

BHAGWAN MAHA VIR

By

His Holiness
Jain Diwakar, Pandit Muni
Shri Chauthmalji Maharaj

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INTRODUCTION

Lord Arihanta

Those are great, divine and pure souls who have completely annihilated the worldly bondages, who have achieved complete control over passions and emotions, who have attained enlightenment and most perfect insight by their soul force and bright light of spiritual knowledge. The following Sanskrit couplet is fitly applicable to them:—

भिद्यते हृदय ग्रन्थि शिङ्ख्यन्ते सर्व संशयाः ।
जीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

They are the brilliant lamps that kindle the darkness of ignorance. They have attained Godhood through encased in this earthly tabernacle. They are the destroyers of sin and redeemers of the fallen, cleaners of the besmeared and wipers of the miseries of the miserable, They are the incarnations of full-fledged Ahimsa. They are the image of selfless love and reservoir of pity. They are everflowing fountains of penance, sacrifice, forgiveness, good actions, most valuable instruction, good of humanity, gems of thought, in short of all the wealth of happiness of this world and the other.

To become a prophet (Tirthankara) is not an easy job, not a child's play. This is well earned event which flowers after secret growth of innumerable years. To attain the position of an Arihant hard efforts, continuous, strenuous and patient, spread over thousands of years carried on in

lives after lives are required. Obstructions of sins of the world accumulalated due to past Karmas must be completely removed. The spheres of darkness enveloping the soul must be rent asunder. The tangled knot of Karmas requires to be straightened. Bold progress must be continued even after repeated shocks of failures. Without fear, without divergence, steps must be taken wholeheartedly towards that highest ideal which brings to hand the permanent, unfailing, immeasurable and invaluable store of spiritual powers. One must go on ascending the steps that lead to that highest form of divine knowledge that is everlasting, limitless and beyond conception.

This is no easy task, no sleeping on soft couches. This is the hardest of the hardest tasks. Is it child's play to develop the secret powers of the body soul and morality and to master the limitless knowledge and power. One must destroy the passions of this mortal body and counteract the inclinations of nature impressed by past lives. Then only the fitness of becoming a Tirthankar is first exhibited. First it is necessary that one must act according to the precepts of prophets with a clean, pure, and truthful mind. One must observe hard rules of morality that would make an ideal life. One must bring into practice the fivefold path of action. One must keep fasts and other difficult observances so that no trace of wicked thoughts would remain in the mind. One must practise hard penance, must give in a continuous flow of charity, must worship teachers and preceptor, with single minded devotion, must keep full faith in their inspiring words, must experience the flame of real spiritual knowledge within himself must bring about gradually the pure growth

of the natural powers of the soul. These are some means that lead one to be born in a life which ends in the most coveted stage of freedom from worldly Karmas and makes one attain the position of a Tirthankara. An Arihant or a Tirthankar is born with a nobility of soul which increases thousand fold at the time of his getting enlightenment. At that time the whole univers the earth, the heavens and all other spheres offer at his feet their faith, devotion, respect and love in various ways. In short a Tirthankar has 34 specialities, 35 goodnesses of the tongue and is free from all the 18 defects. The Jains believe in 24 such Tirthankars and the last of them was Lord Mahavir.

Among the Jains Lord Mahavir occupies the same or even better status than is held by Lord Krishna among the Hindus, Lord Buddha among the Buddhists, the glorious Zorastrius among the Parsis, the noble self-sacrifising figure of Lord Jesus among the Christians and the prophet, Mohammed among the followers of Islam.

This is the heroic soul whose preaching of Ahimsa still fill the whole of India even through a period of 2500 years. Lord Buddha also preached the same highest truth but the followers of Buddhist flag could not keep this flame alive and the majority of them become non-vegetarians. There is no doubt that Buddhism held away over a great number of people of the world and it is still there for in answer to the question about the religion having largest following on the face of the earth one must admit that it is Buddhism, China, Japan, Mongolia, Burma, Siam, Assam, Ceylon and other countries are professedly Buddhists but its influence at this, time is not great as a national

or religious force. Lord Buddha preached the gospel of Ahimsa and sympathy towards all but it has little effect on the non vegetarian population of those countries. They are still as non-vegetarian even now as they were before. It is said that flesh of no living being is tabooed in these countries. On the other hand none of those who has come under the influence of the teachings of Ahimsa of Lord Mahavir is a nonvegetarian. Lord Mahavir was a contemporary of Lord Buddha. He was a little older but from his day to the present the Jains, who now number about 13 lakhs, have kept steadfast to the doctrine of Ahimsa and have given up flesh eating, What truth, what skill what insight was there that the teachings of Lord Mahavir and specially the doctrine of अहिंसा परमोधर्मः (non-killing is the highest religion have still the same undiminished and everlasting influence? Among the Jains there are many subsections like Digambars, Shwetambars Sthanakvasis etc. But there is no sub-branch that is non-vegetarian or only makes a show of Ahimsa gospel. The followers of all these sub-sections men or women, younger old, boys girls all are completely opposed to flesh eating, so much so that if the word flesh is unwittingly uttered at the time of taking food they discard it.

