumerable religious and social activities and had great respect for all those who served the Jinashasana and worked for the welfare of all groups of people.

Though a prestigious personality in the society, he was never proud of his wealth, riches and status. With immense devotion and unparalleled dedication he wholeheartedly donated for the reconstruction of Jain temples, constructed and established by great, devoted Shrimants and Acharyas of olden times. To materialize splendid projects of the construction of Jain temples and others, he gave valuable services in many places of India in cash and kind and in true terms led a glorious life.

Similarly his valuable contribution in the publication of almanacs (Panchanga) by Shri Arunodaya foundation deserve a special mention and he shall be remembered for his constructive and generous contribution, as long as such noble deeds are undertaken by pious people.

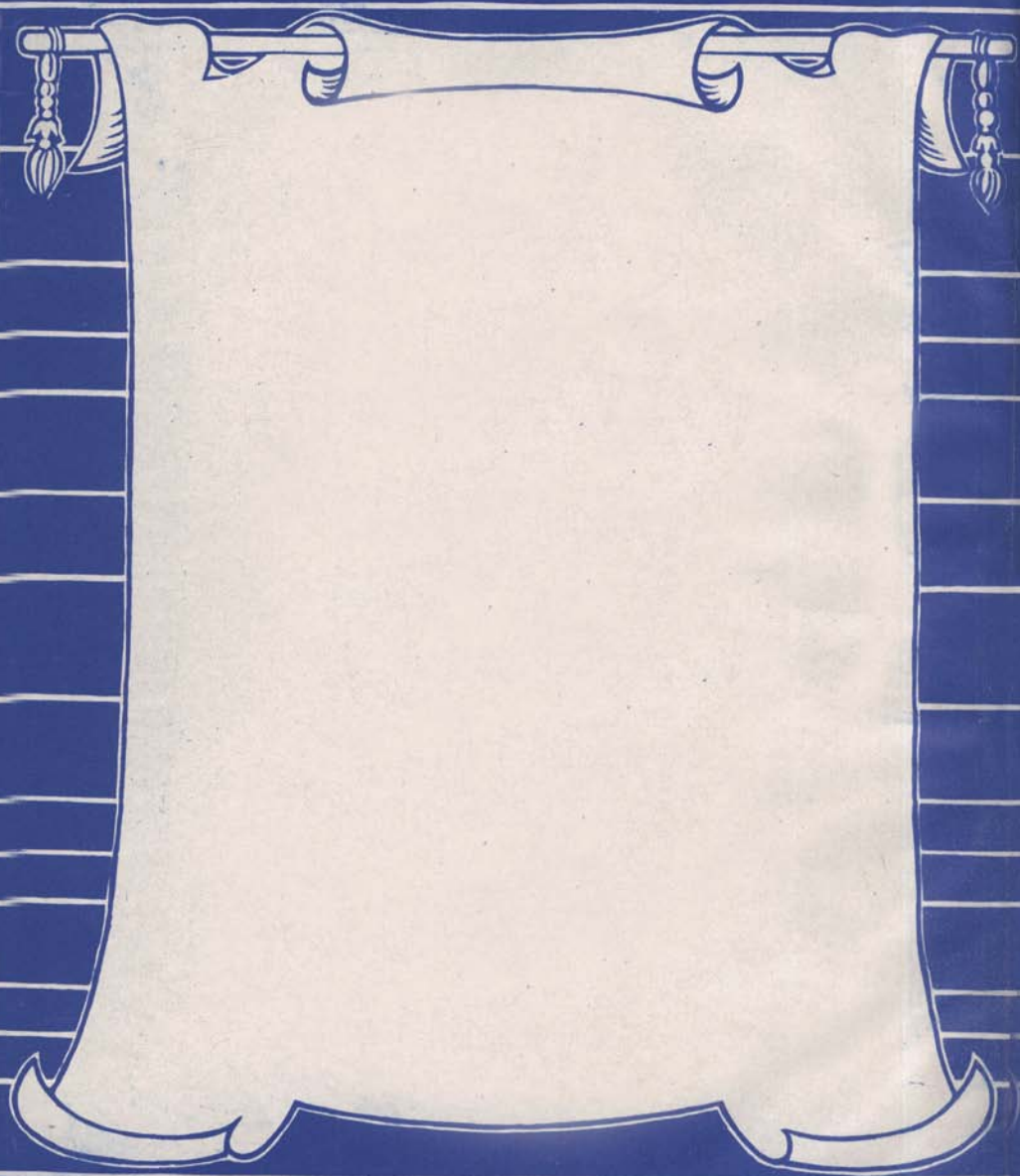
His wife Smt. Kamalkar devi has succeeded him in all respects and has kept the lamp of goodness and charity burning. She has given financial assistance for publication of this book. Thus he served the Jinashasana elegantly and it is our turn now to pray for his soul to rest in peace and hope that his family follows his footsteps with courage and conviction and serve the mighty Jinashasana.





BEYOND DOUBT

**BEYOND
DOUBT**



BEYOND DOUBT

PRAVACHANAKARA.

His holiness reverend **Acharya Shri Padmasagar. Surishwarji Maharaj**,
disciple of reverend **Acharya Shri Kalyansagar Surishwarji**,
Maharaj, disciple of Late
Gachhadhipati Acharya Shri Kailashsagar Surishwaji Maharaj.

ASSISTED BY

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BEYOND DOUBT

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BEYOND DOUBT

FOREWORD

We do not call him a Pandit, before whom, our doubts are not thoroughly cleared.

Indrabhuti and the others were erudite vedic scholars who were efficient in clearing the doubts of innumerable disciples and people. But all the eleven great scholars, who had assembled for a great Yagna, had their own doubts which they were unable to get it clarified. They came to win the Lord in debate, but became His disciples in the very first acquaintance. A brief description of the respective doubts of each one is given below :-

1. Indrabhuti - Does a Soul exist?
2. Agnibhuti - Do Karmas exist?
3. Vayubhuti - Are the soul and karma separate identities?
4. Vyaktabhuti - Do the basic elements of nature namely earth, water, fire, air and space bear existence or not and whether the world is real or not?
5. Sudharma - A human being is reborn as a human being or can be reborn as an animal also?
6. Mandita - Are bondage and salvation real?
7. Mauryaputra - Are there heavenly beings in heaven?
8. Akampita - Are there hellish creatures in hell?
9. Achalabhrata - Are Punya and Papa a reality?
10. Metarya - Is there rebirth or not?
11. Prabhas - Is Nirvana a possibility?

The subject of the book titled "Beyond Doubt", is a record of the doubts cleared by Lord Mahavira of all the eleven great scholars of their time. The dialogue between Lord Mahavira and the eleven Ganadharas is termed as "Ganadharavada."

BEYOND DOUBT

As a result of this Ganadharavada, in a single day, four thousand four hundred and eleven scholars became the disciples of the Lord and got initiated in the Shramana tradition. Such was the knowledge and power of Lord Mahavira.

The book shall be of equal importance to those who have heard the discourses of Pujya Acharya Shri and to those who have not got an opportunity to hear them. It shall serve the purpose of Swadhyaya i.e. self-study and contemplation on Reality. -

Muni - Devendrasagar



OF ABIDING IN DHARMA

The days and nights that pass never return. They bear no fruit for him who in dharma abideth not.

Therefore, give thyself to dharma before thou aileth in age and thy sickness swelleth and thy senses wane.

For whenever ye die and leave pleasures behind, dharma alone and nothing else on earth can save ye then.



BEYOND DOUBT

FROM THE DESK OF THE TRANSLATOR

It is a matter of immense pleasure and satisfaction for me, to translate the book of Pujya Acharya Shri Padma Sagasurishwarji Maharaj's discourses based on the "Ganadharavada": Lord Mahavira and the eleven Ganadharas have been a great source of inspiration for all those desirous of perfection and liberation from Karmic bondage; and I have been no exception. Centuries ago, the Lord clarified the doubts of all the Ganadharas with great zeal and comfort, but translating the book, I felt as though my doubts were being clarified. It has been an uphill journey transcending the Hindi version of the book, as this is my first attempt of such a literary and noble work.

I am indebted to Pujya Acharya Shri for having blessed me to materialise my efforts, Munishri Devendrasagarji for having inspired me to take up the task and Munishri Ajaysagarji for giving valuable instructions from time to time. I shall for ever be indebted to my parents and my teachers who have educated me and made me worth of serving 'Jinashasana'. I am extremely grateful to Shri Chandrashekharji for having gone through the entire translation and also thankful to all those who helped me in the process of completing the book.

I shall be very much grateful to all distinguished readers who send in their suggestion and comments on the translation and on the subject. In case of error and deviation from the main topic. I beg your good self to excuse me. My efforts shall be duly rewarded if after reading the book some of your doubts are duly cleared. -



- Priyadarshana
M.A.Jainology
Madras University

BEYOND DOUBT

- Shrenik Kasturbhai

PUBLISHER'S NOTE

We have great pleasure in presenting "Beyond Doubts" the English version of "Sanshaya Sab Dur Bhaye" the latest publication of Arunodaya Foundation. Based on the 'Ganadharavada', this book like our earlier English publications is a translation of the discourses delivered by Pujya Acharya Shri Padma Sagarsurishwarji. The subject is unique and is of vital importance in to-day's age of science, research and technology. The subject matter of the book is so strong that it will inspire aspirants and scientists alike.

Special credit goes to Muniraj Shri Devendrasagarji for having put his heart and soul together to get the book published in Hindi, Gujrati and this time in English. We not only hope but believe that the English version will gain popularity like our earlier publications. We are grateful to Kum.Priyadarshna for translating the book in a very short span of time.

Our humble thanks to Shri Ajay Nahata (M/s Bhagya Darpan, Madras) for having taken great efforts to get the work composed and also to Shri D.Shantilalji for having worked hard on the printing of the book. Further we are thankful to Shri U.Pannalal Vaid for his humble services.

Trustees
Arunodaya Foundation.



BEYOND DOUBT

GOOD WISHES

I never miss the opportunity of hearing the discourses of His Holiness Acharya Shri Padma Sagarsurishwarji Maharaj. His effective speech inspires a vast multitude of people and kindles a keen desire in one and all for acquiring the knowledge regarding Jaina Philosophy. His awe inspiring personality, lucid style of speech, striking examples and a power to create an absorbing atmosphere have been a matter of personal experience to me.

Ganadharavada is the essence of Jaina thought and serves as an introduction to the salient features of Jain Philosophy. Even a layman can understand the underlined philosophical thoughts described vividly in the text. The book is comprehensive and soul stirring.

Special credit goes to the learned disciple of reverend Acharya Shri, Munishri Devendrasagarji, for the publication of the English version of "Sanshaya Sab Dur Bhaye". I sincerely wish that such fine literary works are published from time to time, to guide the humanity and inspire the divinity of man.-

- Shrenik Kasturbai



BEYOND DOUBT

DEDICATION

The Book is dedicated to all those, who desire to clear their doubts regarding soul, bondage, emancipation, punya, papa, hell, rebirth; nirvana, etc., and are looking forward to establish themselves in 'The truth'.

- Acharya Padamasagar Suri



BEYOND DOUBT

OTHER PUBLICATIONS OF ARUNODAYA FOUNDATION

- | | |
|--|---------|
| 1. Chintan ni Kedi | Gujrati |
| 2. Snehanjali | " |
| 3. Prerna | " |
| 4. Patheya | " |
| 5. Pravachan Parag | Hindi |
| 6. Padmaparimal | " |
| 7. Padamparag | " |
| 8. Pratibodh | " |
| 9. Moksh marg Mei Bees Kadam | " |
| 10. Jeevan Dhristi | " |
| 11. Mitti Mei Savve Bhuesu | " |
| 12. He Navkara Mahaan | " |
| 13. Awakening | English |
| 14. Golden Steps to Salvation | " |
| 15. Sansay Sab dur Bhaya (Gandharvada) | Hindi |
| 16. Atama Pamy Ajuadoo (") | Gujrati |
| 17. Sadbhavana | " |



CHAPTER I

The great Omniscient¹ Lord, the last of the twentyfour Thirthankars, the Lord of Lords, Lord MAHAVIRA had eleven major disciples who are called Ganadharas². Prior to being Ganadharas, they were eminent scholars of Vedas, but still each one had some doubt or the other based on the Vedic tenets. In the very first meeting, (acquaintance), the Lord had their doubts thoroughly cleared after a discussion and it was this discussion that came to be popularly known as 'GanadharaVada'.

The Pavapuri city of India today was a great city called 'Apapa' in those days. A brahmin named Somil once organized a very big Yagna i.e. sacrificial ceremony and invited distinguished scholars to make the ceremony a great success. Somil called upon the eleven Brahmin pundits (scholars) who brought along with them four thousand four hundred students and made the ceremonial place a very busy and ceremonious one.

Indrabhuti, Agnibhuti, Vayubhuti, Vyaktabhuti, Sudharma, Mandita, Mauryaputra, Akampita, Achalabhrata, Metarya and Prabhasa were the eleven Vedic scholars who came to glorify the holy function. Although each one had some doubt or other, each one regarded himself as an omniscient; overpowered by their ego, they never presented their doubts for clarification for the fear of being labelled as less knowledgable and insignificant to the one who cleared their doubts and moreover their ego would have got a major blow. Each one could have got his doubt cleared if they desired, by presenting it before the others, for each one had a different doubt, but their ego-laden minds kept them silent and their doubts lay suppressed in their minds.

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|---|------------|---|-----------------|
| 1 | Ommiscient | - | Kevali |
| 2 | Ganadharas | - | Prime disciples |
-

It was during this time that Lord Mahavira arrived in Pavapuri when the great Yagna was organised and the heavenly beings i.e., the devas erected a Samavasarana¹ for the Lord.

To pay their obeisances and hear the holy discourse, the Gods came in their aerial vehicles². Seeing this, Indrabhuti, the chief scholar was illusioned to believe that the Gods arrived there due to the unprecedented greatness of the Yagna³ and that they too were desirous to participate in the ceremony.

But when the Gods moved their chariots ahead of the ceremonial place, Indrabhuti was shaken and shattered in belief and this incident left Indrabhuti wondering and contemplating on the blunder committed by the gods. He wondered if the gods had mistaken the ceremonial place. He was also proud that huge crowds had come from far off places to attend the Yagna. Along with eleven great scholars and 4400 students, thousands of great Brahmin scholars like Shankar, ShivShankar, Krishnadas, Govindram and others had come to grace the occasion and the whole atmosphere was colourful and pompous. He wondered if the gods had lost their balance of mind and became bankrupt in their divine knowledge. Ordinary people commit mistakes owing to their limited knowledge, but it is not understandable how these gods possessing Avadhi Jnana (clairvoyance knowledge) commit such a mistake.

In the meantime, one of the proceeding Gods said to another: "We have got to hurry to the Samavasarana, so as not to miss even a little part of the discourse of the last Thirthankara of this Kala³. Let it not happen that we miss even a single word of His divine speech."

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|---|-----------------|---|----------------------------------|
| 1 | Samavasarana | - | place of sermon of Thirthankars. |
| 2 | aerial vehicles | - | heavenly chariots |
| 3 | Yagna | - | sacrificial ceremony |
-

Once again, Indrabhuti began to wonder as to who this greater Omniscient could be, since in his opinion, he was the greatest. He said that if these gods were so particular to pay their obeisances to the Omniscient, they ought to bow to him and listen to his discourse. He could not understand why those gods were heading past the great scholars assembled for the Yagna. In the words of poet, Indrabhuti's feelings can be expressed thus:-

अहो सुराः कथं भ्रान्तया
 तीर्थाश्च इव वायसाः ।
 कमलाकरवद्भेकाः
 मक्षिकाश्चन्दनं यथा ।
 करमा इव सद्वृक्षान्
 क्षीरान्नं शूकरा यथा ।
 अर्कस्थालोकवद् घृका -
 स्तक्त्वा यागं प्रयान्ति यत् ॥

Oh! It is such a pity that the illusioned souls are drifting past this holy place. They are like the crows which fly away from the holy places and like the frogs that abandon the lakes. Just as bees leave the sandalwood tree and camels fail to recognise the importance of fruitful trees, pigs look over good food and the owls close their eyes to sunlight, so also these devas are illusioned. He also said that the union of the so-called omniscient and the devas was like that of a village mimic (dancer) entertaining a company of fools since two fools are most pleased with each other's company.

Someone advised the bitter gourd not to creep over the neem tree since it would become more bitter. But the creeper paid no heed to the advice and the adviser remarked that he did not find fault of the bitter gourd () in doing so but said that everybody seems to find pleasure in the company of those possessing similar qualities and interest. Though a crow flaps over neem fruits, the mango fruit does not lose its sweetness and its taste is in tact as before. Indrabhuti said: "Just as mango is the king of fruits so am I the king

of scholars as I have defeated great scholars. There is none who can par my knowledge and greatness, and is capable of competing and facing me in any kind of scholarly debate.

लाटा दूरगताः प्रवादिनिवहा
मौनं श्रिता मालवाः
मूकत्वं मगधागता गतमदा
गर्जन्तिनो गूर्जराः ।
काश्मीराः प्रणताः पलायनपरा
जातास्तिलंगो द्भवाः
विश्वेचापि स नास्तियो हि कुरुते
वादं मया साम्प्रतम् ॥

The scholars of Latadesha fled away fearing defeat.

Malwa sscholars imposed dumbness on speech, the debators of Gujrat gave up their wits; the scholars of Kashmir bowed their heads in shame and the Telang scholars fled from the place on hearing my name. What more to say? There is none who can dare to face me leave along trying to compete with me.

When such is the pathetic condition of all the so called great scholars, then how come there exists such an omniscient! To me, He only seems to be a magician of some kind and has attracted the gods by His magical powers".

As Indrabhuti was deeply immersed in self-pride and self-praise, he saw the devas returning after paying their obeisance and he enquired from them about the personality of the kevali they visited. He said that it was astonishing, that being gods they could not distinguish between reality and falsehood. He begged them to tell him something about the omniscient they visited. It was then that the gods said:

यदि त्रिलोकी गणनापरा स्यात्
तस्याः समाप्तिर्यदि नायुषः स्यात् ।
पारे परार्द्धं गणितं यदि स्यात्
गणयेन्न शेषगुणोऽपिसः स्यात् ॥

"If all the beings of this world endlessly count, without being interrupted by death and reach a number beyond billions, they will never be able to measure the greatness of Lord Mahavira."

On hearing this, Indrabhuti was more disturbed than before. Pride and jealousy had severely wounded his petty ego and the glory added fuel to fire. At this moment, when he heard the devas praising Lord Mahavira rather than praising him, he was annoyed and was left with no peace of mind. Indrabhuti was now confident that the person annoying him was no ordinary person, but a great magician and an impostor (cheat). Otherwise, who can delude such a huge crowd of people and also the devas at the same time. His presence was intolerable since there never can be two suns in the sky, two lions can never abide in a single cave and two swords can never fit in one scabbard. Indrabhuti at once decided to defeat the person in question in scholarly debate and said to himself: "Though he has not invited me for a debate, it doesn't really matter, for the sun never awaits an invitation to pierce the darkness, fire never pardons the hands touching it, the kings and warriors do not tolerate the attacking enemy and also a lion does not tolerate the one playing with its mane. Then how can I tolerate the wisdom of someone else? I have defeated great pandits and this person is no better than them. A straw is not of much importance against a hurricane which uproots huge trees and is not mighty enough to withstand the current of a flooded river which sweeps away big elephants. Many years ago, I went on an expedition and till date,

I have remained victorious and unparalleled. Since then I have been eagerly waiting for an opportunity like this, whereby I can quench my thirst of debating. With great difficulty I have got a chance and I should not miss this chance."

Saying this, Indrabhuti began to prepare himself for the visit. When his younger brother, Agnibhuti saw him doing this he said: "Brother, is there any need for an army to trap an ant? An axe is not necessary to cut a straw nor is an elephant required to uproot the beautiful lotus. I do not see the need of a great scholar like you to defeat that so called kevali'. I request you to grant me the permission to go and defeat Him". Hearing this, Indrabhuti told Agnibhuti: "Brother, you are absolutely correct. Actually speaking , I do not see the necessity for you also to go and debate with Him. Even the youngest of my fivehundred disciples is capable of defeating Him, but I am unable to continue my enthusiasm to defeat Him. A thorn, even if small, is bound to prick; therefore, I myself intend to go. As it is, I have posted victory against all scholars and debators, but just as little grains drop from the mouth of an elephant while eating and while cooking and roasting, some parched grains remain uncooked and unroasted and while peeling fruits a small portion may remain unpeeled or while a sesame seed remains uncrushed in the oil mill, so also I suppose this one speaker has been left unconquered by me. Unless and until I conquer Him, I cannot, in true terms, be an absolute conqueror. Just as a woman ceases to be chaste and pious even if she degenerates from her vow even for a moment so also I cannot be entitled to real credit unless He remains unconquered. Until then my reputation and fame will remain stained and tarnished. Just as a small hole causes the entire boat to sink and the breaking of a single brick causes the wall to fall, so also if one scholar remains undefeated, then my success will all be in vain. Hence I myself will go ahead with debating and conquer Him".

CHAPTER II

Indrabhuti told Agnibhuti of his decision to go and defeat Him and he started for the visit. He drew a tripunda¹ on his forehead, clad himself in a new dhoti, a silken scarf, wore a dazzling turban and the Yagyopaveet² adorned his chest: he also took with him a book of classical and authentic illustrations, to support his arguments while debating.