Flesh-eating is denounced by every religion. 'मा हिंस्यात् सर्वं भूतानि' (or don't kill beings) is written with bold letters in the Vedas. The Manusumriti enjoins rules for conduct in the words:-अहिंसा सत्यमस्तेय ब्रह्मचर्या परिग्रह, Non killing, truth non stealing, celibacy and abandonment of property. These are embodied in the five-fold path of conduct in Jainism. Bhartrihari in his Vairagya Shatak has finely put it in

प्राणाघाताच्चिवृत्तिः परधन हरणे संयमः सत्य वाक्यं ।

काले शर्या प्रदानं युवतिजन कथामूक भावः परेषां ॥
 तृष्णा स्त्रोतो विभंगो गुरुषु च विनयः सर्व भूतानुकम्पा ।
 सामान्यः सर्व शास्त्रेष्वनुपहत विधिः श्रेय सामेप पंथा ॥

Lord Krishna enunciated the reform of flesh eating 5000 years back. He never took flesh in all his life. He always took sugar and butter and wholesome food and preached it to all. In the lakhs of temples dedicated to Lord Krishna in India only such food is offered to God and all other forbidden food is tabooed. Even then if the Hindus are asked how many of them are vegetarians the answer will be that except a few Vaishyas and high casts Gaur, Nagar and Sanadhya Brahmins all are addicted to flesh-eating. Is it not deplorable ? But what is to be done when the essence of religion is inexplorable ? What power had Mahavir, what charm was there in his teachings and what secret was there in Jainism that those who heard him, rallied under his flag became thorough vegetarians, born enemies of Hinsa? There must be some wonderful thing, some secret charm of religious spirit that acts in this enchanting way. The greatest religious teachers of the world, the nabis and prophets tired themselves in preaching against flesh eating and forbidding its use but their followers were not influenced in the least. When compared with this we can realize the greatness of Lord Mahavir and his teachings. If it is said that the followers of the gospel of Mahavir are only a few, only 13 lakhs and those of Buddhism and other religious number crores the answer is that the number of followers is not a criterion of the greatness of religious precepts. The majority of the mankind of the world is illiterate, uneducated, uncivilized and ignorant. The standard of civilization, culture, arts and

glory of a nation does not depend on the numbers that inhabit a particular country but on those few who are the leaders of the majority of the nation due to their culture, learning skill and character. Mahatma Gandhi, though alone, is more influential than lakhs of men. It is rightly said that a sandal piece is more precious than a car-load of wood. According to this criterion the Jains though a handful are more important. In matters of religion the number of men does not count. It is the successful propagation of religious preaching that matters.

Men have criticised the Ahimsa doctrine of Jainism in various ways. Some call it impracticable. Some lay the slavery of India at its door. Some have called it religion of cowards and dastards. But all these objections are worthless and due to misconception. Fitting answer to all these with the exposition of the importance of the Ahimsa doctrine of Jainism is to be found in the 5th chapter from the 2nd Volume of this book which is worth nothing.

It must be remembered that Jainism did not begin with Lord Mahavir. He was the last of the Tirthankars. There had been 23 Tirthankars before him. The first was Shree Rishabhadevji. A detailed description about him is to be found in Hindu Puranas as well, specially in Shrimad Bhagwat Puran. This proves that Jainism is not a new institution; it is very old. Compared with this, Buddhism, Zoroastrianism, Christianity, Islam are all recent productions. It was once falsely believed that Jainism was a branch of Buddhism but this misconception is now completely removed. There is none now among the learned of both the East and the West who believes in this. The far antiquity

of this religion is proved by the mention of the very old times of the first Jain Tirthankar in the Hindu Shastras.

The critics of Jain religion are of opinion that the tenets of this religion are so hard and impracticable that only saints can follow them. It is impossible for the householder to follow them. This is true to a certain limit but in Jainism alone are expounded separate codes of conduct for the sages and the householders. The householders naturally enjoy a few liberties and that is right. If the tenets of Jainism can be fully followed by a man, he can be called a god. He experiences the condition detailed by Lord Krishna in Bhagwad Gita while expounding god like qualities:—

अभयं सत्त्वसंशुद्धिर्ज्ञानयोग व्यवस्थितिः । दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् । दया भूतेष्वलोलुप्तं मार्दवं द्वीरचापलम् ॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता । भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥

(Fearlessness, pure nature, knowledge, firm yoga, charity, self-control, devotion to duty, self-study, penance, straight-forwardness, Ahimsa, truthfulness, calm-temperament, self sacrifice, peacefulness, no fault finding of others, sympathy towards all living things, complete want of greed, tenderness, humility, want of restlessness, glory, forgiveness, patience, purity, freedom from envy and boastful pride—Oh Bharat these are the signs of those persons gifted with god-like qualities.)

The Jain literature is vast. It is rich in all branches like history, legends, biography, philosophy, poetry and drama but nowhere will one find such portions as will bring natural shame to the heart. There is no trace of vulgarity. Every book in Jain literature you can read before your

mothers sisters and daughters. One cannot claim such a thing for any other literature. Even in philosophical books of vedanta one comes across such vulgar passages that one has perforce to keep silent. The English people have translated such passages in Latin that all may not be able to read them. As for instance some passages in Brihadaranyakopanishad have been translated into Latin. When I attempted the translation of Avadhut Gita into English I Was in such a fix, and I had to give up the idea of literal translation.

Out of Jain Sadhus the most reverent Muni Chauthmulji Maharaj is a very impressive and inspired preceptor as well as brilliant orator very much loved by the public. He is well versed in education, spiritual knowledge and moral behaviour. With his weighty and thought-provoking sermons he bring the strayed men to the right path and makes them detest wrong doing and sin. Wherever he goes and lectures an excitement is caused and crowds him. what ever religion the audience may be professing they become spell-bound with absorption due to his charming discourse. They are completely influenced. Muniraj is not like other narrowminded religious preceptors. He never slanders any religion, creed or opinion but is ever ready to praise the good points in each. This is the secret of his immense popularity. Expounding the Jain principles he quotes in support sentences from other religions. From the inspiring pen of this illustrious Muni Raj has come the present work on the ideal Life of Lord Mahavir which I have the good fortune through his generosity to write an introduction to. This book covers 600 pages in two volumes. This big work not only illustrates the ideal life of Lord Mahavir but deals with

the religions history from the beginning of Jainism to the present times. The style of this book is so illuminating, charming simple and inspiring that the reader is carried away by the flow and his heart is impressed by noble ideas. It is not easy to make unintelligible grave spiritual conception easily understandable to ordinary men. Such writers are rarely born who can expound grave philosophical problems to the complete understanding of any reader by writing them in simple language. It is very often difficult for such writers to express their ideas in words clearly and adequately. It can easily be seen how difficult it must be to make simple for an ordinary man the deep philosophical cogitations of the sages of old ? God has endowed this Muniraj with this wonderful extrardinary enviable and unique faculty that he has been able to do great good to humanity.

This book begins with the description of Time cycle. Herein we get a fine exposition of evolution and devolution and the then existing men and things. Next follows the exposition of the meaning of the word "Tirthankar," his characteristic signs, 12 chakarvarties and 27 Virs. Then comes a short but interesting description of 23 Tirthankars. The first Tirthankar Rishabha Devji is described in detail. The history of his times is worth deep study. All lovers of literature and history will be surprised to read that 72 arts were prescribed for men and 64 for women. There were 36 communities and 18 different scripts. There existed 14 branches of spiritual knowlege and 14 of worldly knowledge. In the description of 26 previous lives of Lord Mahavir we come across detailed information about 14 jewels, 9 treasures and 20 means of evolving into a Tirthankar, which extends the sphere of knowledge and is a great help to those wishing for deliverance and spiritual knowledge.

Then follows the story of the birth of Lord Mahavir and his times. The religious condition of his days which necessitated his coming into this world deserves careful study. 3000 years after Lord Krishna the condition of India had become very deplorable. The real religion had disappeared from the world. Animal sacrifices, offering of victims and blind following of rituals were alone in vogue. There was no discussion even of true knowledge. Cunning falsehood and empty outward show help the field. Worldly pleasure had reached its zenith Sinful actions were the order of the day. Himsa held universal sway. Nodody cared for Ahimsa. Not a trace was left of self control, sympathy, religion, pure actions etc. Society had plunged deep into misery and cries of sorrow rent the air. This condition was beyond the pale of ordinary reform. It was of urgent necessity that some great soul should take birth to salvage suffering humanity. In such times Lord Mahavir came into this world according to the accepted ancient belief.

It is now 2532 years to the birth of Lord Mahavir (in about 599 B. C.) Lord Buddha also was born at about the same time but Mahavir was somewhat older than him. Both were contemporaries. Working sphere of both was very extensive. Both were unrivalled, great, selfsacrificing benefactors of humanity. Half of Asia to-day follows the Buddhist flag but the followers of Mahavir though limited in number are the greatest believers in Ahimsa. We can not say this of the Buddhists. Lord Mahavir was born as stated above, in 599 B. C. at Kundagram, the capital of the kings of Lichchavi, dynasty. His father was named Siddhartha and his mother Trishala. The day of his birth was Tuesday the thirteenth of the bright half of chaitya. His brother was

named Nandivardhan, his sister Sudarshana and his wife Yashoda. He had a daughter born to him named Priyadarshana. He gave his worldly life at the age of 30. He practised strictest penance for twelve and half years which ended in his attaining enlightenment under a sal tree on the north bank of the river Rijuvalika near the village Grimbhak on the night of the tenth. Then he travelled in order to preach his religion and left this mortal body on the night of the Amavas (15th of the dark half) of Kartik at the age of 72. His philosophical discussion with Indrabhuti and other ten Pundits is very important.

Reading of this discussion clearly solves such philosophical riddles as are noted below. What is soul ? Karma is or not ? What is the connection between soul and body ? Are there five elements or not ? Is world a dream ? Has the soul former birth ? Does the supernatural exist ? Is hell real ? Can the soul get freedom from bondage, old age life and death ? Are the conceptions of good and evil correct ? Is deliverance possible ? What is the connection between the soul and the world ?

It is of utmost importance for a man, whatsoever religion he may follow, to know answers to these things. It is the highest glory of philosophy to answer these. The more clear and satisfactory the answer the greater is that religion which tries to answer them. It is needless to say that Jainism has answered them from the high plane of philosophy. It is very useful to read the 2nd chapter from the 2nd volume in this connection.

The life of Lord Mahavir occupies 513 pages up to the end of the ninth Chapter of the 2nd volume. The tenth is an exposition of the philosophy of the teachings of Mahavir.

The worthy writer deserves credit that he has epitomised in such a brief space the extensive grave spiritual teaching. He had virtually put the whole sea in a pitcher. He has made easily understandable and in short those grave things which one can but half grasp from big volumes with his deep insight, inspiring pen and simple language. If one wishes to have intimate knowlege of Jain philosophy he should read this one chapter. He will, at on other place, find so much matter in simple language collected in such a big space.

It is a point of special interest in this book that this worthy writer has occasionally compared the present ideas with the past which makes them more effective. He is well acquainted with both the modern and the ancient thoughts which makes him able to make such far reaching comparisons. As for instances the problem of the untouchables, Gandhi Satyagraha based on the principle of Ahimsa, serving the parents etc.