His fivehundred students too followed him, praising him and echoing the whole pathway singing his glories: "Thou art the blessed son of Goddess Saraswati [सरस्वती कण्ठाभरण] and a favourite of the Goddess of Victory, [वादि-विजयलक्ष्मी शरण] Thou art a Master of Vedas and Puranas [ज्ञातसर्वपुराण] and like the axe to destroy the banyan trees which have assumed the form of scholars and a gem among scholars [पण्डित श्रेणी शिरोमणि]

Thou art³ the sun who destroyeth the darkness of ignorance [कुमतान्धकार नभोमणि] and conqueror of all scholars and debators [जितवादिवृन्द] Thou art like Sri Krishna riding the chariot of scholars [वादिंगरूढगोविन्द] and like the hammer destroying the pots of debators [वादिभटमुद्गर] Thou art like the sun for the speakers who are like owls [वादिघूक भास्करः] and are like the Agastya sage for the ocean of speakers [वादि समुद्रागस्त्य] Thou art like the elephant uprooting the trees of debators [वादिवृक्षहस्ति] and you work like a spade digging the roots of opponents [वादि कन्दकुछाल] Thou art like the lion defeating the elephants [वादिगजसिंह]

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- | | | | |
|---|--------------|---|--------------------------------|
| 1 | Tripunda | - | sacred marking on the forehead |
| 2 | Yagyopaveeth | - | sacred thread |
| 3 | Thou art | - | you are |
-

and the Goddess of Saraswati is most pleased
with you [सरस्वती लब्धप्रसाद] May you be vic-
torious and may your fame and glory spread in all directions."

While the disciples were singing his glory, Indrabhuti on his way to the "samavasarana"¹ thought that the omniscient whom he was going to visit has unnecessarily provoked him due to false pride of His omniscience, He was in no way going to be benefited by doing so. Indrabhuti said to his disciples "His effort to challenge me by declaring the omniscience is as dangerous and ridiculous as a frog challenging a snake and a mouse making an attempt to count the teeth of a cat. He is also no less than a bull trying to fight Iravata, the elephant of Lord Indra and is like an elephant trying to destroy a mountain with its trunk. He is like a rabbit trying to play with the mane of a lion and is like a child placing its hand on the hood of the legendary Seshnaga² to get hold of the gem on it. He is as foolish as the person who is trying to cross the river that is in spate with the help of a straw. He ought to know -

खद्योतो द्योतते तावद्यावन्नोदेति चन्द्रमाः ।
उदिते तु सहस्रांशौ न खद्योतो न चन्द्रमाः ॥

that a firefly shines in the sky only as long as the moon does not rise, but when the sun rises neither the firefly nor the moon shines in the sky. I am as dazzling and famous as the sun and the scholars who, like the firefly have vanished in no time. My knowledge is infinite and also there is no branch of knowledge or scripture which I have not studied.

लक्षणे मम दक्षत्वम् साहित्ये संहिता मतिः ।
तर्केऽकर्कशता नित्यम्, कुशास्त्रे नास्ति मे श्रमः ॥

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- | | | | |
|---|-------------|---|---------------------------------|
| 1 | Samvasarana | - | place of sermon of thirthankars |
| 2 | Sheshanaga | - | divine snake |
-

I am well-versed in all branches of knowledge, be it literature, logic, grammar, poetry, astrology, lexicography, medicine, philosophy or Dharma¹, Artha², Kama³, and Moksha⁴. I have studied deeply and gathered knowledge in all branches of study. I do not understand on what basis the person (Lord Mahavira) is contemplating to debate with me. I shall at once defeat him and teach a lesson of his life and shatter His pride to pieces. For a great scholar like me, nothing is impossible. There is no country unconquerable for a Chakravarty⁵ and nothing is impregnable for the thunderbolt. There is nothing that is unattainable by a determined sadhaka i.e., aspirant/practitioner and any kind of food is tasty for one tormented by hunger. Kalpavraksha⁶, Kamadhenu⁷, and Chintamani⁸ are capable of providing anything and everything on this Earth and are also capable of fulfilling all worldly desires. As animals of the forest tremble, when lion, the king of forest roars, so also the debator shall feel uneasy and have a tough time while debating with me.

I shall in no way be responsible for His uneasiness. Since He has challenged me, I am on my way to compete with Him, otherwise I am not at all particular about embarrassing anyone.”

Thus contemplating on his way to the place of sermon of Lord Mahavira, Indrabhuti, over confident of his knowledge and achievements, headed swiftly to the place where he saw Lord Mahavira seated under the Ashoka tree, on a golden throne embedded with jewels and covered with three celestial umbrellas. In serene calmness, His face had the glow of the full moon and in intellectual, dazzling brilliance, his face was like the mid-day sun.

1	Dharma	-	Religion and ethics
2	Artha	-	Economics, money power
3	Kama	-	passion
4	Moksha	-	salvation
5	Chakravarty	-	Emperor
6	Kalpavraksha	-	Heavenly tree
7	Kamadhenu	-	heavenly cow
8	Chintamani	-	divine gem

Seeing the exuberant personality before his eyes, Indrabhuti's pride melted and his ego got the first major blow of his life. He began to wonder if the personality before his eyes was Lord Brahma. He thought that He cannot be Brahma for according to him, Brahma is engaged in the process of creation, whereas the person is nivrata i.e. retired. The former is quite old and also has a swan as his vehicle and the latter is young, jubilant and magnanimous with no Vehicle of any kind. Brahma has Savithri as his companion and a white lotus for his seat but the person visible before his eyes is unaccompanied and has a golden throne for His seat.

He then began to wonder in amazement if the magnificent personality could be Lord Vishnu, the orientator (Palan Karta) of the Universe. But then Lord Vishnu was dark-complexioned, with Goddess SriLakshmi by his side, with Shankha¹, Chakra², gadha³, and Padma⁴ in his four hands, and also had Garuda as his vehicle; his abode is the hood of Seshanaga in contrast to the personality of one before him.

Then he thought if the person could be Lord Shiva, He had to condemn even the third possibility, as Shiva had three eyes, accompanied with Goddess Parvati and rode on the Nandi⁵ and Lord Mahavira did not seem to have any of these features of Lord Shiva.

Indrabhuti also had to drive away the thought of the Lord of Lords being Kamadeva, the God of Love, for he had Rati, the Goddess of Love along with him. He could not identify Him as Lord Indra, for Indra had a thousand eyes and had his wife Goddess Shachi with him. He rode on the heavenly elephant, Iravata and

1	Shankha	-	Conch
2	Chakra	-	Wheel
3	Gadha	-	Mace
4	Padma	-	Lotus
5	Nandi	-	Bull

carried with him the Vajra¹ wherever he went. But the personality before his eyes was extremely simple, unaccompanied but still magnificent and His face glittered like diamonds and precious jewels. He also could not think of the person being a Vidyadhara² or Kuber the God of Wealth or King Nala, for of all these Gods the kings were either bedecked with ornaments or were possessors of infinite treasure and riches.

But the person seated on the throne seemed to be a renunciated soul, having renounced all worldly pleasures and seemed to be a great Yogi³. Though on His holy body there was not a single ornament, He seemed to be most attractive and handsome. Having tried to trace the person's identity and failed, Indrabhuti began to compare Him and identify Him with the elements of Nature. Indrabhuti observed:

क्षारो वारि निधिः कलकंकलुष-

श्चन्द्रो रविस्तापकृत्

पर्जन्यश्चपलाश्रयो भ्रपटला -

दृश्यः सुवर्णाचिलः ।

शून्य व्योम रसा द्विजिहवविधृता

स्वर्धामधेनुः पशुः

काष्ठ कल्पतरुर्दूषितसुरमणि -

स्तत्केन साम्यं सताम् ?

One cannot compare Him either with the sea, the Moon, the Sun, the clouds, the sky or the earth. Each one though famous and deep, pleasant, bright, charged, clear and mounted respectively, have some defect or the other. The sea is salty, the moon is blemished; the sun is too hot and torturous; the clouds are empty at times; the sky is invisible and the earth by all means needs a support. Whereas the one before his eyes is devoid of all defects

-
- | | | | |
|---|------------|---|--|
| 1 | Vajra | - | a weapon |
| 2 | Vidyadhara | - | Human beings possessing super natural powers |
| 3 | Yogi | - | a person practicing sadhana |
-

and shortcomings. But His personality seems to be as deep as the sea, as pleasant as the moon, as bright as the sun, as charged as the thundering clouds and is also not a vacuum like the sky and does not need any support as the Earth needs one. He is also unlike Kamadhenu, Kalpavraksha or Indramani¹ for Kamadhenu is an animal, Kalpavraksha belongs to the plant kingdom and Indramani is altogether a non-living entity.

Indrabhuti tried very hard to find someone or something in this world with which he could compare the solemn person before him. He found none among the heavenly beings and the elements of Nature. He seemed to be beyond all elements. Indrabhuti then turned to the surroundings of Lord Mahavira and was astonished at what he observed to be the effects of the deep resolute power of the speech of the Lord.

सारंगी सिंहशावं
सृशति सुतधिया नन्दिनी व्याघ्रपोतम्
मार्जारी हंसबाल
प्रणयपरवशात् कोकिकान्ता भुजंगम् ।
वैराण्याजन्मजाता -
न्यपि गलितमदा जन्तवो न्ये त्यजन्ति
श्रुत्वा सायैकरूढ
प्रशमित कलुष योगिनं क्षीणमोहम् ॥

One who is equanimous and impartial to all creatures and one who has conquered all passions and sense-pleasures, only His speech can be so powerful and effective on hearing which even staunch enemies abandon their enmity and become friends. Whenever the great Tirthankars sermoned (preached), the deer

1 Indramani

divine gem

and the lions' cubs, the cow and the tiger's young one, the wild cats and the swans lived together in one place, as if they all belonged to one and the same family. The peacock and the snake too live happily in one place without any fear, and this is all due to the powerful speech and equanimous personality of the Supreme Lord. It has rightly been said:

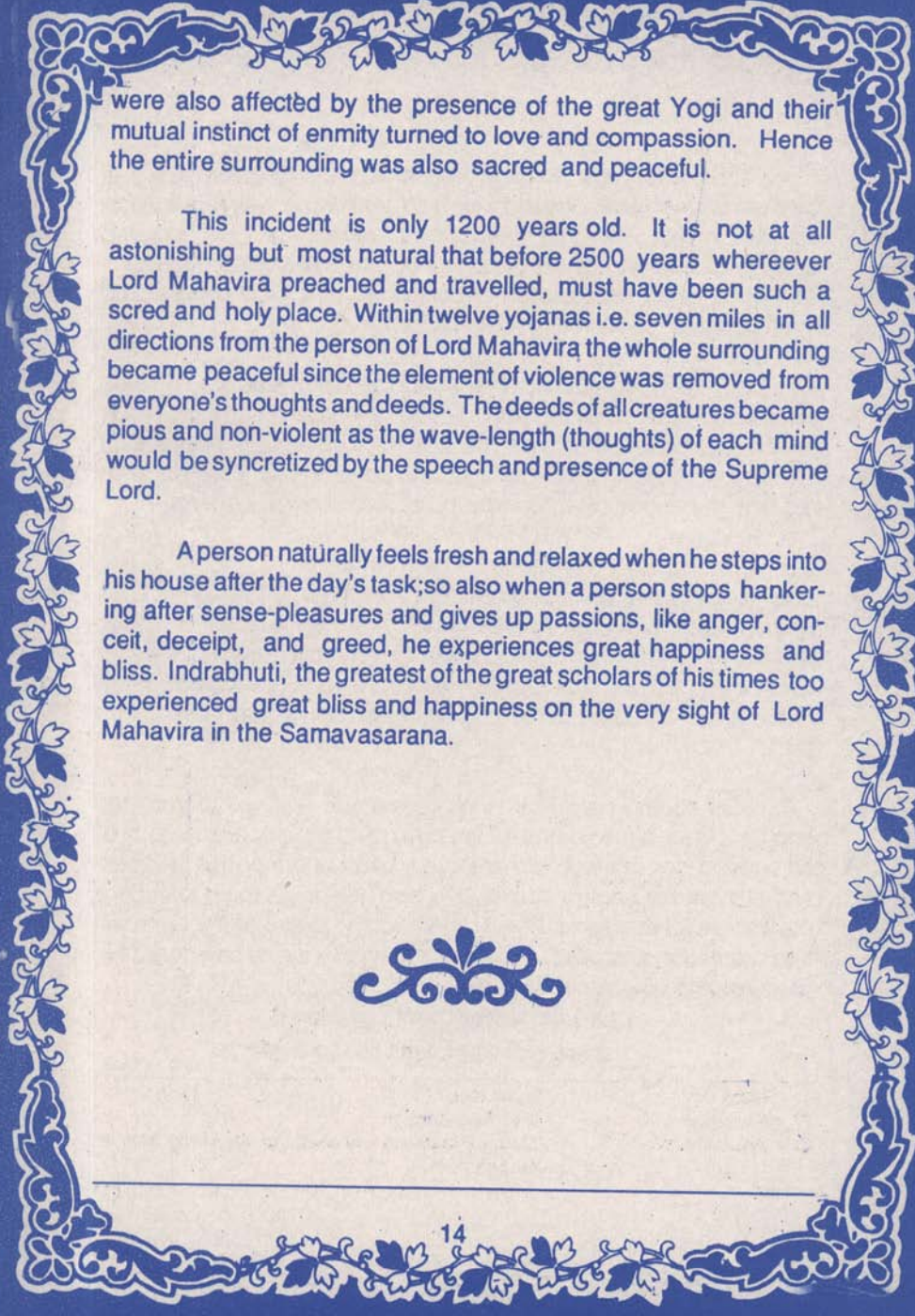
अहिंसा प्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥

i.e. wherever Ahimsa i.e. non-violence, has been installed, the creatures living there, abandon enmity and fear and live together. The whole atmosphere and surroundings undergo a complete transformation. The place becomes holy and hence the animals which are enemies by birth become friendly. A very interesting incident took place which is worth illustrating in this context.

Adi Shankaracharya established his Matha¹ in Sringeri, in South India after being influenced by what he saw there, before constructing the matha. The great Acharya was looking for a suitable land to establish his monastery. While on the move, he travelled to South India. He was a witness to a very strange and peculiar happening. He saw a cobra spreading the hood over an acutely injured frog, tortured by the hot sun unable to move to the shade of a nearby tree. He stood bewildered at what he saw before his eyes. The frog has always been a prey of the snake, how then the snake was so kind and compassionate in his behaviour towards its food, its prey. Shankaracharya could not believe what he saw, but it was all true and a common scene for the people and ascetics living in that holy land. Many years ago, an ascetic named Sringeri, practised penance there and was extremely compassionate and equanimous towards all creatures. The creatures living there

1 Matha

Monastery

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were also affected by the presence of the great Yogi and their mutual instinct of enmity turned to love and compassion. Hence the entire surrounding was also sacred and peaceful.

This incident is only 1200 years old. It is not at all astonishing but most natural that before 2500 years wherever Lord Mahavira preached and travelled, must have been such a sacred and holy place. Within twelve yojanas i.e. seven miles in all directions from the person of Lord Mahavira the whole surrounding became peaceful since the element of violence was removed from everyone's thoughts and deeds. The deeds of all creatures became pious and non-violent as the wave-length (thoughts) of each mind would be syncretized by the speech and presence of the Supreme Lord.

A person naturally feels fresh and relaxed when he steps into his house after the day's task; so also when a person stops hankering after sense-pleasures and gives up passions, like anger, conceit, deceit, and greed, he experiences great happiness and bliss. Indrabhuti, the greatest of the great scholars of his times too experienced great bliss and happiness on the very sight of Lord Mahavira in the Samavasarana.



CHAPTER III

One who pays homage and reverence to great sages is blessed with all kinds of worldly pleasures and also with Atmananda i.e. bliss infinite. What to speak of the rewards that one acquires on paying obeisance to the great saints. The reward that one gains cannot be explained but only experienced, since it is beyond the most powerful speech and imagination.

As soon as Indrabhuti entered the Samvasarana, he was elated and joyous. He was convinced that the person seated on the throne was none other than the perfect Tirthankara possessing infinite knowledge, faith, conduct and power. The Rigveda also regards these personages to be great and compassionate.

“ऋषभादिवर्धमानान्ताः जिनाः”

“चतुर्विंशतितीर्थङ्कराणां शरणं प्रपद्ये”

The Vedas have also recorded and composed mantras¹ of Lord Shantinatha² and Lord Arishtanemi³. The ex-President of India, late Dr. S. Radhakrishnan has written in his world-famous volume EAST AND WEST⁴ that Jaina philosophy is as ancient as Vedanta philosophy and Jaina faith (religion) is also as ancient as Vedanta faith.

On seeing Lord Mahavira, Indrabhuti realised that it was impossible for him to defeat Him. He could not give up the idea of competing, for this would leave a very bad impact on his disciples and also on the general public. He also hesitated to go ahead for the debate for the fear of being defeated and losing all the hard-earned reputation and glory. He was thinking of ways to safeguard his prestige and reputation. He said:

कथं मया महत्त्वं मे रक्षणीयं पुरार्जितम् ।

प्रासादं कीलिकाहेतोर्भङ्गं को नाम वाञ्छति ?

1	Mantra	incantation
2	Shantinatha	16th Thirthankara
3	Arishtanemi	22nd Thirthankara and cousin of Yogishwar Shri Krishna

सुत्रार्थिं पुरुषो हारं कस्त्रोटयितुमीहते ?
कः कामकलशस्याशं स्फोटयेत् ठिक्करीकृते ?
भस्मने चन्दनं को वा दहेद् दुष्प्राप्यमप्यथ ?
लौहार्थी को महाम्भौघौ नौमङ्ग कर्तुमिच्छति ?

"How shall I protect my glory and reputation?" - Who will destroy the palace for want of a nail and which foolish person will try to burn the sandalwood for want of asnes? No one will destroy the ship in the middle of the sea for a piece of iron and no one will be so foolish to destroy the Kamakumbha for desire of pleasant fragrance".

If he returned vanquished, his disciples will ridicule him and look down upon their Guru and if Indrabhuti defeated Lord Mahavira in debate, which was least possible, his name and fame will not only remain intact as before, but his fame will also spread far and wide and the Gods also will sing his glory, bow to him and honour his victory.

Indrabhuti could not resist the temptation of becoming famous and glorious and headed towards the place of sermon where Lord Mahavira was seated. On the other hand, when Lord Mahavira saw him approaching towards Himself, the Lord in a very sweet tone called his name along with his gotra "Oh! Indrabhuti Gautama, I welcome you here. How are you?"

Gautama was the gotra¹ of Indrabhuti and for the first time,

1 gotra

lineage

Indrabhuti was meeting Lord Mahavira and even before he introduced himself, Lord Mahavira knew his name and his family lineage. He was quite surprised by this, but after some time, it no longer remained a surprise as he proudly said: "Since I am such a great scholar, I am like the sun who is a stranger to none. Moreover, this person speaks so, only to influence me. I am not so innocent to accept his perfection by this little exhibition of knowledge.

Pride is the root cause of all evils and the major cause for the downfall of sadhaka¹. A person drifts away from his goal for vanity blinds him and draws him away from his objective. The soul remains devoid of perfect knowledge in the light of egoism and pride. Lack of knowledge leads to great conflicts. An example is illustrated to prove the above statement.

Once all the parts of the body went on a strike, for each one thought that, it was the most important and vital part of the body. The eyes argued that they were most indispensable for without them people will go blind; similarly, the ears, the nose, the tongue, the hands, the legs argued that each was most important and without them, people will become deaf, ugly, dumb, cripple and lame respectively. The stomach argued on the basis of it being the only provider of stamina and energy to all the parts of the body. If it were to go on strike and stop functioning, people will become sick and diseased. Thus all the parts of the body fought with each other to acquire the post of the Managing Director in the firm of the Atmaram. Each one was proud of oneself and was blowing one's own trumpet. At that time 'Seth Atmaram' i.e. the conscious was fast asleep. It is only when your power of discrimination is lost, all evils crop up. It is only when viveka i.e. discrimination is absent in

1 sadhaka

aspirant, practitioner

one's life, the passions (vishaya and kashaya) lead the soul to destruction, Atman is bonded by karma and the thoughts turn evil and wicked. Seth Atmaram tried to reconcile all the parts of the body in vain. Finally, Seth Atmaram consulted a holy saint regarding this problem.

Why do people have family doctors and family advocates? Without them people would be helpless and uncomfortable. If your business dealings are unfair, you cannot do without the advocate for falsehood is so weak that it always needs the support of the advocate who is also false in his dealings.

Similarly, tempted by delicious food, people spoil their health by eating all kinds of food. They face all kinds of health problems and cannot manage without the family doctor. If you are not sincere in your dealings, you cannot do without the advocate and if your food is not satvik i.e. light and simple, you need the assistance of the doctor. Similarly, if you do not possess a sound mind and character, I advise you to appoint a family Guru and consult him whenever the need arises. He will be your friend, philosopher and guide and be by your side in all your ups and downs of life and he shall always be a great source of inspiration for the pursuit of well-being.

Seth Atmaram took the advice of the Guru and prepared a notice and sent it to the body, the total organisation of all parts of the body. "Within twenty four hours, if all the parts of the body fail to reconcile and unite, I shall be forced to leave this body and make another body my abode of living. I shall be forced to apply for a transfer".

As soon as the notice was received, an emergency meeting of all the parts of the body was called for and it was only then that they all realized their folly. A poet has rightly said:

उछल लो कूद लो जब तक है जोर नलियों में
याद रखना इस तनकी उड़ेगी खाक गलियों में ॥

It is an universal truth that only in unity, there is strength and true happiness, and therefore, all should mutually co-operate for peaceful existence. All the organs and systems took a wise decision and sent it to Seth Atmaram. The decision they took was as follows: "From this day, we shall never quarrel or go on strike on account of mutual vanity, and helping and supplementing each other, we shall perform our duties regularly as dictated by you. We promise not to trouble you in any way and we shall always remain united." Seth Atmaram was immensely pleased and satisfied by the wise decision. It is here that the illustration comes to an end.

Your body is the most natural creation and is an epitome of dedication and benevolence. Each part of the body echoes the principle of paròpakara i.e. altruism, benevolence, compassion and humility. When a thorn pricks the foot, the hands, and the eyes immediately rush to the rescue of the foot. They do not wait for a formal invitation and the mind also ceases to be cheerful and thinks of ways to cure the pain. The steadfastness, concentration and unity of all parts of the body is tremendous and unique. But only when one descends from the elephant of pride and egoism, such steadfastness and concentration is possible in one's life. One who is egoistic and proud can never realize the greatness of Lord Arihanta¹. As it has also been said:

“लघुतासे प्रभुता मिले
प्रभुता से प्रभु दूर ॥”

While walking both the right foot and the left foot co-operate with each other to reach their destination. Both are indispensable and supplementary to each other. Such co-operation and adoration is worth practising by one and all. One can be virtuous and great only when one gives up false pride. But for

1 Arihanta

conqueror of passions and destroyer of karmas.

Indrabhuti pride proved to be a great advantage. It was only pride that introduced Indrabhuti Gautama to the Supreme Lord.

Without total surrender, pride cannot be overcome. One cannot achieve anything without being humble and noble in thought, word and deed.

To fill water from the tap, you have to place the pot below the tap and not above it. To fill a bucket of water, it has to be lowered into the well and only when the bucket bends, water flows into it, not otherwise. The train heads towards the station only when the signal bends and only when the switch of the fan or bulb is pressed, electricity flows and the room is brightened. The i.e. mind also works like the switch. The reverse of is i.e. humility. Only when one knows to i.e. darkness can be destroyed. Only when one learns to do 'Namaskar' i.e. reverence, ignorance can be destroyed and it is only when ignorance is got rid of, the Atman is enlightened and is credited with infinite knowledge, faith and power. It is only in this light of knowledge that Atman experiences infinite bliss.

As long as Indrabhuti was not prepared to be humble, he was devoid of knowledge and true glory. As soon as he learnt the lesson of Vinaya i.e. humility, he became respectable. He could achieve this, owing to simplicity and humility alone .



CHAPTER IV

Indrabhuti, at last reached the samavasarana. As mentioned earlier he had a doubt in his mind based on the Vedas, which he did not present it before anyone for clarification. His doubt was genuine for it arose in his mind, when he was contemplating over the scriptures. Only those questions having depth will lead to answers which will be effective and impressive. That was the reason for Indrabhuti to have renounced everything and become Lord Mahavira's disciple at once.

Some people have doubts that are either incomplete, incorrect or borrowed. They do not get satisfactory answers for their questions, because they themselves are not clear about their doubts as such. One cannot make out head or tail of the questions. Only that question can be given a satisfactory reply which has developed after serious contemplation and enquiry, makes some sense, and that which is not baseless. Only that thirst can be quenched which comes right from the heart and that which is internal. One cannot borrow thirst or interest for truth. You may find lot of sources to quench your thirst but you will find none who will provide you with the thirst itself. Similarly there are a number of priests who preach but the interest has to come from within yourself. Based on the nature of the questions shall be the answers.

Professor Mafatlal, Professor of Philosophy, one day while teaching his students, asked them a question which was as follows, "If I travel for Delhi by plane and if the speed of the plane is 300 Km/hr, what will be my age at that time?" All the students were quite bewildered by the question for the question was so silly and vague. In Mathematics there was no formula which could provide the solution for such a silly question. While all the students were discussing the question with each other, one student who was quite witty, naughty and smart stood up and said. "Sir if you do not

get angry I shall answer your question". The Professor said he shall be happy to hear the answer, and the boy said that the Professor's age at that time would be Forty four years.

The Professor was quite taken aback by the answer, because the student had answered the question correctly. He also asked the formula which the boy had applied to answer the question. The boy refused to reveal the formula because hearing which the Professor would really get angry with him. When the professor coaxed him to tell the formula the boy then said, "Sir, I have an elderbrother who also is in the habit of asking such, silly questions. We consulted many doctors but of no avail. All the reports only declared him to be insane. i.e. half mad. Now his age is twenty two years, hence I arrived at yours to be forty four because the double of twenty two is forty four (2 halves make a full, hence the Professor was full mad).

The aim of giving the above illustration is that if the question is wrong and senseless the answer will also be absurd.

Standing near Lord Mahavira, Indrabhuti thought "It is not at all astonishing that this person knows my name and family lineage because the whole world is aware of all the facts about me. But if he knows about my doubt and the base of the doubt I shall accept him to be an omniscient and acknowledge his greatness".

As Indrabhuti was seriously contemplating over the issue, Lord Mahavira, quite aware of Indrabhuti's doubt remarked, "I know that you have a doubt, that has been haunting you for years and it is based on the contradictory statements in the Vedas. Your doubt is that whether soul (atman or Jiva) exists or not.

In the Vedas in one place it is said

“विज्ञानघन एवेतेभ्यो भूतेभ्यः समुत्थाय ।
तान्येवानु विनश्यति, न प्रेत्य संज्ञाऽस्ति ॥ ”

and you have interpreted the above as follows "Vijnanaghana" i.e. the soul comes into existence when the five elements (Pancha Mahabhuta's) namely Earth, Water, Fire, Air and Space come together and when they are destroyed the soul also ceases to exist. After death there is no such thing as soul or jiva. It is only on this basis you have concluded that there is no independent existence of Atman. As there are bubbles in water and there is intoxicating power in wine so also with the combination of the above mentioned five elements, Atman is born and when they split nothing exists. But at the same time in another context in the Vedas it has also been said :-

“स वै अयमात्मा ज्ञानमयो मनोमयो
वाङ्मयश्चक्षुर्मय् आकाशमयो वायुमय्
स्तेजोमय आपोमयः पृथ्वीमयः क्रोध-
मयो, क्रोधमयो हर्षमय, श्शोकमयो धर्ममयोऽधर्ममयः ॥

“Atman is attributed with the experiences of joy and sorrow as well as having its own existence. Such contradictory statements are the base of the doubt aroused in your mind”.

Indrabhuti was very much astonished by the revelation of his doubt but at the same time his ego got a big blow as his short comings would now be the talk of the town.

Somehow he consoled himself and thought, “While studying the Vedas, He also must have developed the same doubt which I have. Hence I shall not accept his greatness until and unless he is able to clear my doubt”. As it is said.

“यस्थाग्रे न गलति संशयः समूलो
नैवासौ क्वचिदपि पण्डितो विक्रमेति ॥

We cannot call him a Pandit i.e. Scholar who is unable to clarify our doubts completely. Indrabhuti said to Lord Mahavira,

"Yes I have this doubt regarding the existence of soul, as you have told. How will you clear my doubt? Have you any answer? If so answer and I will agree that you are an omniscient, not otherwise".

Lord Mahavira said to him very politely, anybody possessing Omniscience, does not depend upon some body's recognition. One does not cease to be an omniscient if some one does not accept it. So recognition is not essential, but what is essential is the knowledge of it. The Vedic statements are correct but you are unable to interpret them rightly and grasp the correct meaning. The exact interpretation and the correct meaning of the Vedic statements are as follows:-

“विज्ञानघन इति कोऽर्थ ? विज्ञानघनो ज्ञानदर्शनोपयोत्पकं विज्ञानम्

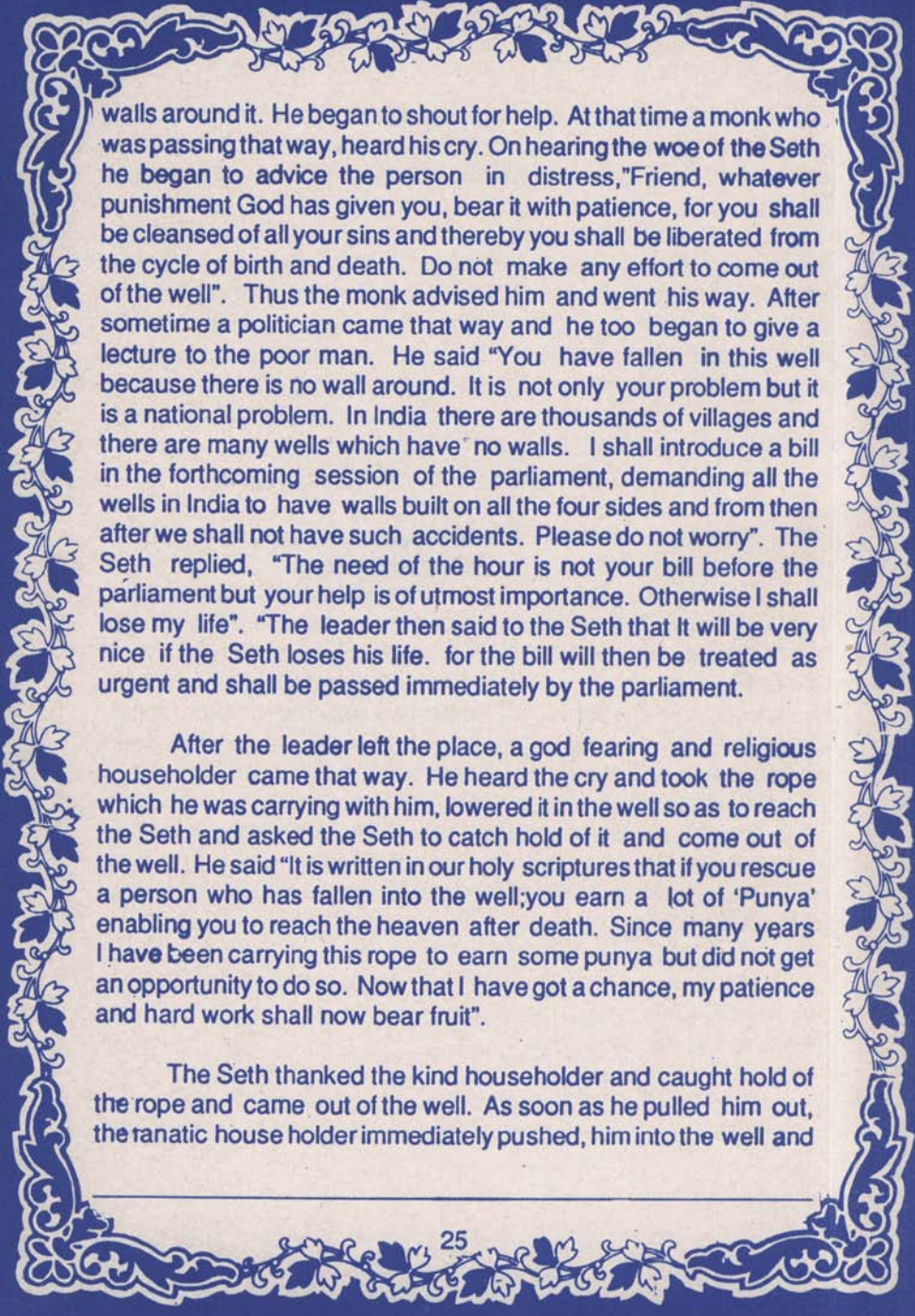
तन्मयत्वादात्मापिविज्ञानघनः प्रतिपदेशं अनन्तज्ञानं पर्यायात्मकत्वात् ॥

“VIGNANGHAN” is to be understood as utilitarian philosophical knowledge which the soul possesses with the attribute mentioned above ‘VIGNANGHAN’. The soul is born out of elements like earth.etc. And when the elements get weakened and destroyed, then the soul's utility also gets nullified. Therefore the above cited mention of non existence is about this state of the soul when it loses its existing form and shape”.

Thus Lord Mahavira cleared Indrabhuti's doubt with ease and interest. He was extremely satisfied by the reply and he at once, along with his 500 disciples got initiated into the Sharmana faith and tradition.

In the beginning Indrabhuti was confused by certain words of the Vedas. Most of the people who are unable to grasp the right meaning, get into labyrinth.

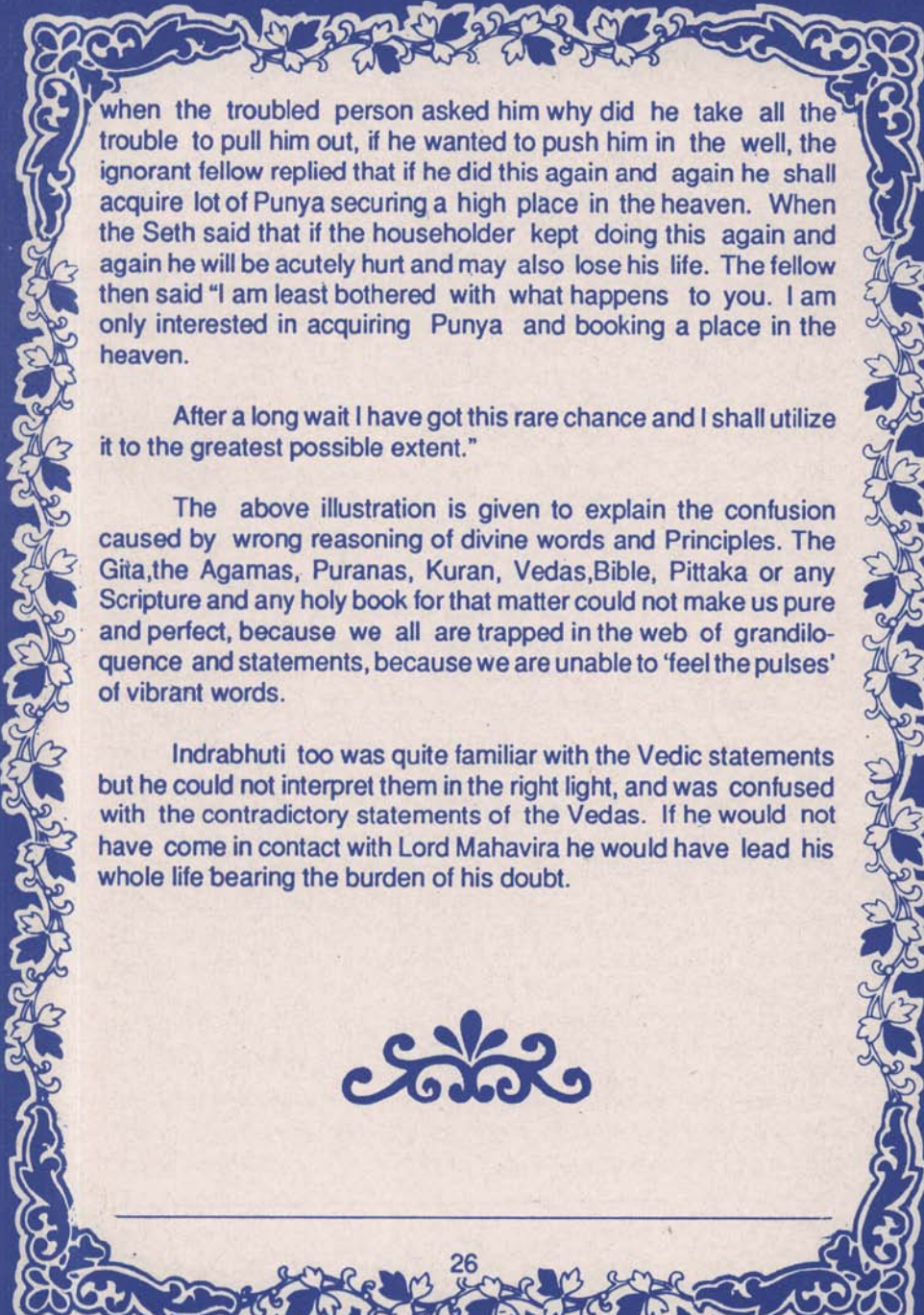
Once Seth Mafatlal went for a fair and in the night while returning home by walk, he slipped into a well which did not have the

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walls around it. He began to shout for help. At that time a monk who was passing that way, heard his cry. On hearing the woe of the Seth he began to advise the person in distress, "Friend, whatever punishment God has given you, bear it with patience, for you shall be cleansed of all your sins and thereby you shall be liberated from the cycle of birth and death. Do not make any effort to come out of the well". Thus the monk advised him and went his way. After sometime a politician came that way and he too began to give a lecture to the poor man. He said "You have fallen in this well because there is no wall around. It is not only your problem but it is a national problem. In India there are thousands of villages and there are many wells which have no walls. I shall introduce a bill in the forthcoming session of the parliament, demanding all the wells in India to have walls built on all the four sides and from then after we shall not have such accidents. Please do not worry". The Seth replied, "The need of the hour is not your bill before the parliament but your help is of utmost importance. Otherwise I shall lose my life". "The leader then said to the Seth that it will be very nice if the Seth loses his life. for the bill will then be treated as urgent and shall be passed immediately by the parliament.

After the leader left the place, a god fearing and religious householder came that way. He heard the cry and took the rope which he was carrying with him, lowered it in the well so as to reach the Seth and asked the Seth to catch hold of it and come out of the well. He said "It is written in our holy scriptures that if you rescue a person who has fallen into the well; you earn a lot of 'Punya' enabling you to reach the heaven after death. Since many years I have been carrying this rope to earn some punya but did not get an opportunity to do so. Now that I have got a chance, my patience and hard work shall now bear fruit".

The Seth thanked the kind householder and caught hold of the rope and came out of the well. As soon as he pulled him out, the fanatic house holder immediately pushed, him into the well and

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when the troubled person asked him why did he take all the trouble to pull him out, if he wanted to push him in the well, the ignorant fellow replied that if he did this again and again he shall acquire lot of Punya securing a high place in the heaven. When the Seth said that if the householder kept doing this again and again he will be acutely hurt and may also lose his life. The fellow then said "I am least bothered with what happens to you. I am only interested in acquiring Punya and booking a place in the heaven.

After a long wait I have got this rare chance and I shall utilize it to the greatest possible extent."

The above illustration is given to explain the confusion caused by wrong reasoning of divine words and Principles. The Gita, the Agamas, Puranas, Kuran, Vedas, Bible, Pittaka or any Scripture and any holy book for that matter could not make us pure and perfect, because we all are trapped in the web of grandiloquence and statements, because we are unable to 'feel the pulses' of vibrant words.

Indrabhuti too was quite familiar with the Vedic statements but he could not interpret them in the right light, and was confused with the contradictory statements of the Vedas. If he would not have come in contact with Lord Mahavira he would have lead his whole life bearing the burden of his doubt.