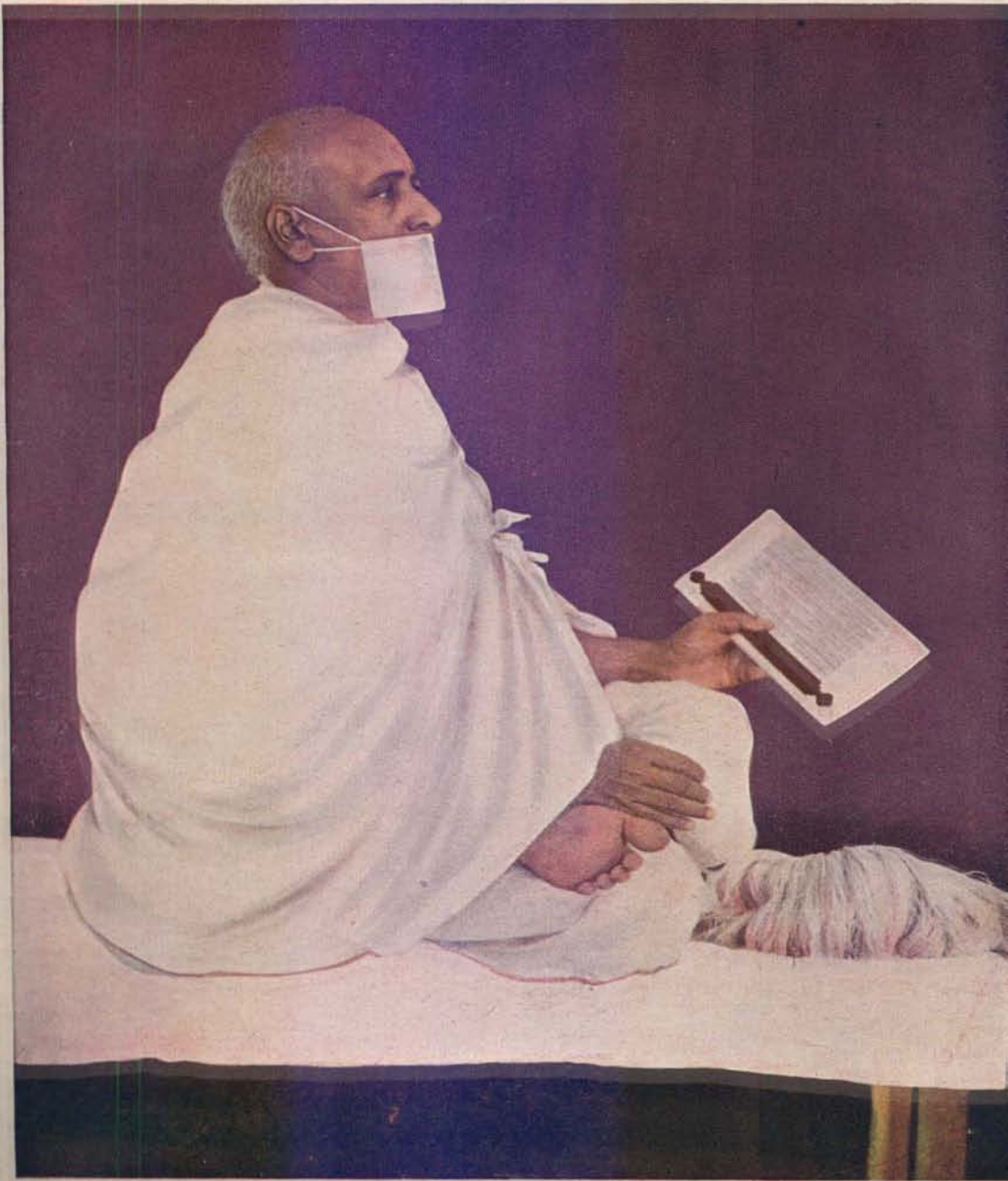
There are published other books on the life of Lord Mahavir but never one so comprehensive, so clear, so interesting and so exhaustive as this one has come out. This is the book of its kind and is of great use to both Jains and others. I can say with assurance that this valuable book deserves a place in every library. Every Jain should possess a copy whether he is Digambar or Shvetambar. It deserves inclusion in the curriculum of Jain schools, Pathasalas and Gurukuls. Lovers of literature, Jain and others- all are thankful to the brilliant Muniraj for writing such a useful and valuable book. This is a jewel in the Hindi Literature. My heartfelt thanks are due to Muniraj.

17-4-1933.

Kanno Mal (M. A.)

(Translation by Prof. S. V. Joshi. M. A.)

BHAGWAN MAHAVIR —



Jain Divaker Muni Chauthmullji Maharaj.

Lakshmi Art, Bombay. 8.

A brief acquaintance with the author.

Introduction:-- In the garden of the world many flowers bloom and will bloom. According to the irresistible and everlasting laws of nature they all laugh for a time feel pride for their glory and in the end merge in the limitless infinite past. But has that bunch of beautiful flowers any use which does not fill the world with fragrance, which does not intoxicate despairing hearts with hope and enthusiasm, which does not become the most cherished of the hearts charmed by its entrancing beauty, which is not able to influence the world with its qualities and whose spotless beauty is able to wipe away the dust of the whole world? Its existence is useless. Its beauty is ineffective, its matchless virtues are incapable of influencing the world. The existence of that flower is most precious which sacrifices its beauty and its matchless glory for the sake of others. Other wise flowers bloom and bloom and die away in the world-garden.

The same applies to the existence of man. The life flower of man blooms, its beauty manifests itself, its unique virtues shine out, its power of purifying the world is revealed, but if all this is not used for the sake of improving the lot of mankind, all is in vain all is useless. The life of that great man who utilizes his life in the betterment of others is precious. In this way the same rule applies to man as can be applied to flowers.

The life of that person which is being outlived here is of this type. His life is able to infuse new life in the world and inspire new hope in them. His life is an actual demonstration of the brilliant teachings of Lord Mahavir.

The writer of this book is the great orator Pundit Muni Shri Chauthmallji Maharaj whose life is otherwise printed as Ideal Muni. A few outstanding facts are given here for the sake of those readers who have not been fortunate enough to read that book. It is hoped the readers will appreciate this.

Birth and Education. The Muni was born at Neemuch (Malwa) on Sunday the 13th of the bright half of Kartik in Samvat 1934. His father was named Shri Ganga Ramji and his mother Shrimati Keshara Bai. His childhood passed under the fondling care of his loving parents. He joined the local school for education in due course and read Mathematics, Hindi; Urdu and a little English.

Youth and Renunciation. Great men do not become great all at once but bring some signs of greatness from their birth. There were some extraordinary signs even in childhood in our hero. He was deeply religious from his childhood. When his mother expressed a wish to give up worldly life he was very much pleased and expressed his desire to do the same also. Huge obstacles confronted him in achievement of his desire but he boldly overcame them, and even when only two years had passed after marriage he took his diksha in Samvat 1952 with full renunciation from Shri Hira Lalji Maharaj of the line-age of the holy Shri Manna Lalji, a great learned Jain Preceptor.