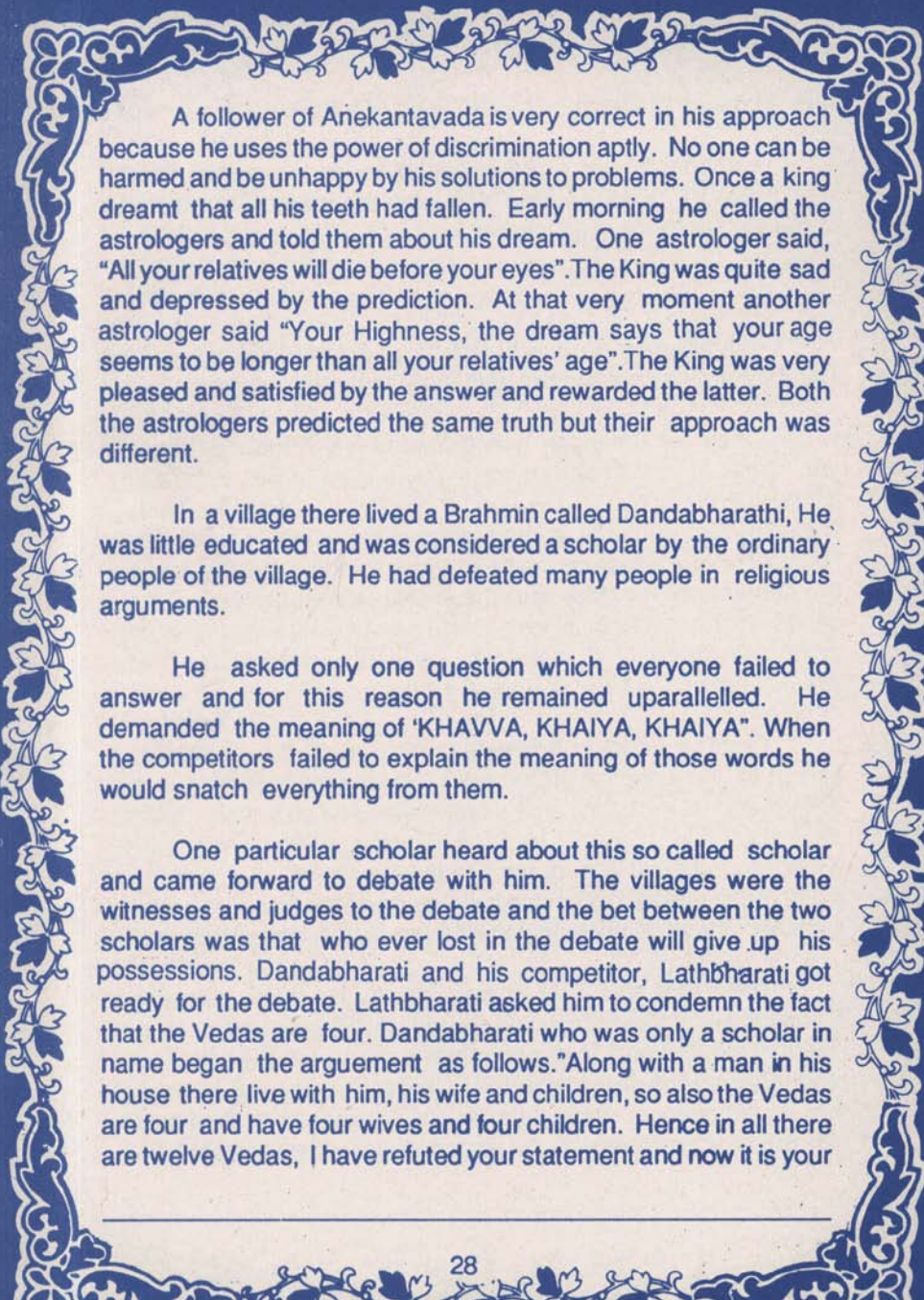


CHAPTER V

What was the reason for Indrabhuti's confused state of mind? The reason was that he lacked 'Anekanta Veda' i.e. 'manysided' view in life. One sided view of anything leads to conflict and many folded approach helps to perceive things in the right perspective. One who adopts the former point of view sees the one in many and many in one. The word "World" is used in singular number in practice, but in the world there are many continents, in each continent there are many countries, in each country there are many states, in each state there are many districts, in each district there are many taluks, in each taluk there are many villages containing many houses and in each house there are many people and there are numerous thoughts in each of the people's mind. In the 'Acharanga Sutra' it has been told by Lord Mahavira:-

“जे एगं जाणइ से सव्वं जाणइ
जे सव्वं जाणइ से एगं जाणइ”

“One who knows the supreme soul knows all and the one who knows all, knows the soul”. Many people are of the opinion that Syadvada (Anekanta vada) 'non-absolutism' is Sanshayavada is sceptical (doubtful) and non committal in its attitude. But this attitude of people is wrong because in doubt both possibilities are indefinite (not applicable). For example when you say "This is silver or pearl", you are not quite sure of the thing being silver or pearl. Averse to this kind of scepticism is Anekanta vada, because in Anekanta vada one is quite sure of either possibilities. Half glass milk can be said to be either half full or half empty. Though both the statements are expressed opposingly yet they are correct because they speak the truth from the alternate points of view.

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A follower of Anekantavada is very correct in his approach because he uses the power of discrimination aptly. No one can be harmed and be unhappy by his solutions to problems. Once a king dreamt that all his teeth had fallen. Early morning he called the astrologers and told them about his dream. One astrologer said, "All your relatives will die before your eyes". The King was quite sad and depressed by the prediction. At that very moment another astrologer said "Your Highness, the dream says that your age seems to be longer than all your relatives' age". The King was very pleased and satisfied by the answer and rewarded the latter. Both the astrologers predicted the same truth but their approach was different.

In a village there lived a Brahmin called Dandabharathi, He was little educated and was considered a scholar by the ordinary people of the village. He had defeated many people in religious arguments.

He asked only one question which everyone failed to answer and for this reason he remained unparalleled. He demanded the meaning of 'KHAVVA, KHAIYA, KHAIYA'. When the competitors failed to explain the meaning of those words he would snatch everything from them.

One particular scholar heard about this so called scholar and came forward to debate with him. The villages were the witnesses and judges to the debate and the bet between the two scholars was that who ever lost in the debate will give up his possessions. Dandabharati and his competitor, Lathbharati got ready for the debate. Lathbharati asked him to condemn the fact that the Vedas are four. Dandabharati who was only a scholar in name began the argument as follows. "Along with a man in his house there live with him, his wife and children, so also the Vedas are four and have four wives and four children. Hence in all there are twelve Vedas, I have refuted your statement and now it is your

turn to define the term "KHAVVA, KHAIYA, KHAIYA".

Lathbharati was a genuine scholar. Hence he said that the term KHAVVA, KHAIYA, KHAIYA". is not complete. The exact and complete sentence is as follows :-

The villagers declared Lathbharati victorious in debate and Dandabharati as per the bet, quit the village and went away.

Once an American asked Swami Vivekananda. "Why do you wear American shoes when you regard Indian culture and tradition to be unique in the world?" Swamiji replied "The intellect is the highest authority in the body and is held high on the head. Hence I wear a turban on the head which is Indian. But the feet are the servants of my body and the shoes protect my feet. These shoes are the servants of my servant (feet) and an employee may belong to any country. That is why my shoes are American." The American could not speak a word further.

Once a priest in America assembled all the scriptures of almost all the religions of the world. He intentionally placed the "Bhagawad Gita" below all the holy scriptures and took Swamiji near the table. Swamiji realized the insinuation and remarked, "Good foundation! The foundation is very strong. Do not ever make the mistake of removing the Gita from that place, otherwise all other literature including the Bible will roll and fall down."

The Priest was quite embarrassed by his mean behaviour. An advocate of America asked Swamiji to show him the soul, if it ever existed. Swamiji, took a needle and poked it on the palm of the person. When the person reacted to this act of Swamiji by saying that he experienced acute pain, Swami Vivekananda then asked him to show him the pain he experienced. The advocate then

replied that the pain is not a thing which can be shown or seen by anyone. It is only a subject of feeling and experience. To this Swamiji said "As you cannot show me the pain you experience. So also Atman (Brahma, Jiva or soul) cannot be shown. But can only be experienced" You cannot see your reflection in water if it is covered with lichen and marsh. If the lantern is covered with smoke, it cannot spread its light around. In the same way if the mind is under the influence of sense pleasures and passions, one cannot experience the bliss and infinite power of the soul. And the mind can become pure and serene only by spiritual practice. i.e. Sadhana and devotion.

As the advocate was enlightened by Swami Vivekanānda, 2500 years ago Indrabhuti Gautama too was enlightened by the Lord's grace and was able to experience infinite cognition and bliss

The train is big in size and mighty in speed. An accident takes place if the driver is not careful and if the bridge ahead of the train is broken. Averse to the mighty train a tiny ant, aware of the danger ahead protects itself. This potential and awareness in the ant is the power of the soul.

To prove the existence of the soul, the dog also is a good example. If you are kind to the pet and give him roti and biscuits, he remains faithful to you and wags his tail on seeing you. But if you do not give him his share of food he even goes to the extent of stealing them from your kitchen. He will also not be able to show his face to you, for the pet too is capable of being guilty of his deeds. The dog who barks loudly and protects his master from all kinds of mishappenings turns so weak. Even the animal is aware of its misdeeds, feels guilty and is scared to face the master. This kind of feeling and understanding in the pet is the proof of the existence of the soul.

When the wind blows, the leaves move in the air. The air is

not visible but one does not deny its existence because the effect has a cause and the result is the "Pramana" i.e. proof for the existence of air. Thomas Alva Edison, who invented three hundred things and gave them to the world, once, went in disguise to a science exhibition. He went up to the students and asked them. "What is electricity", The students, professors and the principal were all unable to answer the question. The Principal told Edison, who was in disguise, "Sir, it is only because of electricity that fans, bulbs, machines and factories are able to run (work). It is their functioning which indicates the existence of electricity. Through the copper wire, the electricity travels at a speed of 1,86,000 miles/second but at the same time it is invisible. We cannot exactly say what electricity is. You may leave your address with us, We shall enquire from Edison and let you know about it."

Edison then revealed his true identity and said, "I am Edison, the inventor of electricity. But I too cannot exactly say what electricity is. I can only say that the functioning of the machineries prove the existence of electricity".

This explanation is also applicable in the enquiry of the existence of the soul. The soul is the actual cause of all activities of the body. Only due to its presence the eyes, nose, ears, tongue, stomach, hands and legs are able to carry out their respective functions of seeing, smelling, hearing, tasting, digesting and movement respectively. When the soul leaves the body, the dead body is unable to carry out any of the activities mentioned above, though they are a part of the body as before. This proves the existence of some power which is termed as conscious, Atman, soul, Jiva etc.,

The drummer is capable to point out the mistake of the singer. If the singer goes wrong somewhere, the drums will point out the mistake. Just as the instrument is the yard stick of music

so also logic is the yardstick of Reality (truth).

A person was very much interested in treating his friends with delicious food. One day he bought a litre of milk and asked his wife to prepare Kheer (Payasam) for he had invited one of his friends for lunch, and went away saying that he will return with his friend after some time. His wife prepared the sweet dish and tasted a little, to see if it was tasty and well prepared. She liked it so much that she could not resist her temptation to eat the whole dish she prepared for her husband and the guest. Later when her husband came home with his friend, and did not find the 'Kheer' in the dining plate, he enquired from his wife about the dish. His wife said that their pet cat drank all the milk and so she was unable to prepare Kheer. The husband did not believe this, and went to the grocer's shop and came with a balance. He weighed the cat and found it to be only of one kg weight. He asked his wife, "If this is the milk, where is the cat and if this is the cat, then where is the milk?"

It was with sheer logic and reason that the gentleman was able to catch the real thief. The wife repented for her mistake and asked her husband for forgiveness. To safeguard and protect the principles, from false conceptions becoming a part of it, it is necessary to be well-versed in logic and right reasoning and take their help when ever need be. Thus the contradictory statements of all sacred books can be interpreted correctly and understood perfectly.

In one particular text of the Vedas, it is written that the body is born on the combination of the 'Pancha Mahabhutas' and the body emerges into the five elements after death. Hence there is no scope of a third entity called Atman, to exist. But in many other texts in the Vedas itself the Atman is described to be :-

“स वै अयं आत्मा ज्ञानमयः
मनोमयं.....”

i.e. a possessor of infinite cognition, existence and bliss and is Satchitananda. This kind of description of the soul in many texts of Vedas, proves that the description of the former statements must bear an altogether different meaning for which right interpretation is required.

Lord Mahavira enlightened Indrabhuti Gautama by interpreting the Vedic statements rightly. Since Indrabhuti Gautama was extremely intelligent, he understood and grasped the truth with much ease and interest. It is apt to quote Chanakya in this context.

“जैले तैलं खले गुह्यं
पात्रे दानं मनागपि
प्राज्ञे शास्त्रं स्वयं याति.
विस्तारं वस्तु शक्तिः ॥ ”

Just as a drop of oil spreads over the entire surface of water, a secret revealed to a wicked person spreads around in no time, a little of charity given to holy saints yields a lot of Punya. So also even a little knowledge of deep philosophical thought is understood in detail by sharp and intelligent students and aspirants.

What Indrabhuti understood and realized, is explained in detail in the following chapter.



CHAPTER VI

Indrabhuti had a doubt regarding the existence of the soul, but the doubt itself goes to prove the existence of the soul, because the doubtful existence of a thing proves that the thing is already existent elsewhere and hence the doubt arose regarding the object . You see a figure approaching in the dark of the night and you are unable to identify it either to be a human being or an animal, so also one is unable to recognise a shining object seen in the dark either to be silver or a pearl. One often mistakes in the dark a long rope to be a snake. In all the above examples the existence of a man, animal, silver, pearl, snake and rope is established. If the soul was non-existent Indrabhuti would never have had a doubt regarding the subject.

Just as doubt is a form of knowledge so also ,memory, anxiety, logic, etc., are other forms of knowledge. Knowledge is a characteristic of the soul. Atman is the one who possesses this quality & if the possessor of infinite knowledge himself is denied, to whom will the quality of knowledge be attributed to, because the existence of quality is based on the thing existing, not otherwise. Hence if the quality exists, the possessor of that quality is bound to exist and that possessor of infinite quality, knowledge is termed as 'Atman'.

A dead body can never experience joy or sorrow, pleasure or pain. The one who is able and experiences these is 'Atman'. The body, devoid of life also is of the same structure & anatomy of a living body, but the former is devoid of carrying out any activities of the living person. In the absence of Atman the dead body ,ceases to be active & becomes useless and ultimately perishes.

I was , I am & I shall be, this eternal feeling which all living beings possess also proves the authenticity of the existence of the

soul.

"There is no ghata" (Pot). This statement proves the very existence of the pot because if the ghata is not within the sight it does exist at the potter's place. In the same way when you say "There is no Atman or soul" it stands proved that though it does not exist in a dead body it surely does exist in all living beings. You cannot see the words uttered and the innumerable sounds you hear in the world because they are formless. So also the formless Atman cannot be seen, but is only subject to experience.

In the pitch darkness of a no moon day, where you are unable to even see your body, the feeling of "I am" is always there & this is the most authentic proof of one's existence; you may be doubtful of the existence of other things but you can never doubt the existence of yourself. In the morning when you wake up from deep slumber, you are always able to remember whether you had a good sleep or a trouble some one. You are able to recollect your dreams too. Now, who was the one who experienced all this and was also a witness to the dreams? I am happy or I am sad, this body is mine, these kind of feelings can be experienced only by the soul and not by the body or any kind of matter.

What is this body after all? It is a house erected on the two leg like pillars of which the five sense organs are the windows, the stomach is the kitchen also there is the skin. Kidney etc., which are the excretory systems. Who is the master of this house and also who lives in the house? None but the Atman, the soul, the conscience.

The soul is the master of the body. The mind is the manager. When the owner of the body falls sick and the tongue is not prepared to take the bitter medicine, what persuades it to take the medicines? The sick person is also tempted to take sweets and other etables but what makes him to give up sweets and

drink quinine ?

If there is a conflict between the sense organs regarding the judgement of a sense object, it is only the soul which decides the exact character of the sense object. Wealth, riches and body are not attached to themselves, it is only the Atman that is attached to all these.

Delicious food is served and as soon as you sit down to eat, the telephone bell rings and you get the news that the prices of all your products in the market have gone down and your firm has incurred heavy loss of lakhs of rupees. Your face turns pale and you do not, feel like eating the tasty food served before you. It was the mind and soul that went through grief over the sad news broken to you. There was no physical change in the body on hearing the news.

To save your hand, when one of your fingers is removed in the operation, you are relieved of the pain; but for the rest of your life, you always feel you have lost a finger. Now it is not the body which feels so.

Two twins are born to a mother and the same mother brings them up together, showering equal affection and love on both of them. But the two brothers turn out to be having different characters and different kind of thoughts. This is because the souls are different in the two bodies.

The opposite of existing real substances is also real. If matter exists, its opposite 'spirit' also has to exist. Hence jiva is Sat' (truth) which remains a reality.

1 Sat Reality

You sacrifice your afternoon nap (sleep) for the sake of a good business offer; if your son is sick, you do not bother about the best business offer; but then you also give up your son if he is a hindrance between you and your wife. Above all these, you do not bother about your wealth, son and wife and leave them and try to save your life as your life is most precious and dearest to you. And this Atman is of the nature to be peaceful, happy, successful and famous and it dislikes sorrow, tension, loss and insult.

Great seers and masters have explained the characteristics of the soul as follows :-

“यः कर्ता कर्म भेदानाम्
भोक्ता कर्मफलस्य च ।
संसर्ता परिनिर्वाता
स हेयात्मा नान्यलक्षणः ॥ ”

“It is the doer of eight kinds of Karma¹ and also experiences their fruit. Owing to the Karmas the soul is bonded in the cycle of births and deaths and finally by spiritual practice gets Nirvana². Such is the Atman that is to be realized by one and all.”

Indrabhuti Gautama realized the whole truth on hearing it once, from Lord Mahaviira because he was extremely intelligent and wise.

A blind man will never be able to understand what exactly 'light' is; however well you may explain it to him. He will show his anxiety to know about it but you cannot satisfy his curiosity. Once such a blind man wanted to know about the light that is bright, and

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- | | | | |
|---|---------|---|---------------------|
| 1 | Karma | - | deeds |
| 2 | Nirvana | - | beatitude/salvation |
-

He asked a young man to explain to him, what the light was like.

The man tried to explain to him that the light is as white as milk and is also as white as the crane. The blind man then asked, "What is the crane like?" The man folded his hands and said that "One whose neck is bent like my folded hand is called crane." The blind man thanked the man, saying that he understood that the light is a crooked little thing. All the efforts of the man were in vain. The blind man finally got his eyes treated and his sight restored. The former blind man then saw the light with his own eyes and all his doubts regarding the nature of the light were cleared.

Just as you get to know the light only with the help of light, so also you can know the soul, only with the help of the soul. Only by experience you get to know the one who experiences and by "Guna" i.e. quality or virtue you know the one who possesses these qualities. One can never give the exact description of the soul however powerful language one may use. As it is also said :-

“शब्दजालं महारण्यं
चित्त भ्रमण कारणम् ॥ ”

i.e. The verbosity is like a dense forest where the aspirant and listeners easily lose their path to perfection. For one who is desirous of self realization it is better that he does not get entangled in it. No one can explain to anyone the taste of ghee. One has to taste it in order to know the taste of ghee, so also the aspirant can experience the knowledge and infinite bliss of the soul only when he adheres to practice - Sadhana¹

1 Sadhana - spiritual practices

Though you cannot know the exact nature of the soul with the help of a powerful speech, but still if doubts were arosed they can be cleared with the help of 'Shabda'. Lord Mahavira had done the same. Indrabhuti had doubt regarding the existence of the soul based on the Vedic statements. The Lord did not criticize the Vedas. If we have right faith and right knowledge, there is no need to criticise the scriptures of other religions. Anekanta view point enables one to consider all possibilities, and thus helps to find solutions to contradictory statements.

Though Lord Mahavira was an omniscient, he never said, "I am an omniscient and you have to believe and agree to what I say". He was never proud of his supreme knowledge and never said that the Vedas were false. In a very polite way he explained the exact meanings of the Vedic statements. He said, "Gautama, just as the ordinary man cannot understand the 'Paramanu'² but a Jnani³ and a scientist can analyse it corectly, In the same way a Jnani knows the soul and explains it to others with the help of Anumana Pramania⁴.

“अस्यात्मा शुद्धपदवाच्यत्वाद् घटवत् ॥ ”

Just as ghata⁵ is a pure and independent word so also Atman is a pure word. And as ghata is an existing entity, so also Atman is an existing entity. Both words express the existence of the relative objects. The Vedic statement signifies that when you see these objects, you get the knowledge of the objects and when they are out of sight, the knowledge that you previously possessed diminishes with them and is replaced by the knowledge of another object. The Atman is ever existent but the knowledge that is

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|---|-----------------|---|------------------|
| 1 | Shabda | - | word |
| 2 | Paramanu | - | atom |
| 3 | Jhani | - | Knowledge person |
| 4 | Anumana Pramana | - | inference |
| 5 | Ghata | - | pot |
-

relative is temporary. Hence knowledge is a Paryaya¹ of Atman.

If you interpret the statement as "After death, Atman emerges into the "Pancha Mahabhutas" then one also has to agree that i.e. one who is a Sadhu² in this birth will also be a Sadhu in his next birth and one who does evil deeds will be an evil person in his next birth. The former and the latter statements of the Vedas are contradictory.

If you believe that the soul perishes with the body, at the same time, how can you believe that the first kind of soul will be a Sadhu and another kind, an evil one in its next birth. In one verse of the Yajurveda it is said :- one who knows 'Damana, Dana, and Daya, i.e., self control, compassion and art of donating is called a Jiva. The body is unable to know these and only the Atman³ can know them. To prove the above statement an example is given :-

“विद्यमान भोक्तृकमिदं शरीरम् भोग्यत्वाद् ओदनादिवत् ॥ ”

i.e. The body is a subject of enjoyment, hence there must be some one who is there to experience that enjoyment and that someone is 'Atman'. Though the soul, abides in the body throughout the life time, still it is different from the body -

क्षीरे घृतं तिलै तैलम्
काष्ठेऽग्निः सौरभं सुमे ।
चन्द्रकान्ते सुधा यद्वत्
तथात्मा ऽङ्गतः पृथक् ॥ ”

As there is butter in milk, there is oil in sea same seed, there is fire in wood, in flowers fragrance and nectar in Chandrakanta pearl, so also the soul though different in nature from the body abides in the body.”

1	Paryaya	-	modification
2	Sadhu	-	saint
3	Atman	-	Soul

As soon as Indrabhuti's doubt regarding the existence of the soul was clarified by Lord Mahavira, he surrendered completely to Lord Mahavira and along with his 500 disciples got initiated in the Shramana¹ faith and tradition. Lord Mahavira then imparted the knowledge of "TRIPADI"² i.e. Based on this principle the disciples constructed the "Dvadashangi"³.

I offer my humble salutations to the first disciple of Lord Mahavira, 'Indrabhuti Gautama'.



OF THE JOURNEY

He who starteth on a long journey without provision will come to grief on the way suffering from hunger and thirst.