Preaching. It is impossible here to describe fully the beneficial works which he did for the Jains and others in a few days after Samvat 1952. It is not an exaggeration to say that he occupies a very high place among Jain preachers in modern history. He made unlimited exertions to attain this ideal and got unique success.

His religious propaganda has got some special features as are rarely found in other preachers. He has carried on propaganda among the rich and the poor, rulers and the ruled, high caste and low. On one hand rajas and maharajas, rich and prosperous merchant princes think themselves glorified in hearing the nectar like flow of words from his holy mouth and on the other hand he never forgets the down-trodden and the lowly in society who are objects of hatred due to caste pride. Keeping equality before his eyes as is enjoined on a Jain Muni he carries his message to the cobblers and the butchers and prostitutes even, and tries to uplift them instead of trampling them underfoot and fills them with firm ideas of morality and religion.

He has received dozens of sanads for prohibition of Hinsa from rajas and maharajas. Even high-placed Europeans like Mr. Taylor are delighted to hear his precious preaching and are impressed so much that they partly give up hunting. The fact is that the Maharaj has preached Mahavir's Ahimsa and Truth among all classes of society irrespective of differences in their social status, creed and nationalities. He has impressed all with the greatness of Jainism and every one is gratefully indebted to him.

In his preachings he has been helped by his sweet, tender and cheerful temperament. Such a cheerfulness plays

on his face that the onlooker is at once charmed. His nature is social, simple and attractive.

Oratory. His style of delivery has raised him to a high pedestal. From the beginning he is by nature an orator. His lectures are sweet, simple, interesting and impressive. He who has once heard the Maharaj Shri will ever remember how the audience are spell-bound by him. When they hear him they begin to believe that the orator knows the secrets of their hearts and is able to release them from their miseries and sins. He has ably dealt with all sorts of subjects, social, religious, spiritual, moral philosophical and worldly, child marriages, old age marriages, selling of daughters, ahimsa, religion, flesh eating, intoxicating drinks, bad company, unity, organization, truth, forgiveness, sympathy, anger, path of deliverance, essence of religion, human duties, service of humanity, devotion, renunciation, love, knowledge, self-knowledge, firmness of character, will-power, social life, sacrifice and renunciation, good behaviour, education, ideal of penance, success in the struggle of life, remembrance of the past, our religious downfall, celibacy, control of the organs, paryushan time and jainism, greatness of jainism, logical exposition of jainism, our home life, manas muktawali, adherence to truth—all these have, one time or another, been dissected under his searching intellect. He has in this way tried his level best to make human life more beautiful and useful on earth. Many who were led astray have been brought to the right path by his inspiring sermons.

His heart is generous and tolerant. He has no envy or

jealousy with any creed. He looks upon all with the eyes of love. This is why his sermons are much appreciated by those outside the Jain fold, even the Mohammedans, Christians, Sanatanists and Aryasamajists. His lectures are generally for all and dearly exhibit his most excellent qualities and noblest ideas.

Wide Learning. Enough has been said about his style of oratory. The wise know how necessary it is for a successful orator to have wide range of reading, study and meditation. None can be a successful orator without wide learning. All the more this is required for a Jain Sadhu for every word and sentence that comes out of his mouth should be well considered and appropriate. This carefulness means great consideration and most patient study. This Muniraj is most widely read. He has not only studied Jain Sutra literature with available books of Digambar and Svetambar creeds but is well read in Purans and Vedas of the Hindus and even the Holy Quran, Hadis, Gulistan, Bostan and other holy books of Islam. In this way he is most intimately acquainted with his own and other times. This is one reason why he impresses followers of other religions too.

Muni Raj is a great self sacrificing soul, an excellent orator, an authority about the modern and ancient times, a noble character, and a charming writer too. His books are mainly written with the view of the enlightenment of the community so in place of difficulty and gravity of composition they are mostly illuminating and simple. He has written poetry in Hindi, Urdu and in mixed languages. One of his best productions is at present in the hand of readers. Others of his useful works have also been separately published.

His efforts for the enlightenment of the world are matchless. He has set a new ideal before Jain Munis. We hope other capable Munis will follow his lead in the uplift of themselves and others.

This introduction with the life of Muni Shri is very brief but those readers who wish to read about his life's work in detail should take up his full life in " Ideal Muni " either in Hindi or Gujarati. It was daring on our part in ineffectually trying to express all his qualities here but we are confident that the generous-hearted Muni Raj will pardon us.

The publishers.

(Translation by Prof. S. V. Joshi. M. A.)

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CHAPTER I



A brief account of the life of Nirthankaras



KALA-CHAKRA

or

THE WHEEL OF TIME.



his visible universe has been existing since Eternity and it will continue to exist till Eternity. Phenomenal variations of numerous varieties do seem to occur every moment in every part of it; and it is on account of these apparent changes that it is called Transient, Destructible and Changing etc. etc. Still, if we look into its intrinsic condition we find that it has remained substantially the same all along and that it will remain such for ever. This is the verdict of all wise men from the earliest times to the present day; and their saying is based not only on tradition, but on personal experience and actual intuition. In every part of the universe, there is always passing more or less

systematically one or other of the Aras (spoke of the wheel of time) or Periods of Time; and in every Ara (Era or Period of Time), there is going on continuous change in the climate, water and plants and other living beings with regard to their size, stature, longevity and other aspects. Innumerable Aras like this have passed away and are still passing.

One Kala-Chakra (Wheel of Time) consists of 20 Kotakoti (i. e. 2000 billion) Sagaropamas * of Time. This Kala-Chakra or the wheel of Time has two parts: the one Utsarpini (Aeon of Increase) and the other Avasarpini (Aeon of Decrease) The Utsarpini Period of the Kala-Chakra begins just when the pettiness or inferiority of every thing in this world has reached its farthest extremity. The objects assume their greatness or superiority as the period advances. But, when the Avasarpini Period begins there is the reverse procedure; and the worldly objects, which had appeared in their best form towards the close of the Utsarpini Period, now begin to assume inferior shapes etc.