He who starteth for the next world without observing dharma will come to grief on the way suffering from distress and disease.

He who starteth on a long journey with provision will be happy on the way suffering neither from hunger nor thirst.

He who starteth for the next world observing dharma will be happy on the way carrying little of Karma and no suffering.



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|---|-------------|---|----------------------------------|
| 1 | Shramana | - | Jaina monk |
| 2 | Tripadi | - | existence, destruction, & change |
| 3 | Dvadashangi | - | Jain scriptures |
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CHAPTER VII

तंच प्रव्रजितं श्रुत्वा दध्यौ तब्दान्धावोऽपरः ।
अपि जातु ब्रवेदद्रि हिमानी प्रज्वलेदपि ॥
वन्हिः शीतः स्थिरोवायुः सम्भवेन्न तु बान्धवः ।
हारयेदिति पप्रच्छ लोकानश्रद्धदधद् भृशम् ॥ ”

Agnibhuti was the second brother of Indrabhuti. When he heard that his elder brother had become a disciple of Mahashramana Mahavira, he did not believe it to be truth and thought that his jealous opponents must have spread the rumour to trouble him, because his brother Indrabhuti was a renowned scholar. He thought, "Mountains may perish, snow may burn, fire may become cool, cool winds may become motionless, but none in this world can ever defeat my brother." He began to beg of the people returning from the Samavasarama to tell him the truth. But when all the people, one by one, spoke the fact of Indrabhuti becoming the disciple of Lord Mahavira. Agnibhuti then thought that the winner in the competition must be a great magician, but he shall not be a prey to him. He said, "I shall at once go and defeat him in debate and free my brother from his clutches."

He bowed to his family diety and started to go the Samavasarama, where Lord Mahavira had initiated the first Ganadhara, Indrabhuti Gautama. Along with him his five hundred disciples too came, but as soon as Agnibhuti reached the place of sermon, all his pride and anger seemed to be getting washed away. Only by spiritual practice and devotion one can enlighten oneself. But till date we have not been able to experience supreme bliss because without practice none can achieve anything. Edison had to experiment 33,000 times to invent the filament of the bulb. To invent a two inch filament (wire) of material existence, Edison had to do so many experiments, then for self-realization and to experience infinite bliss, one naturally has to put sincere

do Sadhana¹, Samayik², Pratikraman³, Japa⁴, Tapa⁵, Dhyana⁶, Kayotsarga⁷, Swadhyaya⁸ etc. These are some of the many experiments one has to perform for self-realization.

Mahrishi Arvinda Gosha spent forty years in solitude and only then he was able to discover the internal bliss and happiness of the soul. But we worldly people desire eternal happiness and at the same time hanker after worldly pleasures.

During the chaturmasa Seth Mafatlal of Ahmedabad once went to Bombay. He stayed in his friend's place who warned him that, in Bombay all merchants and businessmen charge double the price of the product. Hence whatever you buy always bargain and then buy. If a product is quoted for Rs.100/- you insist on purchasing it just for Rs.50/-? Mafatlal thanked the friend and said that he shall be careful.

When Sethji went out shopping, the sky became cloudy and it began to rain. Mafatlalji went to a nearby fancy shop to buy an Umbrella. He picked up an umbrella and when the shop keeper said it cost Rs.8/-, the Sethji asked him for Rs.4/-. The shopkeeper was a Jain by faith and thought that the customer also belonged to Jaina faith and must have come from outstation to celebrate the Paryushan Parva. He thought it to be his duty to help his brother and so agreed to sell the umbrella for Rs.4/-. Then the Seth demanded it for Rs.2/-. The shopkeeper said, "Sir, if you are short of cash you may take the umbrella free of cost and I shall in return be credited with the Punya⁹ of Dana¹⁰. Seth Mafatlal was startled, but as per his friend's advice, asked the shopkeeper, "If you are prepared to give one umbrella free of cost than instead of one I'll take two umbrellas."

1 Sadhana - Spiritual practice	7	Kayotsarga - a type of meditation
2 Samayik - Practicing ahimsa, equanimity for a specified period		
3 Pratikraman - Confession of sins	8	Swadhyaya - scriptural study & self study
4 Japa - Chanting mantras		
5 Tapa - Austeriety	9	Punya
6 Dhyana - meditation	10	Dana

Our intentions also are like that of the Sethji's. We desire spiritual happiness as well as sense pleasures. We hanker day and night after wealth and property and at the same time want God to favour us. Like the Sethji we want all these free of cost but we have to bear in mind that without working hard and putting some effort none, can achieve anything be it material or spiritual. Punya is earned only by good deeds and evil deeds lead to the accumulation demands -viz. of Papa or sin. When 'Punya' and 'Papa' bear fruit we are subjected to favourable and unfavourable situations in life respectively. Happiness and misery also are the resultant of previous deeds. Auspicious and inauspicious planets have nothing to do with our lives:-

“कर्मैणो हि प्रधानत्वम्
किं कुर्वन्ति शुभा ग्रहाः
वसिष्ठदत्तलग्नोऽपि
रामः प्रव्रजितो वने ॥ ”

Only Karma is the ruling factor of our life. However auspicious the stars may be they cannot change our fate. Vasishta Rishi had fixed the most auspicious time for the coronation of Sri Rama, but Sri Rama owing to his previous Karmas had to retire to the forest for fourteen years. Even Sri Rama had to experience the fruit of his Karmas, what to then say of ordinary people, Adi Sankara Charya too believed in the Karma theory and said:-

“स्वयं कर्म करोत्यात्मा
स्वयं तत्फलमश्नुते
स्वयं भ्रमति संसारे
स्वयं तस्माद्भिमुच्यते ॥ ”

i.e. The soul binds itself with Karma and it is the soul itself which enjoys the fruit of it. The soul is the one which ensnares itself to the world and is caught in the meshes of births and deaths and

and it is the very soul which liberates itself ultimately from the world.

Four children of same parents possess different behaviours and thoughts and their conduct too are different. The cause for all these differences is the different deeds they performed in their previous births. There is no concord between what man thinks and what he does. Every individual desires to be completely independent and the monarch of all. But throughout his life he leads a dependent life. His innate desire is to be hale and hearty but in his whole life he is seen suffering from some disease or the other. Without a cause there cannot arise such problems. There has to be some cause for all these and that cause is the accumulated Karma (good or bad) of previous births. The Paramatman¹ is not responsible for all this since he is an omniscient and he knows all and sees all. He is neither the creator nor the orientator of any life or matter. The Karma is the cause of all effect in this world. As it is said:-

“सर्वे जीवा कर्मवास
चौदह लोक भ्रमन्त ॥ ”

In this Loka¹ which is fourteen Rajju² in measure, all the souls owing to their previous deeds take birth and live accordingly. Goswami Tulsidas a great Indian Poet and saint wrote in his famous epic Ram Charit Manas.

“कर्म प्रधान विश्व करि राखा
जो जस करहि सो तस फल चाखा ॥ ”

The whole universe has Karma at its base and is dominated by it. As one sows, so does one reap. The foundation of the entire Universal management is Karma. It is not in your hands when to

1 Loka - entire universe
2 Rajju - measure

die and when to take birth again. You never came in this world as you desired and no one will consider your opinion as to when you desire to die. No one will also take your permission to bury your body or burn it.

“जब तेरी डोली निकाली जायेगी ।
बिन मुहूर्त के उठा ली जायेगी ॥ ”

We came in this world and shall leave this world for next, regardless of auspicious or inauspicious time. We will be respected only if we stay like guests in the hosts house; problems arise only when we try to become the masters and owners of that house.

Seth Mafatlal had incurred a lot of debt and hence wanted to commit suicide. He went to see a drama which was a tragedy. In the climax scene the hero was shown committing suicide. Mafatlalji thought that if he got a chance to do the role, the scene will turn into a reality, if he really died instead of acting. Whatever he earns by doing so, he shall clear his debts and financially favour his family. With these thoughts in mind Seth Mafatlal went to the Director of the Drama and told him about his desire, “You promise to pay me Rs.10,000/- and I shall commit suicide in real, in the climax scene. I shall also write a note on ‘dying of free will’ and keep it in my pocket. I shall in no way be a problem to you and the police shall not harass you.” The Director heard the whole story and said, “Your idea is very enterprising and interesting, but if the public goes crazy over your acting and demand the scene to be done once more what shall I do then? Where shall I go for a man like you. Please forgive me.”

The above illustration goes to prove that your death is also not in our hands. Even the poison that is available in the market is not real poison. The Karma is the determining factor of birth, death and all other activities. Lord Mahavira too had to bear grave

sufferings for 12.5 years before becoming an omniscient owing to the deeds of his previous births, King Rama had to retire to the forest for fourteen years. Draupadi, wife of Five husbands had to be assaulted and humiliated in the royal court in the presence of all kings, scholars, and princes. The brave Pandavas had to spend thirteen years in the forest. Yogishvara¹ Srikrishna had to die suffering from intense thirst and his beautiful city of Dwarka constructed by the Devas was burnt to ashes before his eyes and he remained helpless. The cause of all these and other happenings in this world is the Karma i.e. deeds, one performs in this birth and previous births.

Hitler, the great conqueror of the world committed suicide and died in a steel box. There is a saying that "If Hitler had cold in Berlin, Churchill could be seen sneezing in London." Such was the terror of Hitler and the world trembled by his very name. But when he died, there was not a single soul to shed tears for the dead. One gets wealth and fortune only when his Punya i.e. good deeds performed perviously are on the rise. When the Punya exhausts, condition worsens as that of Hitler's.

Punya and Papa, both these are the Parmanu¹ of Karman body. Though they are inanimate atoms and cannot be seen, yet they are capable of bonding the soul. Just as medicine cures the patient, alcohol and wine intoxicates the drunkard, a little of potassium cyanide makes one unconscious instantly, so also, these parmanus of Karma are capable of affecting your mind, dealings, life, subconscious and also your conscious.

Agnibhuti, the younger brother of Indrabhuti Gautama had a doubt whether this type of Karman body existed or not, hence the Karmvada principle has been dealt with in detail in this Chapter.

1 Yogishvara

- A great soul

Just as the Lord cleared Indrabhuti's doubt, the Lord also clarified Agnibhuti's doubt. As soon as Agnibhuti stepped into the place of sermon, it was as if all his passions and enmity ceased to exist. How the Lord clarified Agnibhuti's doubt shall be seen in the next chapter.



OF SELF

To control self is unpalatable like a mouthful of sand and difficult like a walk along the edge of a sword.

Greater will be his victory who conquereth his self than that of one who conquereth thousands in a valiant fight.

Fight with thy self; why fight with foes external? Happy is he who conquereth his self by his self.

Conquer thy self, for difficult it is to conquer self. If self is conquered, ye shall be happy in this world and after.

Better it is that I should conquer myself by restraint and penance than be restrained by others by fetters and death.



CHAPTER VIII

“सौऽप्येवमागतः शीघ्रम्
प्रभुणाऽऽभाषितस्तथा ।
सन्देहं तस्य चित्तस्थम्
व्यक्ती कृत्यावदद्विभुः ॥ ”

In the same manner as Indrabhuti, Agnibhuti too reached the Samavasarana. The Lord addressed Agnibhuti as he had addressed Indrabhuti Gautama. He then disclosed the doubt that was in Agnibhuti's mind and said.

हे गौतमग्निभूते कः
सन्देहस्तव कर्मणः ?
कथं वावेदतत्वार्थी
न विभावायासि स्फुटम् ?

“Oh, Agnibhuti Gautama, you are doubtful whether the Karma's exist or not. The base of this doubt is the Vedic verse “
“पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम्....” which you are unable to interpret it correctly. The verse means that whatever exists and whatever shall exit is all Purusha i.e soul.

You have interpreted the adverb एव to signify the existence of Atman in whatever you see, be it animal, bird, human being etc. No reference of God or Karma has been made in this verses & एव also eliminates all possibilities of other realities to exist. But the Vedas also say :- “पुण्यं पुण्येन भवति, पापः पापेन भवति”
“ This statement includes Punya ¹ and Papa ² and establishes the existence of Karmas. If such contradictory

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- | | | | |
|---|-------|---|-------------------|
| 1 | Punya | - | meritorious deeds |
| 2 | Papa | - | evil deeds |
-

statements are established in the same tenet, how is one to decide the truth ? One cannot cut the sky with the sword and apply any kind of paste over it, because the sky is formless and colourless and it cannot come in association with a sword and paste that have a definite form. "On this basis you have concluded, that the formless soul cannot be embodied by Karma which is of material form and very minute in appearance. Hence the doubt that you have come with is whether Karma is existent or not ? Am I right".

Agnibhuti said "Yes My Lord, What you say is true. Since years I have been doubtful in the matter of Karma. I neither tried to get it cleared from anyone nor did I tell you also anything about it. But you know everything about it since you are an omniscient. I request you to kindly clear my doubt".

Lord Mahavira then replied to Agnibhuti's doubt "Oh Agnibhuti Gautama!

In this verse no mention of karma has been made and at the same time the existence of karma has also not been denied. But the verse propounds the eternity (eternal existence) of the soul. Purusha meaning soul, is ever existence i.e. it existed in the past, it exists in the present and shall exist in the future for ever.

Poets and devotees always use metaphors and always picture their idol and diety to be the best in the world. As it is said

"जले विष्णु स्थले विष्णुः
विष्णुः पर्वतमस्तके ।
सर्वभूतमयो विष्णुः
तस्माद्विष्णुमयं जगत् ॥ "

Lord Vishnu pervades in water and on earth, on the mountain peaks and in all living beings. This description and appreciation elucidates the greatness of Lord Vishnu. Moreover,

the existence of other things like water, earth etc. are not denied in the verse. If Vishnu and none else pervades the entire universe, the poet would have said "Lord Vishnu pervades in Lord Vishnu".etc.

We shall now deal in detail with the formless entity coming in contact with material substance. It is obvious that the sky which is formless comes in contact with clouds that have different forms and when the formless Atman in the body consumes alcohol, surely comes under the influence of the alcohol.

Hence that which has got form, does affect the one that is without form. The good and bad condition of the body is a cause for the mind's happiness and sadness respectively. Lord Mahavira said, As I came to know your doubt that is without form, in the same way I also know the karma of all living beings. Pleasure and pain are the fruits of the karmas. Though the soul is pure and perfect in its real nature, owing to attachment, aversion, passions sense pleasures and carelessness it acquires heaps of karma, and to enjoy the fruit of its own deeds, takes birth in this world as one of the eighty four lakh kinds of creatures.

For every action there is a definite cause for it. This has also clearly been explained in your scriptures :-

“नाकारणं भवेत्कार्यम्
नाऽन्यकारण कारणम्
अन्यथा न व्यवस्था स्यात्
कार्य कारणयोः क्वचित् ॥ ”

A cause has to be for any action or activity to take place. Without cause there is no effect. For example without clay one cannot make a pot. Also for a particular effect the assigned cause has to be there. On churning water one will never get butter. Such

a law of cause and effect can never be reversed or changed even a little, and also the cause does not follow the effect. From ghee you cannot get butter, from butter yoghurt cannot be got, from curds one does not get back the milk, so also you cannot grow grass from the milk.

There is lot of variety in this world. No two things and persons are alike. In this world king and beggars, masters and slaves, healthy and sick, young and old, men and women, beautiful and ugly, wise and foolish, good and bad all these dissimilarities exist. Some are happy and some are sad, some live in palaces and some do not even have a proper hut for shelter. There has to be a cause for all these dissimilarities and that cause is termed as 'KARMA'. Hence I say karma is definitely an existing entity".

Thus Lord Mahavira explained to Agnibhuti about karma and Agnibhuti's doubt regarding the same was clarified in little time. Such was the powerful speech and knowledge of the lord.

When the meritorious deeds i.e. punya bear fruit, all circumstances become favourable for the soul. An illustration to explain the same is given as under.

Seth Mafatlal's father was a renowned physician. He served a lot of sick people and managed to accumulate plenty of wealth during his life time. When he expired, his son was unable to continue the practice because he could not become adept with the skill. The fortune his father left behind also gradually began to dwindle and finally he was put in such a situation where he could not favour himself with his daily bread.

In those days People seldom fell sick because they took care of the kind of food they ate. because there were not many hotels, hospitals also were not required. The root cause of all diseases is hotels where good care is not taken to prepare food like

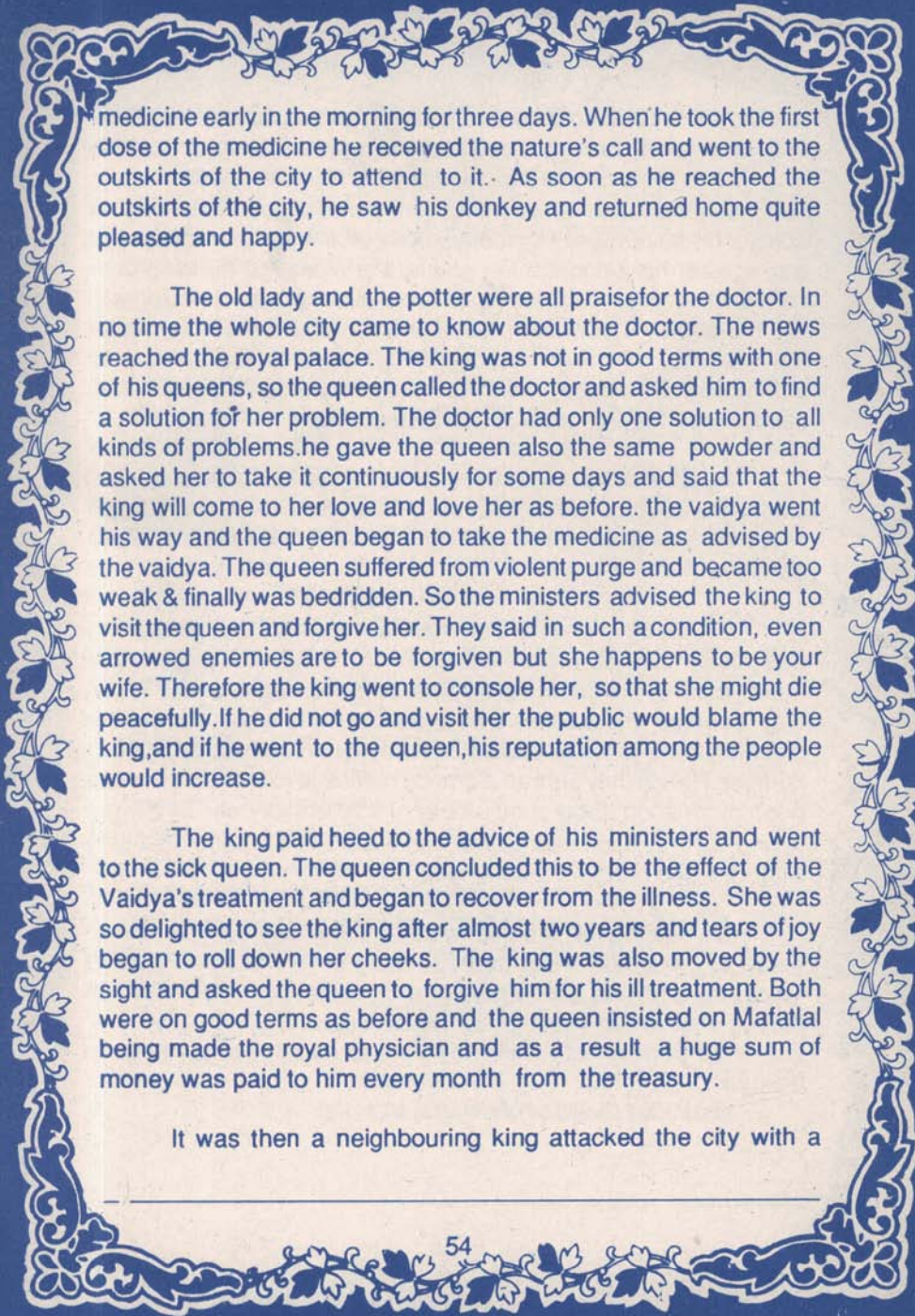
in the homes. If any 'Vaidyie'-doctor walked into some one's house, people thought that a brother of the God of death had come.