The Utsarpini and the Avsarpini are divided each into six Aras (Aeons or Periods of Time). These Aras have got significant technical names. The Ara, which is excellent and good, is called 'Sukhama-Sukhama' while that which is unpleasant and bad is called 'Dhukhama-Dukhama'. The names of the remaining four Aras, too, are composed of these two words according to their characteristic qualities.

* A pit measuring one yojana in length, breadth and width is to be closely filled with finest hair-ends; one hair end is taken out after every hundred years; and the period of time required to completely empty that well is technically known as Palyopama. A Sagaropama (Ocean of years) contains ten kotakoti of Palyopamas. A kotakoti is equal to one crore multiplied by one crore.

1. THE DIVISIONS OF AVASARPINI.

1. Sukhama-Sukhama: This is the best Ara. Its duration is four Kotakoti Sagaropamas (or 500 billions of the oceanic measure of Time).

2. Sukhama: Ordinarily, this too, is a good Ara. Its duration is 3 Kotakoti Sagaropamas.

3. Sukhama-Dukhama: This Ara is good with a leaning towards evil. Its duration is 2 Kotakoti Sagaropamas.

4. Dukhama-Sukhama: This is regarded as a bad Ara, with a leaning towards goodness. It lasts for one Kotakoti Sagaropama less 42000 years.

5. Dukhama: This is generally an unpleasant Ara. Its duration is 21000 years. This Ara is current now.

6. Dukhama-Dukhama: This is the worst and the most unpleasant Ara. Its duration is 21000 years.

2. THE DIVISIONS OF UTSARPINI.

The Aras of Utsarpini are just in the reversed order of those in Avasarpini that is, the sixth, fifth, fourth, third, second, and first Aras of Avasarpini become the first, second, third, fourth, fifth, and sixth Aras of Utsarpini respectively. Both in Utsarpini and Avasarpini the period of each remains practically the same.

Thus one Avasarpini and one Utsarpini together constitute one Kala-chakra. Such Kala-chakras or wheels of Time are constantly passing. They have been revolving like the wheels of a cart since very ancient times; and they will continue to revolve in the same manner ever after.

It can be safely averred that the history of this world is the history of the Revolution of the wheel of Time. The Jain Philosophers and sages have given a complete descrip-

tion of what has happened, what is happening and what will happen on earth in each Ara: that is, they acquaint us with the history of one Kala-chakra after another. If the present Ara is the Dukhama Ara, they will tell us what more misfortunes are to befall human beings in its remaining part, what worst is yet to come in the Dukhama-dukhama Ara which is to follow hereafter, and what good will ensue with the passage of time, at the advent of the Utsarpini Period. Etc. Etc.

Here follows a short description of the Aras for the benefit of the readers.

According to the Jain Sutras (religious Texts), 63 Shalaka Purushas or Outstanding Personalities usually take their birth in the two Aras (1) Sukhama-Dukhama, (2) Dukhama-Sukhama. The traditional histories of Jain religion call these Superman 'Central points'. And they are still regarded as such. Out of these 63 highly-celebrated and spiritually elevated souls there are 24 Tirthankaras, 12 Chakravartins, and 27 Viras or Heroes. The Viras or Heroes include 9 Baldevas, 9 Vasudevas and 9 Prati-Vasudevas. There are at least one Tirthankara and one Chakravartin in every Sukhama-Dukhama Ara. The rest of the Tirthankaras and the Chakravartins are born in the Dukhama-Sukhama Ara. This is the sequence of one Sarpini; the same thing can be said of the other also.

The life of these illustrious and luminary beings to these five classes, namely, the Tirthankara, Chakravartin, Baldeva, Vasudeva and Prati-Vasu deva, corresponds in many respects with the life of other high souls of the same class. That is to say, the life of one Tirthankara is similar to the life of another Tirthankara and the life of one Chakravar-

tin is similar to that of another Chakravartin. This also holds true in the case of the Heroes. The virtues of these Shalaka Purushas too are almost similar, and the same thing can be said of the great events taking place in the life of each.

It is, therefore necessary to know a brief account of the life of these 63 great personalities before coming to the history of the Jain world.

THE TWENTY FOUR TIRTHANKARAS

In the Jain religion, the Tirthankaras are regarded as high souls who are born to wash away the filth and corruption brought in to the fundamental principles of religion by men of devilish nature and inferior understanding, and to save and re-establish Religious Faith in the world. The mundane souls are inspired by the ambrosial instructions and ideal conduct of these Great Men; and they get an easy access to the faith of Liberation by acting according to their teachings. The Europeans explain the word 'Tirthankara' as 'Saviour' or 'Redeemer', that is, one who has undertaken to rescue those people who are being drowned into the ocean of the world or to liberate those who have fallen into a succession of births and death. The Jains explain it as The High Soul, that brings into existence the fourfold 'Tirtha' i. e., the order consisting of Monks, Nuns, Laymen and Laywomen. But, when we come to its derivation, we find that the word 'Tirthankara' means (Tirtham+Kar=Holy+maker) one who makes others holy. By their self-denial, good conduct, high thinking, strong will power, sweet and beneficent teachings, kindness to all creatures man and beast alike, supreme feeling of love and affection to

all living beings, and other great qualities of head and heart, the Tirthankaras redeem the fallen creatures of this world from their miserable plight. They release them from their mental bondage and make those souls experience the bliss of Self-realisation. They criticise bad customs and ill usages, and lay the foundation of social and religious acts on the firm basis of love and morality. They undergo various kinds of penances not only to attain happiness for themselves but for all humanbeings of past, present and future times. They make no distinction between the rich and the poor, or between a white man and a black man; and they uproot this very feeling from the heart of those who are accustomed to making such vain distinctions. They teach thus, "All living beings have got the same life as you have got; do not, therefore, trouble others; behave with others as you would like them to behave with you." Such are the Tirthankaras and such their nectarous teachings which constantly pour in torrents to elevate the life of man.