“वैद्यराज नमस्तुभ्यम्
यमज्येष्ठसहोदर ।
यमस्तु हरति प्राणां
स्त्वं पुनः सवसूनसून ॥ ”

“Oh, Vaidyaraaj, we bow to you because when Yamaraj comes he only takes away the life with him, but when the Vaidyaraaj comes he takes away wealth, peace of mind and finally the life also”. As it is said

पेट को नरम, पाँव को गरम, सिर को रखो ठण्डा ।
फिर यदि डाक्टर आये तो, मारो उसको डंडा ॥

But the scene is altogether different to-day. Death has become very cheap and people are least bothered about what is happening in their society and to their relatives and neighbours. In the same village of Seth Mafatlal, lived an old lady named Ganga. She suffered from severe stomach pain and went to take the advice of Seth Mafatlal thinking that he must have learned something about medicine from his father. Seth Mafatlal knew that his father gave Triphala powder to all those having any kind of pain and later on gave the apt medicine. The old lady had only stomach ache and as per the Sethji's advice took the medicine regularly and was cured of the pain. Sethji's meritorious deeds were on the rise and so this was just the beginning of his fame and fortune. Once a potter lost his donkey and went to the Vaidya and asked him for a medicine by which he could locate his lost donkey. To him also Seth Mafatlal gave the same Triphala powder and asked him to take the

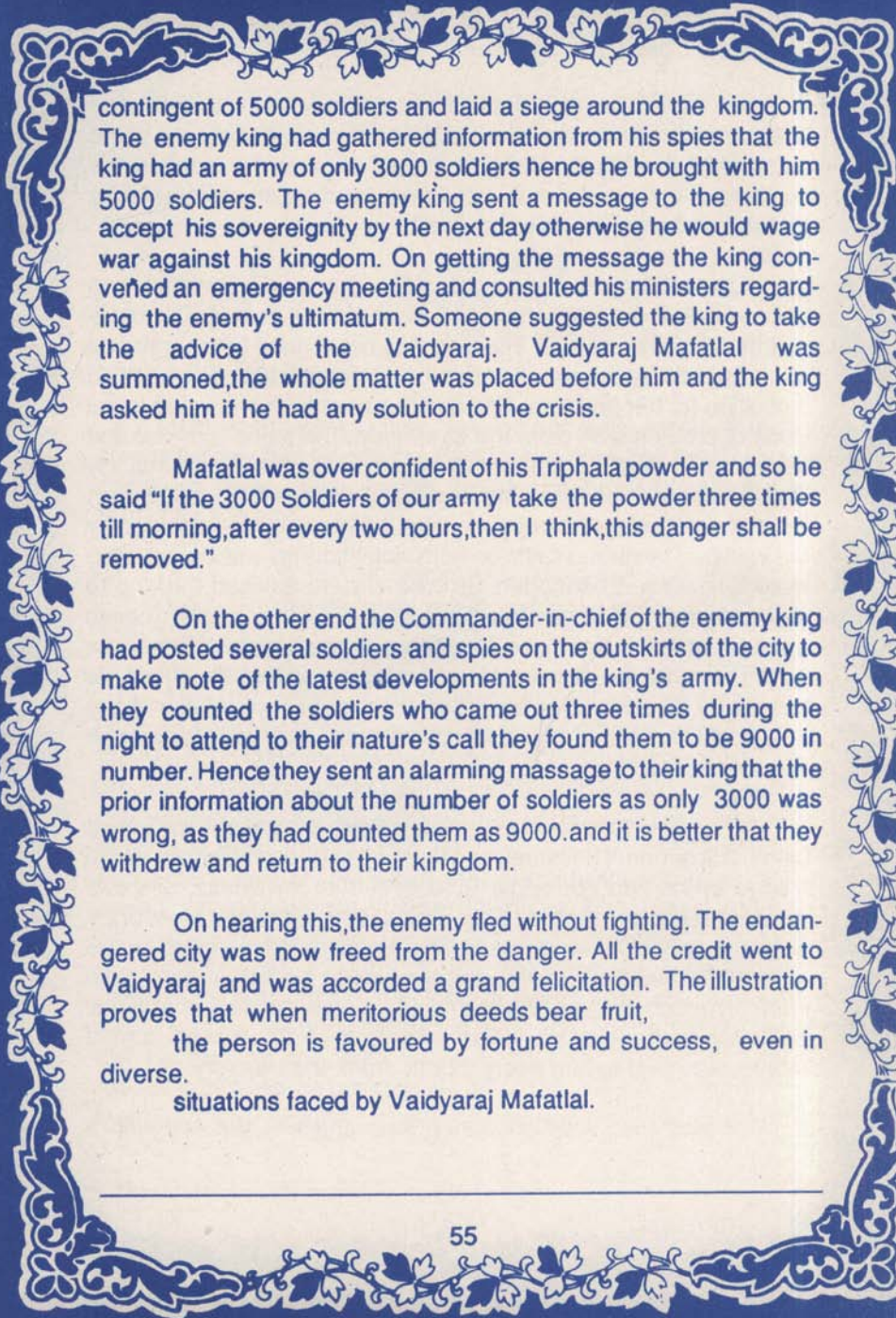
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medicine early in the morning for three days. When he took the first dose of the medicine he received the nature's call and went to the outskirts of the city to attend to it. As soon as he reached the outskirts of the city, he saw his donkey and returned home quite pleased and happy.

The old lady and the potter were all praise for the doctor. In no time the whole city came to know about the doctor. The news reached the royal palace. The king was not in good terms with one of his queens, so the queen called the doctor and asked him to find a solution for her problem. The doctor had only one solution to all kinds of problems. he gave the queen also the same powder and asked her to take it continuously for some days and said that the king will come to her love and love her as before. the vaidya went his way and the queen began to take the medicine as advised by the vaidya. The queen suffered from violent purge and became too weak & finally was bedridden. So the ministers advised the king to visit the queen and forgive her. They said in such a condition, even arrowed enemies are to be forgiven but she happens to be your wife. Therefore the king went to console her, so that she might die peacefully. If he did not go and visit her the public would blame the king, and if he went to the queen, his reputation among the people would increase.

The king paid heed to the advice of his ministers and went to the sick queen. The queen concluded this to be the effect of the Vaidya's treatment and began to recover from the illness. She was so delighted to see the king after almost two years and tears of joy began to roll down her cheeks. The king was also moved by the sight and asked the queen to forgive him for his ill treatment. Both were on good terms as before and the queen insisted on Mafatalal being made the royal physician and as a result a huge sum of money was paid to him every month from the treasury.

It was then a neighbouring king attacked the city with a

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contingent of 5000 soldiers and laid a siege around the kingdom. The enemy king had gathered information from his spies that the king had an army of only 3000 soldiers hence he brought with him 5000 soldiers. The enemy king sent a message to the king to accept his sovereignty by the next day otherwise he would wage war against his kingdom. On getting the message the king convened an emergency meeting and consulted his ministers regarding the enemy's ultimatum. Someone suggested the king to take the advice of the Vaidyaraj. Vaidyaraj Mafatlal was summoned, the whole matter was placed before him and the king asked him if he had any solution to the crisis.

Mafatlal was over confident of his Triphala powder and so he said "If the 3000 Soldiers of our army take the powder three times till morning, after every two hours, then I think, this danger shall be removed."

On the other end the Commander-in-chief of the enemy king had posted several soldiers and spies on the outskirts of the city to make note of the latest developments in the king's army. When they counted the soldiers who came out three times during the night to attend to their nature's call they found them to be 9000 in number. Hence they sent an alarming message to their king that the prior information about the number of soldiers as only 3000 was wrong, as they had counted them as 9000. and it is better that they withdrew and return to their kingdom.

On hearing this, the enemy fled without fighting. The endangered city was now freed from the danger. All the credit went to Vaidyaraj and was accorded a grand felicitation. The illustration proves that when meritorious deeds bear fruit, the person is favoured by fortune and success, even in diverse.

situations faced by Vaidyaraj Mafatlal.

CHAPTER IX

When meritorious deeds are on the rise the person is not only favoured with all pleasures, but in this state, all unfavourable things and situations become favourable for him. An example is given to support the above statement.

An experienced Astrologer told to a man that time and luck were now in his favour. To test if good time was really favouring him, the man went straight to the king and slapped him on his face. The king's crown fell down. Seeing this the body-guards ordered the soldiers to put the man in chains and said that he shall be punished for slapping the king. But the king ordered the man to be rewarded worth one lakh rupees and released immediately. By slapping the king the man had saved the king's life, because a young one of a snake lay hidden under the Crown which the king did not notice while wearing the Crown. As soon as the Crown fell, the snake was seen crawling on the ground. If the man had not slapped the king, The king would have been bitten by the snake. Hence the man was highly rewarded and the man went home happily.

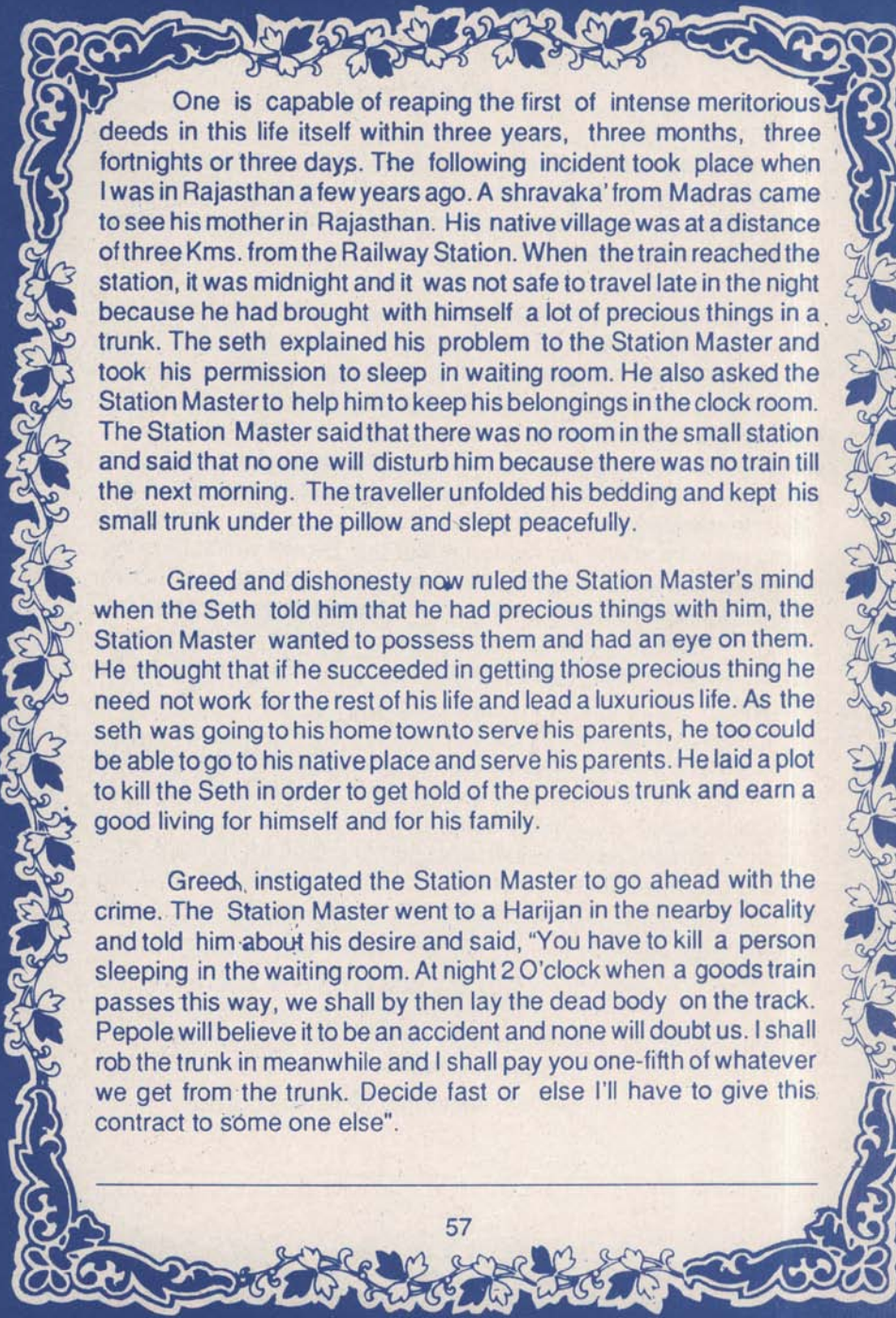
When the sun rises people pray to him and bow down in reverence in the morning. But when the sun sets no one is bothered about its whereabouts. Similarly if fortune and luck favour a person, people will respect him and care for him but if he were to become bankrupt than in his bad time no one will ever talk to him and his good friends also will cease to be his friends anymore. As it is said

“त्रिभिर्वैषस्त्रिभिर्मसे -

स्त्रिभिः पक्षैस्त्रिभिर्दिनेः ।

अत्युग्रपुण्यपापाना -

मिहैव लभ्यते फलम् ॥ ”

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One is capable of reaping the first of intense meritorious deeds in this life itself within three years, three months, three fortnights or three days. The following incident took place when I was in Rajasthan a few years ago. A shravaka' from Madras came to see his mother in Rajasthan. His native village was at a distance of three Kms. from the Railway Station. When the train reached the station, it was midnight and it was not safe to travel late in the night because he had brought with himself a lot of precious things in a trunk. The seth explained his problem to the Station Master and took his permission to sleep in waiting room. He also asked the Station Master to help him to keep his belongings in the clock room. The Station Master said that there was no room in the small station and said that no one will disturb him because there was no train till the next morning. The traveller unfolded his bedding and kept his small trunk under the pillow and slept peacefully.

Greed and dishonesty now ruled the Station Master's mind when the Seth told him that he had precious things with him, the Station Master wanted to possess them and had an eye on them. He thought that if he succeeded in getting those precious thing he need not work for the rest of his life and lead a luxurious life. As the seth was going to his home town to serve his parents, he too could be able to go to his native place and serve his parents. He laid a plot to kill the Seth in order to get hold of the precious trunk and earn a good living for himself and for his family.

Greed, instigated the Station Master to go ahead with the crime. The Station Master went to a Harijan in the nearby locality and told him about his desire and said, "You have to kill a person sleeping in the waiting room. At night 2 O'clock when a goods train passes this way, we shall by then lay the dead body on the track. Pepole will believe it to be an accident and none will doubt us. I shall rob the trunk in meanwhile and I shall pay you one-fifth of whatever we get from the trunk. Decide fast or else I'll have to give this contract to some one else".

“लोभः पापस्य कारणम्”

(Greed is the root cause of all evils)

The Harijan accepted the proposal of the Station Master and said that he shall sharpen his knife and reach the station within half an hour. After half an hour as promised he reached the place and murdered the person lying fast asleep and then took the dead body and put it on the track. He went upto the Station Master and said that he had finished the task assigned to him and the rest was his responsibility. He also demanded to get his share of the loot by the next morning. The Station Master took the trunk and kept it in his room. He then removed the bedding and got the room washed of all the blood stains. He then went and slept in his as if nothing had happened.

The goods train arrived at sharp 2 P.M. The engine driver spotted the dead body and suspected to be a murder case. He wanted to save himself of the charge of an accident and hence he stopped the train. When he inspected the dead body he confirmed it to be a murder case and went upto the Station Master and woke him up and asked him to look into the matter and also asked the Station Master to inform the police. The Station Master asked the driver to ignore the dead body and said that he would not take any action against him. The guard too came there and said that they would not go against the law and persuaded the Station Master to look into the matter.

Finally the Station Master had to come to the place where the dead body was lying. When he saw the face in the light he could not believe that he had got his son murdered and began to cry. “Alas! I got my son killed for wealth. I curse myself for this wretched act”. As the Station Master was wailing like this the whole plot came to light and both of them were punished by the law for their deeds.

But the most astonishing aspect of the incident was that the traveller was saved and instead the son was murdered. It so happened that a neighbour Harijan had overheard the conversation of the Station Master and the murderer. It is truly said that one who saves someone's life is greater and more powerful than one who tries to take a life.

Goodluck had favoured the Shravaka¹ hence the neighbour Harijan was lead to save the householders life. He went to the waiting room and asked the seth if he wanted to save his life or the wealth that he carried with him. The Seth replied that he surely would desire his life to be saved. Wealth lost could be re-earned, but the life that is lost can never be regained. The seth said "If I am alive, I will earn a lot of wealth. But why are you asking me all this? What is the matter? Please explain to me."The neighbour of the murdered said, "Sir, the Station Master of this station is very mean and treacherous. He has hatched a conspiracy in consultation with my neighbour to kill you. My neighbour will be coming here after sharpening his knife. If you want to save your life, leave this trunk here itself and come alone with me to my house and spend the night there. In the morning I will gather the villagers and compel the Station Master to return your trunk. But just now it is dangerous for you to stay here. It is your great fortune that my conscience has directed me to save your life and perhaps you are blessed to live longer."

Sethji went along with the Harijan and spent the night in his hut. On the other hand the son of the Station Master returned after seeing a drama in the village. He had taken his father's permission to go to the theatre. Instead of returning home in the late hour and disturbing his mother, he found it convenient to sleep in the waiting

1 Shravaka

a Jain householder

room. He found that the door was opened and a bed was already duly laid. He thought that his father was so kind to have laid a bed there for him. He kept his cycle in the waiting room and soon fell asleep on the bed; as he was very tired. And what happened after this is quite known to all.

The Shravaka got his trunk and after rewarding the Harijan, he left for his village. He was extremely thankful to the gentleman for saving his life at the right time. The incident is narrated to prove that we reap the good or bad fruit of our deeds depending on the deeds we have done previously. As it is said.

“यथा बीजं तथा फलम् । ”

As you sow, so you reap. If you sow a neem seed, you cannot reap a mango fruit. Good will result in good and the evil will result in suffering and pain. All living beings experience either pleasure or pain. One is favoured with pleasure, when the meritorious deeds bear fruit. Hence if pleasure and pain exist, it is definite that karma also exists.

On the other hand if a name exists, the substance bearing that name also should exist without doubt. Karma also is a shudha pada hence a substance bearing that name also has to exist. Thus Lord Mahavira cleared Agni Bhuthi's doubt regarding the existence of karma and Agni Bhuthi too surrendered at the Lord's feet and got initiated in the Shramana faith and became his disciple like Indra Bhuthi Gautama. The Lord imparted the knowledge of "Tripadi" to Agni Bhuthi and, then Agni Bhuthi worked out the 'Dradashanga'.



CHAPTER X

On getting the news about both his elder brothers, Indrabhuti and Agnibhuti having become the Lord's disciples, Vayubhuti, along with his five hundred students began his journey to the place of sermon of the Mahashramana. But Vayubhuti was not arrogant and hesitant as his elder brothers were; but was extremely delighted to get an opportunity to have the darshana of the supreme Lord. He looked forward to meet Him and get his doubt cleared and was also eager to become the Lord's disciple like Indrabhuti and Agnibhuti.

Vayubhuti too was addressed in the same way by Lord Mahavira as Indrabhuti and Agnibhuti were addressed and the Lord explained the vedic verse based on which Vayubhuti was doubtful whether the body and the soul were two different identities or both were to be considered as a single identity. The vedic verse is as follows:

“विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय
तान्येवानु विनश्यति न प्रेत्य संज्ञास्ति ॥ ”

The Lord said, “Oh Vayubhuti Gautama, You have understood the above verse as follows.” The body and the soul are born when the five Mahabhutas viz. earth, water, fire, air and space come together. Hence the two are not different at all. The body and the soul are identical. And after death, the body does not exist and so the soul being indifferent from the body also ceases to exist. On the other hand the vedas also record a statement that contradicts this verse सत्येन लभ्यस्तपसा ह्ये ब्रम्हचर्येण नित्यं ज्योतिर्मयो हि शब्दो यं पश्यन्ति धीरा संयमात्मानः । ”

i.e. The self-controlled and the self restrained aspirants can reach the soul which is self illumined, ever existent and blissful. With the help of truth, austerity, brahmacharya etc. one can know

the Atman. This vedic verse elucidates that the body and the soul are two different identities. Under these circumstances, how can one understand what the truth is? Should one consider the soul and the body identical or different. Oh. Vayubhuti, isn't this your doubt and the vedic verse the base for it ?”

Vayubhuti said “Oh Lord, You are indeed great for you know everything. You know the doubt which nobody could know. Please enlighten me by clearing this doubt. I have come to you and I am confident that you will not disappoint me”.

Lord Mahavira said, “Oh Vayubhuti Gautama, the verse does not signify the dissolution of the soul and the body, but it means that the relative object of knowledge constituted in the soul comes into existence and also undergoes destruction. We see an object and get the knowledge of it and when we see another object, the knowledge of the former object goes along with the object itself. But the soul never dissolves with anything, because only in the presence of consciousness we are able to grasp the knowledge of other objects. On death, the body dissolves into the ‘pancha mahabhutas’ five elements but not the atman. The atman takes another body form to experience the fruit of the meritorious and evil karmas. That is why it is said.

“अन्नो जीवो अन्नं सरीरम् । ”

i.e. the Atman is different and the body is different. They are of all together different existence. The body is compared to a palace in which the atman abides. The king is not identical with the palace in which he lives. It is a known fact that the king and the palace are different entities. Similarly the soul abiding in the body is not the body itself. It is in fact different from the body.

The difference between a corpse and the body of a living being is that, in a corpse, the body is intact but is devoid of consciousness. Logically this also goes to prove the difference between the body and the soul. If the root words like Atman and

body exist, naturally the substances bearing these names ought to exist. Since the unaligned names are different, the substances bearing these titles are also of separate existence. When the person is alive the body is active and is not eaten up by worms and ants, but when it becomes a corpse, it begins to get rotten and it finally decays. It is Atman which is the cause for all bodily activity and only due to it, the body does not decay when alive. As ghee is inherent in milk so also the soul abides in the body. By inference one is to acknowledge the presence of consciousness in this material body.

As soon as Vayubhuti's doubt was cleared Vayubhuti surrendered to the Lord along with his 500 disciples and got initiated as the Lord's major disciple. He was also imparted the Tripadi based on which he created the "Dvadashangi".

When Vyaktabhuti, the fourth of the eleven great scholars heard the news of the three great scholars, Indrabhuti, Agnibhuti and Vayubhuti become the Lord's disciples after getting their respective doubts cleared, he too, with eagerness and enthusiasm started on his journey to the Samavasarana. The Lord revealed Vyaktabhuti's doubt and the vedic base of it.