There are other synonyms of the word 'Tirthankara' e. g., 'Jina', which means one who has completely subdued the bad feelings of anger, hatred etc.; and 'Arahanta' which generally means one who is venerated by men and gods alike.

Only that soul can, with the force of his auspicious Karmans*, rise to the position of a Tirthankara who has already cultivated a habit to give alms, practise penances, render a good service to the monks and their order, respect

* Karman means deed or action in classical Sanskrit. But in Jain philosophy this term has a special significance. Karman stands for a subtle variety of matter which inflows into the soul due to mental, verbal and physical disturbance. It has eight basic types, such as *Jnanavaraniya* etc., according to its consequences.

the worthy preceptors, philosophers and religion, and perform the six necessary duties in man's daily life.*

All the Tirthankaras are the givers of light to this world. In the beginning they belonged to the category of ordinary souls. They have passed through a long succession of births and deaths before attaining to this position. The history of their previous lives can be found in Jain Scriptures.

All the Tirthankaras that have made their appearance on the face of this earth up till now, or are likely to appear in future, have been born or will be born in almost great, illustrious and noble royal families. The twentieth and the twenty-second Tirthankaras of this Avasarpini were born in the Harivamsha (dynasty named after Hari), and the rest twenty-two in the 'Ikshvaku-Vamsha' (dynasty named after king Ikshvaku).

The mother sees fourteen dreams before she conceives a Tirthankara. These dreams will be described later on. The boyhood of every Tirthankara passes in an atmosphere of love and affection. Those of the Tirthankaras, who are still to reap the fruit of their past Karmans, marry in their youth; while others whose Bhog-karman's or effect of Karman incurred in the pre-natal life, are completely annihilated, never unite themselves in a marriage bond. The Tirthankaras, who lead a married life, do not entangle

* Six Avasyakas are the essential duties : 1) Samayika or Equanimity towards all; 2) Chaturvinshati-stava, Offering prayers to twenty four Tirthankaras; 3) Vandana, Offering salutation to five Dignitaries or Parameshthi; 4) Pratikramana, Confession of past errors and sins; 5) Pratyakhyana, Avoiding forth coming faults; and 6) Kayotsarga, Giving up attachment for the body.

themselves in the snare of worldly pleasures. Although they have at their disposal comforts of every kind and riches that even the gods envy, yet they think it to be the primary duty and aim of their life to live with indifference for material happiness. After sometime, they leave the throne which they got by right of inheritance, the privileges of a ruler and all the wealth and almost divine pleasures which they were entitled to enjoy; and take upon themselves the vow of leading a monastic life. In the end, when their austere penances and self control annihilate all the four of their 'Ghanaghati Karmans' viz. (1) Jnanavaraniya (Karmans which obscure knowledge), (2) Darhsanavaraniya (Karmans which obscure the faith or insight), (3) Mohaniya (Karmans which produce infatuation), and (4) Antaraya (Karmans which form a sort of obstacle in performing good and kind actions), they attain to 'Kevala-jnana' (perfect knowledge or omniscience), and, thereafter, they rain forth a torrential downpour of nectar of their sweet and delightful spiritual teachings in all directions with the object of raising the fallen souls and guiding them on to the right path. people are inspired by these teachings. Their character and conduct are purified. Their feelings of distinction between great and small, touchable and untouchable, strong and weak vanish altogether. And, they begin to think that nobody can be entitled to special prerogatives solely on the strength of birth in a particular country, caste, or family. To be a great man indeed, it is desirable that one ought to possess noble feelings and perform great deeds. They realise that it is a mean and barbarous act on the part of man to kill helpless, simple, dumb creatures only for the sake of momentary gratification of the palate or for filling up the belly.

It is the result of these teachings only that even the slaughter of animals in a religious sacrifice is regarded as sinful and most irreligious act. Feelings of self-denial, austerity and service to mankind are roused up in the hearts of people who devote the remaining portion of their life most ardently to the service of Truth, Purity and Kindness. Thousands and lacs of people throng for shelter under their flag of Ahimsa (non-violence or harmlessness) when they listen to their teachings that spread the feelings of Equality and Peace among themselves. They learn from them the duties of a Grihastha (a layman or a house-holder), while some of them actually take up the vow of renunciation and live as ascetics.

All the Tirthankaras have thirty four 'Atishayas'¹ and thirty five Attributes² of speech as well as a complete absence of eighteen defects.³

Thus we find that a Tirthankara is possessed of good qualities and is free from bad ones. The Jains call that high souled man a Tirthankara who is endowed with the virtues and devoid of the defects mentioned above.

1 * (1) Their hair and nails do not grow clumsily too long. (2) Their body is quite immune to impurities. (3) Their blood and flesh are as fresh and sweet as cow's milk. (4) Their breath is as fragrant as lotus. (5) They are invisible to others at the time of meals or of answering the call of nature. (6) Their Dharma-Chakra (Disc of Religion) and (7) Chhatra (Royal umbrella) remain above ground. (8) 'Chamaras' (Chowries) are waved on both sides. (9) Their throne is studded with white gems. (10) They have one thousand flags including Indra-Dhvaja (Flag of Indra-the King of Heaven). (11) The tender leaved Ashoka trees gives them shade. (12) They have a Bhamandala (halo of light) that removes all darkness and sheds light. (13) Undulating ground to the extent of one 'Yojana' (8 miles) round them becomes level. (14) Thorns get their pricks turn down their

THE TWELVE CHAKRAVATINS

or

EMPERORS.