“स्वप्नोपमं वै सकलं इत्येष ब्रह्मविधिरंजसा विज्ञेयः ॥ ”

The Lord said, "Oh Vyaktabhuti, the above statement is the cause of your doubt about the existence of the five Mahabhutas. You have interpreted the meaning of the verse to be as follows, 'Undoubtedly the world is like a dream which is unreal and non-existent. Hence one should instantly observe it in order to know the supreme soul and achieve the goal of "Parabrahma". As a dream is unreal, so also the world constituted of the five elements is also unreal. Though the elements like the dream are visible, they do not exist in the real sense of existence. At the same time in another context, the vedas have propounded the existence of the five

“पृथ्वी देवता आपो देवता ॥ ”

The earth is divine and the water is divine - If such contradictory statements prevail, how can one know the truth? How is one to know if the five elements exist or not? Vyaktabhuti isn't this the doubt that you have not been able to clear since many years?."

Vyaktabhuti too like the other three brothers on hearing so, was overwhelmed with joy and delight. He said, "True my Lord, what you say is true. This is the doubt which has been harassing me since years. I beg you to kindly resolve my doubt and oblige me".

It was then that the Lord replied, "Oh Vyaktabhuti!

"स्यप्रोपमं वै सकलम्... ।", this vedic statement does not deny the existence of the Mahabhutas, but signifies the transitoriness of all world pleasures viz. women, body, gold and other sense pleasures. All worldly pleasures and relations are unsteady and perishable. This kind of knowledge enables one to practise detachment amidst all ups and downs of life. Hence this kind of observance is said to lead one to the "Parabrahma", the supreme soul and become Divine and supreme, destroying all karmas. Moreover a dream too exists and is not false. Hence, it is not true to say that nothing is existent in this world. If you say that everything is non-existent in this world then the vedas also do not exist and the vedic statement which is at the base of your doubt also ceases to be true, along with your doubt becoming baseless. Hence this vedic statement does not signify the non-existence of the world and elements but imparts the knowledge of the transitory existence of the worldly pleasures. To believe the world constituted of the five elements to be untrue like a dream, is sheer ignorance and a false statement.

Thus, the great scholar Vyaktabhuti also along with his 500 students accepted Lord Mahavira as his Philosopher and guide and got immediately initiated like his brothers. The Lord gave him the title of the fourth Ganadhara' and imparted the knowledge of Utpada - Vyaya and Dhruvya i.e. Tripadi. Like the first three Ganadharas, Vyaktabhuti too constructed the Dvadashangi and thus made his life meaningful.

The fifth great scholar Sudharmaswami, followed his brothers along with his five hundred disciples to the Samavasarama. His doubt as revealed by Lord Mahavira was on the basis of the vedic verse

“पुरुषो वै पुरुषत्व - मश्नुते पशुः पशुत्वम् । ”

The Lord said, "Oh Sudharma, the above vedic verse, is the base of your doubt. Your doubt is regarding the birth one takes after this life. You have interpreted the verse to be that a human being will be born as a human being in his next birth and an animal will be born as an animal only in the next birth. When a maize seed is sown one reaps maize crop and when you grow some other seed you yield the respective crop. Mango seed will yield mango fruit and lemon seed yields lemon fruits. But in another text of the vedas it is said, “शृगालो वै जायते यः स पुरुषो दह्यते । ” i.e. the person who is being burned will be born as a jackal in his next birth.

Both the above vedic statements contradict each other. Both the statements cannot be true. If such is the case, how is the truth to be established? Oh, Sudharma, isn't this your doubt?" Sudharma, the fifth scholar in the order of the eleven scholars said, "Yes Oh Lord! what you say is indeed true. I am unable to understand that when a man can be born as an animal, why is it said that a man after death, in his next life will be born as a man only and an animal will take birth as an animal only. What is the

reason that the vedas have propounded such contradictory theories ? What is the relation between the former and the latter statements of the Vedas? Please explain this to me and clarify my doubt”

Thereupon Lord Mahavira said, “Oh Sudharma!

“पुरुषो वै पुरुषत्वमश्नुते पशु पशुत्वम् । ”

The meaning of this vedic sentence is that if a man lives a life embellished with virtues like simplicity, humility, contentment, etc., he will take birth in the human form and if an animal does not rise above cruelty and laziness will be born again as an animal in its next birth. Definitely this statement does not mean that a man will be born as a man only and an animal will take the same form again. If this would have been true it would not have been said that, “the person who is being burned will be born as a jackal in his next birth:.” Hence it stands proved that a man depending upon his good and evil deeds can be born either in the human kingdom or in the animal kingdom respectively. “As one sows so one reaps”.

The kind of deeds you perform in this birth, will be the deciding factor of the kind of birth you take next human or animal. Hence the vedic verse has been explained to inspire people to lead a noble life, if they are desirous of human birth; otherwise they are bound to be degraded to the animal kingdom”. In this way Sudharma was the fifth Ganadhara to be initiated by Lord Mahavira on the same day. Likewise his 500 disciples too followed his footsteps. After receiving the knowledge of the Tripadi he too constructed the Dvadashangi scriptures.

The next to follow the holy order of the Ganadharas was the sixth great scholar Manditaji. He came to the Samavasarana along with his 350 disciples and his doubt was whether bondage of the soul to the karmas and freedom from them were true or false. The

Lord said "Oh Mandita! The basis of your doubt is the vedic verse

“स एव विगुणो विभुन बध्यते, संसरति. मुच्यते. मोचयति वा ॥ ”

i.e. the soul which is beyond all gunas does not get bonded with karma, does not take birth, again and again, also does not get liberation and does not favour anyone to be liberated. Hence you have concluded that bondage and liberation - those realities do not exist at all."

Mandita then asked the Lord to resolve his doubt and enlighten him on the subject. The Lord then said, "Oh Mandita, you have not made a note of the words "Viguna" and 'Vibhu' in the vedic verse. Viguna is one who does not have any deceptive gunas and is at the same time endowed with remarkable qualities and is also 'TRIGUNATIT' i.e. beyond the three qualities viz. Satva², Rajas³, and Tamas⁴. This verse establishes the greatness of the perfect Siddhas, because they only are 'Vibhu'⁵; as they have gained Kevala Jnana⁶. They do not get bound by karma⁷ and hence have liberated themselves from the cycle of birth and death. They also do not shower any favours on anyone and make them perfect. They preach the path to Moksha and the living beings tread on the path and become free as they have become.

But the souls embodied with karma i.e. the worldly souls, owing to their meritorious and evil deeds take birth in this world and when they free themselves from karma get salvation. Hence it is said that both bondage and salvation exist and if these were not to exist all the holy scriptures, ethical codes of living and pious activities will bear no significance. Pleasure and pain that are the

1	Trigunatit	- beyond satva, rajas & tamas
2	Satva	- sublime qualities
3	Rajas	- qualities for enjoyment & pleasure
4	Tamas	- evil qualities
5	Vibhu	- God
6	Kevala Jnana	- Omniscience

resultant experience of punya and papa will become untrue if bondage and Moksha were denied. Since time immemorial the relation of the soul and the karmic bondage is like the relation of the seed and the sprout. The atman gets a body according to his karma and when he gets a body, by attachment and aversion he builds up a karmic body. This is a never ending process until one pierces this circle, with right faith, right knowledge and right conduct. A spider weaves a web around itself and gets caught in it, in the same way the jivatman is caught in the web of the karmas and when it learns to be devoted to Sudeva¹, Suguru² and Sudharma³, he gets liberated from the bondage".

Thus Mandita along with his group of students became the Lord's disciple and created the Dvadashangi after hearing the Tripadi from Lord Mahavira.



1 Sudeva
Suguru
Sudharma

} They guide the soul/aspirant to tread on the path to emancipation

CHAPTER - XI

The seventh great scholar Mauryaputra followed the six scholars who had got their doubts cleared one after another. He brought with him his family of 350 students. He too was looking forward to meet the Lord like the senior scholars. As soon as he reached the Samavasarana the Lord Said 'In the Vedas there is a verse' "को जानाति मायोपमान् गीर्वाणान् इन्द्रयमकुबेर वरूणा दीन्"

"which means that who has seen the heavenly gods namely Indra¹, Yama², Kuber³, Varun⁴ and others?" You have interpreted the verse to be as follows- "Because no one knows about these Gods, they do not exist at all. They are all only illusionary beings and are like a mirage formed in the desert. Although in another place in the Vedas it is said "स एष यज्ञायुधो यजमानोऽञ्जसा सवलोकं गच्छति" "Because heaven is the abode of the heavenly beings it is proved that there is the existence of such beings called Devas. Oh Mauryaputra: Isn't this your doubt?"

There upon Mauryaputra said "True, my Lord, what you say is true. Please clarify my doubt and bless me: Lord Mahavira then replied, "Oh Mauryaputra : your doubt regarding the existence of Devas is baseless because you can see the devas with your own eyes in this Samavasarana. What you see Pratyaksha⁵ does not need Pramana⁶.

"मायो पमान् .. । This adjective applied to the Devas in the Vedic Verse signifies that the pleasure of the heaven are not eternal but transitory; because "क्षीणे पुण्य मर्त्यलोकं विशन्ति"

1	Indra	-	King of heaven
2	Yama	-	God of death
3	Kuber	-	God of wealth
4	Varun	-	The wind God
5	Pratyaksha	-	Direct Perception
6	Pramana	-	Proof

" when the meritorious Karmas begin to exhaust the Devas have to leave their abode of heaven and take birth in the human world. As an illusion is momentary, so also the heavenly pleasures are transitory. The minimum age limit of the heavenly beings is 10,000 years and the maximum age limit is 33 Sagaropama¹. 'On the completion of the life span the Devas have to leave their abode. But a handful of people make note of this. In order to go to heaven, most people keep performing all kinds of righteous deeds as explained in the scriptures unaware of the transitory happiness in the heavenly abode. Very few, who know this, try to make it hard for Moksha, which is eternal happiness and infinite bliss.

What are the acts that will enable one to attain heaven? This too has been clearly explained in the Vedas. This explanation of the ways to go to heaven also proves the existence of heavenly existence. There is happiness as well as sorrow in this world. Happiness is the resultant of Punya and sorrow is the effect of Papa. Hellish creatures are always experiencing pain, against this the heaven exists where the jivatman experiences the fruits of its meritorious deeds."

Mauryaputra then enquired from the Lord, why the Devas very rarely visited the human world though they were at total liberty to come often? The Lord Said, "Oh Mauryaputra! There are many reasons, for the Devas not visiting the Earth very often. The occasions on which the Gods desire to come here on this Earth are very rare and this mortal world when compared to heaven is not at all a beautiful place and is full of sorrow and misery. However the following are some of the occasions on which the Devas visit this world.

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- | | | | |
|---|------------|---|------------------------|
| 1 | Sagaropama | - | a huge measure of time |
| 2 | Diksha | - | renunciation ceremony |
| 3 | Mahotsava | - | festival |
-

1. To celebrate the Birthday, Diksha² Mahotsava³, Kevala Jnana and Nirvana¹ of the Tirthankaras, the Devas come to this world from their abode.

2. To construct the Samavasarana for the Tirthankars.

3. To get their doubts cleared from the omniscients.

4. Due to love and affection they come to meet the relatives of their previous births.

5. To fulfill the vow given to someone.

6. To give Darshana² to their devotees who practise severe penance and chant great mantras.

7. For merry making too they come here out of curiosity.

8. To test the righteousness of virtuous men and women.

Only under such circumstances the Gods come in this world not otherwise." On hearing the Lord's speech on the subject Mauryaputra, too established himself in the truth.

Like Mauryaputra, even today there are many people, who are doubtful about, the existence of the DevaLoka³ and Devas. They come to believe in the existence of the heavenly beings only when someone performs a miracle and it is **only by arduous efforts** one achieves success in life and capacity to perform miracles.

A friend of mine, once performed a miracle amidst a large audience. A big empty vessel was kept in front of the audience at a distance of about 30 ft. The friend then told the audience to name the things they desired. Ten people got up and asked for 10 different things. The vessel was then covered by a cloth. After a while, the person, asked for the cloth to be removed and took out the things as ordered by the people and gave them their respective things.

The Additional collector of that district was also a witness to

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- | | | | |
|---|----------|---|----------------------|
| 1 | Nirvana | - | salvation |
| 2 | Darshana | - | to gracefully appear |
| 3 | Loka | - | world |
-

this happening. He did not believe this to be true and thought it to be some kind of magic. He said 'If you shall be able to bring a certain thing which is kept in the safe of my house the key of which is with me, I shall agree that the Gods are at your service and command.'

The friend meditated for hardly a minute and opening his hand showed the thing, the collector had desired him to fetch it from his safe which was locked. The collector recognised his power and became a thief. The whole incident took place before my eyes. The friend of mine explained to me, how he was able to do so. It is a very simple process and only a little effort is required to master it. Our limitations of ascetic life do not permit us to undertake such experiments.

'Dharmayuga' and 'The Times of India' published the incident which took place at the Rashtrapati Bhavan in the year 1954. Dr. Rajendra Prasad, the President of India, and Pandit Jawaharlal Nehru, both were present when the incident took place. One person walked up to Dr. Rajendra Prasad and said that if His Highness went upstairs and wrote something on paper and came back he will be able to tell what he had written. The President agreed to do so and came downstairs leaving the paper upstairs, on which he wrote something. This person took a piece of paper and wrote the very words as if it was a carbon copy of it. Pandit Nehru asked him how he was able to do so. The person said it is a science which is beyond the reach of ordinary people. Pandit Nehru then asked the person if he could read his mind. The person did the same, and wrote down the Prime Minister's wavering thoughts on a piece of paper and handed it over to the Prime Minister. Nehruji was astonished, when the person wrote down the thoughts of his unsteady mind. There are many people whom I know have accomplished such 'Siddhis' .

1 Siddhis

achievements

When Lal Bahadur Shastri was the Prime Minister and Dr. Radhakrishnan was the President of India, the following incident took place in the Rashtrapati Bhawan. A Five year old Brahmin boy eloquently recited many Vedic verses and lessons in front of a jam-packed audience. He had in memory the entire Vedas. All the scholars and Pandits, present there were astonished and simultaneously quite pleased with the boy. They were forced to agree that the boy recited the Vedas better than themselves. The small boy did not know how to write and his speech too was not fluent, but still he was able to recite the Vedas profoundly. The boy was able to do so due to the Samskaras' of his previous birth. This incident proves the eternity of the soul and also the theory of reincarnation is proved.

Another such incident which took place in Maharashtra is worth mentioning. Near Kolhapure, in Ichalkaranti, lived a Jaina householder by name Shri Roopchand, he was educated and quite intelligent and was the Director of the Sangli Bank. He once constructed a new Bungalow for his family to live in. When the family locked the house and went out, the house was set fire on many occasions and many valuable articles got burnt. A resident of Nipani, D.C. Shah, told me about the incident and said that the Bungalow is haunted by some evil spirit and asked me to do something for the people living there.

Though I had not encountered anything of this kind, I went to the palatial bungalow and saw the things that were damaged and burnt, though none of the residents suffered from any injury. They could not vacate the house, because then no one would come forward to buy the beautiful house and hence they continued staying there.

Hearing the whole incident, I asked them to make a survey of their land, as I had my own doubts of some impurity or dead body having been cremated there. When they looked into the old records of the Municipality, they discovered that the bungalow housed a grave that lay buried under. I then asked them to perform the 'Shanti Snatra' and construct a platform with a lamp lit on the raised platform so that the evil spirit could be pleased and cause no trouble thereafter. When they carried out the instructions, the trouble subsided. The spirit was quietened by the recitation of the 'Shantisnatra' and was satisfied by the light of the lamp.

In today's world, only when one sees all this with one's own eyes one believes in them and in the existence of Devas, not otherwise.

Having got the doubt cleared regarding the existence of the Gods Shri Mauryaputra along with his 350 disciples got initiated in the order as a Shramana like his brothers. After hearing the 'Tripadi' he too worked out the Dvadashanga. Thus Mauryaputra became the 7th Gandhara.

Akampitaji was the next to meet Lord Mahavira. The Lord addressed him, as he addressed his elder brothers. The Lord Said, "Oh Akampita, "न ह वै प्रेत्य नरके नारकास्सन्ति" i.e. After death there is no life in hell and "नारको वै एष जायते यः शूद्रां भ्रमश्नाति" i.e. one who eats the food cooked by an outcaste, will be born as a hellish creature. These two contradictory statements of the Vedas are the cause of your doubt. You are doubtful whether there is the existence of hellish creatures or not."

Akampitaji agreed to what the Lord said. The Lord had

1 Shanti Snatra - a kind of prayer

spoken the truth since he was an omniscient and when Akampita asked the Lord to resolve his doubt and oblige him, Lord Mahavira said, "Oh Akampita, The Vedic verse means that after experiencing the fruit of evil deeds, the hellish beings do not take birth again in the hell. Hence from this point of view, it is said that hellish life is not eternal. Their existence in hell ends, when the effect of evil deeds are exhausted. Just as one goes to heaven to experience the effects of meritorious deeds, so also there is hell, for one to experience the fruit of evil deeds.

Compared to sense perception, supersense perception is more reliable. Those who have experienced the latter kind of perception are able to describe the existence of hell. Not everyone have seen lions and swans, but still all of us believe them to exist, because we know that somebody has already seen them in real life. Also one has not seen all the countries and oceans of the world, but still we believe that they are there, because we know about them. The same principle is applicable to believe in the existence of hell and hellish creatures. I have a direct perception of them, so I say that they exist."

We bow to the 8th Ganadhara, Shri.Akampitaji, who became the Lord's disciple, along with his 350 students, after getting the doubt cleared. He too created the Dvadashanga based on the knowledge of the Tripadi, imparted by Lord Mahavira.



CHAPTER XII

“अथ पुण्ये सन्दिग्धम्
द्विजमचल भ्रातरं विबुधमुख्यम् ।
ऊचे विभुर्ययार्थम्
वेदार्थं किं न भावयसि ? ”

The Lord asked Achalabhratha, the ninth great Brahmin Scholar who had come to the Samavasarana, “Why are you unable to understand the exact meaning of the vedic tenet.” Achalabhratha had a doubt regarding the authenticity of Punya and also brought with him his family of 300 students. Since Lord Mahavira was an omniscient, He knew the doubt and the base for it. The Lord said, “In one particular tenet of the Vedas, it is said”
“पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम्” i.e. whatever has happened and whatever shall happen in this world is all Purusha¹. You have interpreted this verse to mean that there is no Punya or any such thing. But at the same time in another context in the Vedas, it is said, “पुण्यं पुण्येन कर्मणा” i.e. Righteousness leads to the accumulation of meritorious deeds (Punya). This verse propounds the existence of Punya tattva². Isn't this your doubt and vedas the basis for it?”

Achalabharatha said, “Oh Lord! Thou art an omniscient and knoweth the doubt over which I have been pondering since years. I think that as a person gradually frees himself from evil deeds, he begins to achieve happiness, and when he is freed from all sins he achieves eternal happiness. When it is enough to believe in the

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- | | | | |
|---|---------|---|--------------------------|
| 1 | Purusha | - | Parabrahma, supreme soul |
| 2 | Tattva | - | reality |
-

"Papa tattva" what is the need to believe or take into account the element of 'Punya'?

The Lord replied, "In the Vedic verse, the 'Purusha' has been given utmost importance and is described to be immortal, but none of the other truths have been denied in the verse. Though Punya tattva has not been referred to in the tenet, it has also not been said that it does not exist at all. If it were not a reality, the latter sentence "पुण्यः पुण्येन कर्मणा" would not have been written. Just as evil deeds result in sin, good deeds result in fortune and merit. The Atman is eternal but wanders in the world taking many forms which perish after some time. It experiences the fruit of its Karma which it has earned in the previous births. Whatever deeds a person performs in one's life, Layers in the form of Punya and Papa get accumulated in the soul. In the next birth, the soul remains the same, but the body is of a total new origin. The soul carries to the next birth the layers of accumulated Karma. When the meritorious deeds bear fruit, the soul experiences pleasure and when the evil deeds are ripened the person experiences pain and suffering. One has to experience the fruit of both Punya and Papa. The former is compared to a golden chain and the latter is compared to an iron shackle. Both keep the soul bound to the wheel of Samsara'.

Dust particles stick to the person who applies oil on his body and sits in the open air. In the same way righteousness and sin are like the dust particles that stick to the soul in the form of Karma. One who is free from attachment and aversion need not fear the bondage of Karma because Karma does not bind one who is free from them.

1 Samsara - world

All the evil Karmas may be destroyed, but if the meritorious deeds remain to be destroyed, the person has to take birth in heaven to experience the fruit of righteousness. Therefore it is false to think that it is precise to believe in Papa tattva alone."

Thus Achalabhratha got his doubt cleared and submitted himself to the Lord along with his group of students. After being imparted with the knowledge of tripadi, the ninth Gandhara Achalabhratha too constructed the Dvadashanga.

“अर्थ परभवसन्दिग्धम्
मेतार्थं नाम पण्डितप्रवरम्,
ऊचे विभुर्यथार्थम्
वेदार्थं किं न भावयसि ?

The great scholar Metarya followed Achalabhratha to the Samavasarana along with his 300 disciples. The Lord told him that until he interpreted the Vedas correctly, he will not be able to grasp the right meaning and his doubt shall remain uncleared. The Lord said, "Oh Metarya, Reincarnation i.e. rebirth is a reality or not, this is your doubt and the basis for it is the following vedic verse, "विज्ञान घन ऐवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनाशयति, नप्रेत्य संजास्ति । "

i.e. the soul comes into existence when the Panchamahabutas constitute together and after death, it dissolves into the elements. Therefore there is no existence of any kind of life after death. But the exact meaning of the verse is that the modification of knowledge inherent in the soul undergoes change based on the objects of cognition. The Vedic verse does not deny rebirth and another world. By inference one is to know the truth.

“अस्ति परलोकः इहलोकस्य अन्य थानुपपत्तेः ”

Rebirth is a truth. If it were not so, then the present birth also would have been non-existent. Since the present birth is a reality, the

previous births are also a reality. Just as you exist today, your forefathers and ancestors also had existed. A new born baby is not taught how to suck milk. Such activity is a result of the impressions of the previous births. There are so many dissimilarities in all the worldly beings and there has to be a reason for all these differences. Without accepting the rebirth theory, one cannot understand the cause for all these variations in all creatures. The accumulated Karmas (meritorious and evil) of the previous births is the cause of all inequality. If previous birth exists, then naturally rebirth also exists where the Jivatman¹ experiences the Karmas accumulated in this birth. Thus innumerable births of the past and the following births of each birth is proved and the theory of rebirth is established."

Thus the Lord clarified the doubt of rebirth which Metarya Swami had and established him as the tenth Ganadhara. His three hundred disciples too surrendered to Lord Mahavira. The Lord preached the 'Tripadi', and Metarya Swami created the Dvadashangi.

All the ten great scholars got their doubts cleared and became the Prime disciples of Lord Mahavira. How could the last of the eleven scholars, remain behind? Prabhas, the eleventh brother followed them to the place of sermon of the Lord, along with his family of 300 disciples. He had a doubt about 'Nirvana'² which he desired to get it clarified from Lord Mahavira and thus become the way farer on the path of infinite bliss and joy.

As soon as the Lord saw Prabhas Swami, he said, "Oh Prabhas!
जरामर्यं वा यादग्नि यदग्निहोत्रम्" i.e. one should perform the Agnihotra i.e. a kind of a sacrificial ceremony through

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|---|----------|---|---------------|
| 1 | Jivatman | - | Bondaged soul |
| 2 | Nirvana | - | Beatitude |
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out his life in order to gain heaven, after death. The result of performing such ceremony is the attainment of heaven and the aspirant does not benefit any other thing other than going to heaven. Heaven is the ultimatum of this ceremony and there is no scope for Nirvana or salvation. Hence such an aspirant never attains emancipation and this proves that there is no such thing as Nirvana. But there is another tenet of the Vedas which says,

द्वे ब्रह्मणी वेदित्तच्चे परमपरं च ।

There are two 'Brahmas'. One is para (final beatitude) and the other is Apara (Posterior) From this statement one infers Nirvana to be a reality. Because of these two contradictory statements, you are unable to decide the truth and since years you are curious to know the truth."

Prabhas said, "Yes, my Lord, this is my doubt. I request you to clarify my doubt and enlighten me."

The Lord Said, "जरामर्यं वा यदग्निहोत्रम्" वा आपि

"The adverb is used in th sense of" i.e.'also'. Therefore the sentence is to be understood as follows. "One who is desirous of heaven should perform the sacrificial ceremony and at the same time, one who is desirous of 'Nirvana' should engage himself in various forms of worship like Dhyana', Samyama², etc. Though the Vedic tenet does not mention about Nirvana; it also does not deny its existence. Heavenly life is the fruit of righteousness and hellish birth is the result of evil deeds, The combination of righteousness and evil deeds leads the soul to take birth in the mortal world. From these statements it is to be understood that when both good and evil Karmas are destroyed, the resultant is Nirvana."

Prabhas swami sai, "Oh Lord! The world is beginningless and

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|---|---------|---|----------------|
| 1 | Dhyana | - | concentration |
| 2 | Samyama | - | self restraint |
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so it has to be endless. That which has no beginning will also not have any end for it. Hence if the world is eternal, there is no possibility of Nirvana i.e. liberation from the world which is of the form of Birth and death.

Lord Mahavira replied, "Oh noble one, The substance and the modifications are two different things. The substance i.e. the Jivatman does not meet with the end but its modifications undergo change, because they are of everchanging nature. The union of two things is always followed by their separation. In every birth, the soul and the body get separated, in the same way the soul pierces the Karmas that are united with it since time immemorial.

In the same way the beginningless union of Atman and Karma can come to an end, when the aspirant practices self-control, equanimity, etc., when the soul destroys all Karmic bondage, that state is termed as NIRVANA.' The soul then gets enlightenment and thus the wheel of Samsara i.e. birth and death is pierced through and destroyed. Like the Parmatman, the Jivatman, then acquires infinite knowledge and infinite bliss." Prabhas then asked the Lord as to how the soul was able to acquire infinite knowledge in the absence of the sense organs.

The Lord replied, "knowledge is a characteristic of the soul and the sense organs are only a medium. As matter can never be formless, so also the soul is never devoid of knowledge. But the veil of Karma obstructs the infinite knowledge inherent in the soul. When the veil of Karma is destroyed, the infinite knowledge and power of the soul is brought to light. This is the reason for the emancipated soul to possess infinite knowledge.

Though all the sense organs of a corpse are intact, it does not experience any of the sense pleasures because, the corpse is devoid of consciousness and knowledge. When the soul is liberated, it has perfect knowledge and perfect vision which are

called Kevalajnana¹ and Kevala Darshana² respectively. Such perfect souls experience infinite bliss and happiness."

Prabhas swami then enquired as to how the liberated souls experienced infinite happiness, when they had already destroyed the meritorious deeds (Punya) because only in the presence of Punya, the soul can experience happiness. The Lord said, "The meritorious deeds do not result in actual happiness but only produce an illusion of happiness. Hence this happiness is transitory. All worldly pleasures are compared to the itching sensation, which procure pain in the long run. Thus that happiness which procures misery is not true happiness. In 'Nirvana', there are no such Karmas which yield illusionary happiness. The bliss that the perfect souls experience is perfect, natural and everlasting. Hence it is said that only in Nirvana, the soul experiences true happiness" Thus Prabhas Swami got his doubt cleared and was delighted and overwhelmed with joy,

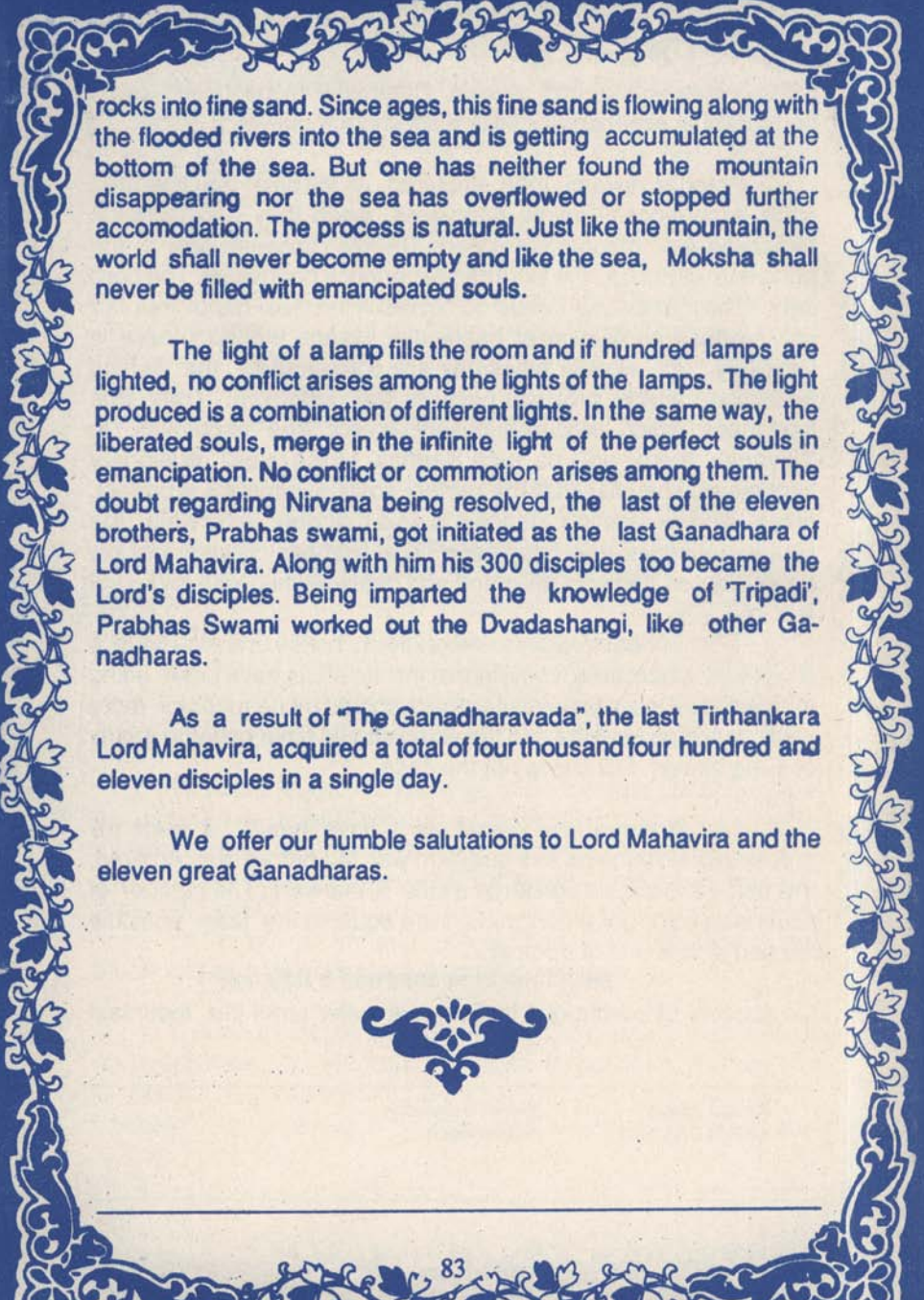
Time is beginningless and endless, hence one may have a doubt that since time immemorial infinite souls have been going to Moksha, if such is the case, there should be no room for more souls reaching Moksha and the world should have become empty of living beings. But this is not the case.

I shall reveal the secret as I have heard it from my preceptors. Whenever this question was put before the Arhanta, the same answer was given by all the Tirthankars. The number of souls who have got emancipation are equal to the least possible fraction of one unit of number.

“इकस्स निगोदस्स वि अनन्तभागो य सिद्धिगओ । ”

On account of continuous friction, rain water turns the mountain

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| 1 | Kevala Jnana | - | perfect knowledge |
| 2 | Kevala Darshana | - | perfect vision |
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rocks into fine sand. Since ages, this fine sand is flowing along with the flooded rivers into the sea and is getting accumulated at the bottom of the sea. But one has neither found the mountain disappearing nor the sea has overflowed or stopped further accomodation. The process is natural. Just like the mountain, the world shall never become empty and like the sea, Moksha shall never be filled with emancipated souls.

The light of a lamp fills the room and if hundred lamps are lighted, no conflict arises among the lights of the lamps. The light produced is a combination of different lights. In the same way, the liberated souls, merge in the infinite light of the perfect souls in emancipation. No conflict or commotion arises among them. The doubt regarding Nirvana being resolved, the last of the eleven brothers, Prabhas swami, got initiated as the last Ganadhara of Lord Mahavira. Along with him his 300 disciples too became the Lord's disciples. Being imparted the knowledge of 'Tripadi', Prabhas Swami worked out the Dvadashangi, like other Ganadharas.

As a result of "The Ganadharavada", the last Tirthankara Lord Mahavira, acquired a total of four thousand four hundred and eleven disciples in a single day.

We offer our humble salutations to Lord Mahavira and the eleven great Ganadharas.



FUTURE PROJECTS:

1. To provide modern facilities for the protection of old Scriptures, Books, Paintings, Statues etc. The Kendra is planning for renovation. Gyan Mandir's activity has been covered under Jain Philosophy, Science and Mathematics. It's to be started which will bring out the works of our great Acharyas on these subjects such as works of Sri. Siddhen Dvakar Suri who was a dynamic force of logic and Philosophy, or the works of unique, unparalleled versatile scholar in Sanskrit and Prakrit: Shree Haribhadra Suri, or the literary works of 'Kallikal Sarvagna Hemchandracharya, etc. This 'Gyan Mandir' is ultimately to be developed into an 'University of Spiritualism' through which the message and mysteries of Jainism, and its scientific theories could be made known to the whole world.
2. To set up a modern press and print the rare Books and Sutras and translate them into various languages and publish them for the benefit of scholars.
3. To add rare pieces of Art and Architectural importance in the Museum.
4. To appoint Scholars permanently for giving education to 'Sadhus' and research students. Such scholars will be appointed for each subject of Jainism separately.
5. To arrange for facility to laminate old Scriptures, copy them in Micro Film and to provide xerox copies of such Scriptures to Pandits, Saints and Research students wherever necessary.

Now upto ill date huge amount has been spent and the Kendra is doing a yeoman service to the Scholars and Pilgrims. This is a project which is aiming high and is only one of its kind in the whole world, and needs your support. Money spent here will be utilised to the fullest extent for the noble causes explained above.

The 'Aradhana Kendra' is a Registered Trust and its affairs are managed by a team of Trustees. It is recognised by the Government of India and donation given to this Trust are exempt under Section 80-G of the Income Tax Act 1961. Central Government has been giving liberal support to the projects started by this Kendra.

We request you to please donate liberally to this Noble and Unique cause for the Development, maintenance and enrichment of our divine heritage and culture.

Atmani! Thou art, thy only friend, why dost thou crave for a friend other than thee?

I shall pass through this world but once. Any good thing therefore That I can do, Let me do it now, Or neglect it, for I shall not Pass this way again.

... Lord Mahaveera

For Further Details Contact:
Shree Mahaveer Jain Aradhana Kendra
C/o. Harmit Brothers
Super Market
Ahmedabad-380 009, INDIA.
Ph: (0272) 401344/401444



A
NOVEL
MEDITATION
SPIRITUAL
AND
EDUCATIONAL
CENTRE

KOJBA-392 009 GANDHI NAGAR, GUJARAT
INDIA

A NOVEL MEDITATION SPIRITUAL AND EDUCATION CENTRE:

Shri Mahaveer Jain Aradhana Kendra, a novel religious centre was inaugurated on 26th December 1980. The Aradhana Kendra is inspired by the ideal and teachings of Lord Mahaveera, and acting as a beacon light to uphold our priceless ancient heritage and spiritual values.

This meditation, spiritual and education centre is only 10 Km. away from Ahmedabad city and is spread over 80,000 Sq. yards surrounded by greenish panoramic view. The centre is dedicated to the 'Mumukshu' and Saints to imbibe and assimilate in them religious, moral and spiritual values as expounded by Jain Tenets, necessary for the ultimate development of asetic value in life. The propagation of 'Ahimsa' socially, politically and aesthetically by sending well trained 'Sobhaks' all over the world is one of the major objectives of the centre. This Aradhana Kendra is dedicated to develop three gems of Jainism namely

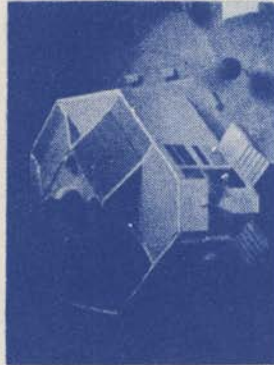
- Samyag Darshan — The Right Faith
- Samyag Gyan — The Right Knowledge
- Samyag Charitra — The Right Conduct.

MAHAVIRALAYA (Temple):

Mahaviralya, the grand and gracious temple of Lord Mahaveera is a monumental piece of Jain Art, Jain Culture and Jain Archeology. The idols of Lord Mahaveera, Lord Adinath and Lord Parshtwanath touch the hearts of every visitor.

GYAN MANDIR (House of Knowledge):

The Gyan Mandir the nerve centre of the Kendra houses a vast library which is one of the first of its kind in India. It has about 2 Lakhs Books including old Scriptures, Tadpatras, Sutras etc. The library is meant for any seeker of Truth to come, stay and gain knowledge.



MUSEUM:

The Aradhana Kendra has a Museum wherein are stored priceless, and rare, idols of Metal, Marble, Emerald and Nessler, etc., Rare Scriptures and Books, Old Pairings, which will depict our old priceless heritage.

UPASHRAYA (Prayer Hall):

In the Upashraya 'Saints' from all over India can stay and take advantage of the library, have meditation and can also stay for 'Chaturmasa'.

A special facility is provided for 'Saints' to stay in Upashraya for learning the Sutras and enriching their knowledge.

MUMUKSHU KUTIR (Residential Research Home):

Research students are allowed to stay as long as they want and are provided all facilities to carry out their research.

YATRIK GRAHA (Guest House):

Yatrik Graha provides all facilities for the stay of pilgrims. Research students are allowed to stay as long as they want and are provided all facilities to carry out their research.

BHOJANSHALA (Dining Hall):

Meals are made available for the Pilgrims and Research students, at the 'Bhojanshala'. Daily around 200 to 300 persons take meals and on Sundays around 1000 to 1500 take meals in the 'Bhojanshala'.



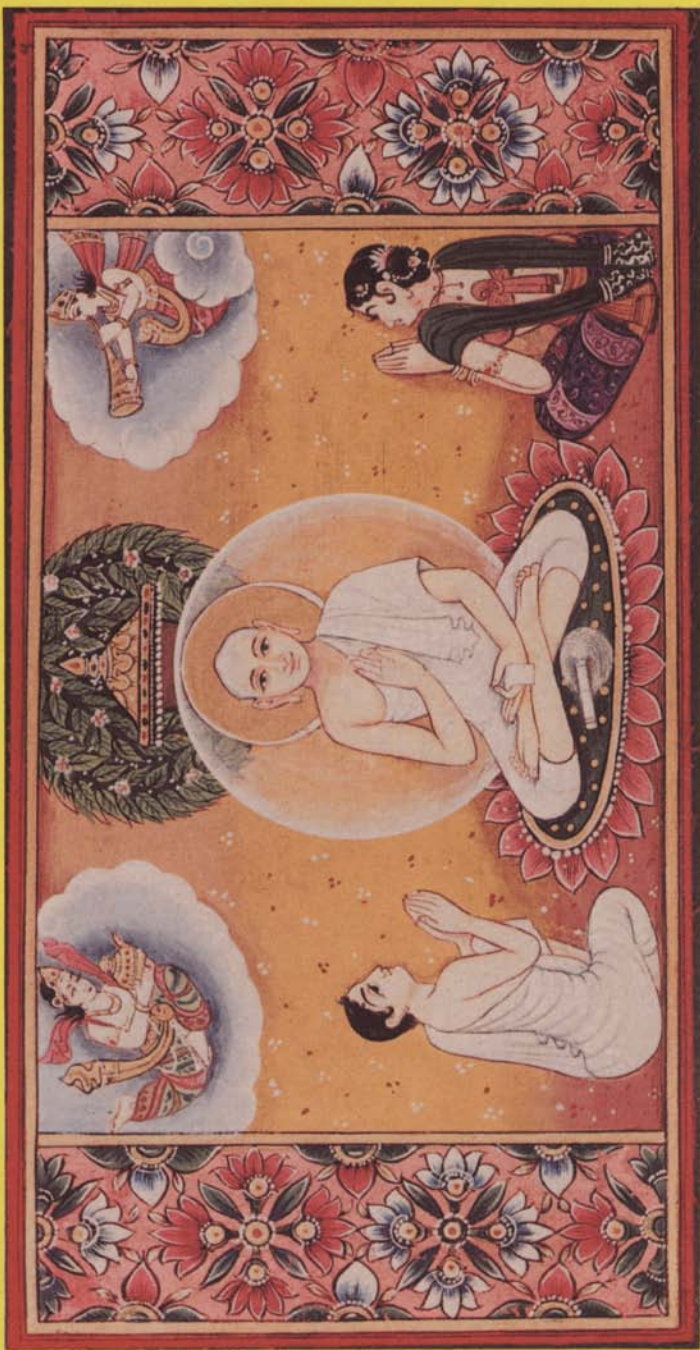
My adoration of Samyag Gyan (Right Knowledge) is being culminated in the form of establishment of Shree Mahaveer Jain Aradhana Kendra. This has been my long cherished desire. The main objectives of this Kendra will be to promote the philosophy of Jainism. I seek the support and co-operation from one & all in making this Kendra a beacon light of Gyan.

Padma Jayas...



“दृव शम्भा” ने प्रतिबोध पभाडवा पधारेव प्रलुना पङ्घर (गणधर) गौतम वीर निर्वाण सांभणीने विरल विवाप करवा
 वाऱ्या.

श्रीकृष्ण जी भगवतीर कृम आरपना केम बोधा



विरह विषय करतां करतां गौतम प्रभु वितरागताना आवापना आरोह अवरोहमां यदता अद्भुत अवर्णनीय केवण ज्ञाननी
 प्राप्ति करी गया. (ध्यानारुढ यतां ज)



परमात्मा श्री महावीर स्वामि द्वारा स्वहस्त
श्री हनुमन्ति गौतम आदि जगद्गुरुंनी स्थापना