There are twelve Chakravartins (Emperors) all of whom are born in Bharatavarsha; they rule over all the six continents of this world. Their lives are similar in many respects. The Jivatman (i. e. the soul subject to births and deaths) attains to the position of a Chakravartin (Soverign) due to good Karmas of the previous lives. Like the Tirthankaras, the Chakravartins, too, are born in the families of great kings and rulers. Later on, they conquer the whole world by means of their unsurpassingly magnificent opulence, great valour, and measureless power, and fix their flags of victory in all parts of it. They are highly proficient in practical sciences. With the help of their knowledge of science,

sharpness. (15) Six seasons are favourable. (16) Cold breezes sweep the ground to the extent of one Yojana (8 miles). (17) Artificial clouds rain sweet and fragrant water in proper quantities. (18) Five kinds of artificial flowers are showered on them, (19) Pleasant and delightful objects of sight, smell, taste and touch appear every where while (20) Unpleasant objects disappear from their sight altogether. (21) They speak a dialect, named, Ardha-Magadhi, (22) Their speech can be understood by all. (23) Their voice is audible to a distance of eight miles. (24) The rage of friends and enemies is cooled down before them. (25) Believers in other creeds bow down to them, and (26) Those who do not bow down feel humiliated. (27) No worms and insects, and (28) No diseases and maladies, like apoplexy etc., make their appearance, and (29) There is no fear of 'Sva-Chakra' (own king) or (30) of Para-Chakra (a foreign king), within the range of 25 Yojanas (200 miles) round them. (31) There is no excessive rainfall (32) No scarcity of rain, and (33) no famine. (34) Old diseases disappear, and new ones do not spring up.

they discover a number of industries and fine arts in the world. The body of the Chakravartins is very beautiful, compact, symmetrical and strong. They possess an abundance of knowledge, power, wisdom and erudition. It is a sport for them to gain victory over the greatest of their foes in battle. They possess the so-called fourteen 'Ratnas' (gems) and the nine kinds of 'Nidhans' (treasures). The reader will find a description of these fourteen gems elsewhere in this book. Some of the Chakravartins take upon themselves the vow to renounce the world and lead the life of an ascetic. They develop their spiritual power, in that very life, by means of

2 * The words spoken by a Tirthankara are:-- (1) chaste, (2) loud & heightened, (3) polite, (4) grave, (5) clear, and resounding, (6) delightful, (7) musical, (8) full of meaning, (9) selfconsistent, (10) authoritative, (11) unambiguous, (12) flawless, (13) fascinating to the ears of the hearers, (14) suitable to the occasion (15) not prolix, diffuse or inconsistent, (16) such as bring out the sense clearly, (17) connected with each other, (18) immediately understood, (19) sweet, (20) not wounding the hearts of others, (21) such as deal with a very high subject-matter (22) deal with significant religious matters, (23) devoid of self-praise and insult to others, yet (24) praiseworthy, (25) grammatically correct, (26) such as produce a charming effect, (27) not spoken in haste, (28) not with long intervals, (29) devoid of all feelings of anger and fear, (30) such as describe the topic in hand at a greater length, (31) such as deal with every question of the opponent, (32) with clarity, (33) with vigour, (34) without exhaustion, and (35) stopping only in the end.

3 * (1) Hindrance to giving alms, (2) hindrance in giving desired things, (3) hindrance to occasional enjoyment, (4) hindrance in repeated enjoyments, (5) Hindrance in valour, (6) laughter, (7) indulgence in worldly pleasures or (8) indifference for them, (9) disgust, (10) fear, (11) sexual passion, (12) sorrow, (13) false faith, (14) ignorance, (15) indolence, (16) unrestrain, (17) attachment and (18) aversion.

'Samyag-Jnana' (Right Knowledge), and go to heaven or attain Liberation in the end. There are other Chakravartins whose load of sins compells them to fall into hell after death.

THE TWENTY SEVEN VIRAS OR HEROES.

NINE BALDEVAS, NINE VASUDEVAS, AND NINE PRATI-VASUDEVAS.

The Baldevas, the Vasudevas and the Prati-Vasudevas are all Vira Purushas, i. e., heroes, and all are generally contemporaries. In every Sarpini, there are nine heroes of each class mentioned above. Baldevas and Vasudevas are brothers to each other. They are the sons of the same king born of two different queens. Prati-Vasudevas (opponents of Vasudevas) are their antagonists.

The colour of the body of Baldevas is white and clear; and they always wear garments of blue colour. Their banners are marked with palm trees. And their chief weapons are four in number, viz. (1) the bow, (2) the mace, (3) the 'Musala' (a kind of club), and 'Hala' (the weapon of the shape of a plough), Their mothers see four dreams before conceiving them.

Vasudevas are younger brothers to Baldevas, but, although they are younger in age, they far surpass Baldevas in physical strength. They are great warriors; their mothers see seven dreams on the eve of their conception. They are generally black and wear garments of yellow colour. They have the mark of 'Sri-vatsa' on their breast and 'Garuda' (king of the birds) on their banners. Their weapons are

seven in number, namely (1) the conch named 'Panchajanya', which can be generally blown only by them. (2) the wheel named 'Sudarshana', (3) the mace named 'Kaumudi', (4) the bow called 'Saringa', (5) the sword called 'Nandaka', (6) a garland of extremely beautiful and fragrant spring flowers called 'Vana-mala', and (7) a gem named 'Kaustubha'.

We have already said that the antagonists of Baldevas and Vasudevas are called Prati-Vasudevas. It is true, that they possess measureless bodily strength, but they are highly vicious by nature. When they have brought nearly half of the continent of Bharatavarsha under their control, and proclaimed themselves Vasudevas, at that time, the Baldevas and the Vasudevas wage, on reasonable grounds, a heavy war against these Prati-Vasudevas, and establish their own kingdom after killing them in battle. Immediately after this, they become the sole monarchs of three entire continents of this Earth. In this period, no such soul is born in this world as can conquer the Vasudevas and bring them into subjection. Their political science is deeply founded on righteousness and the subjects are happy and prosperous. The righteous alone thrive in their reign; while the sinners, on the contrary, receive a good punishment for their sins.



CHAPTER II



THE PRESENT AVASARPINI



THE FIRST ARA SUKHAMA-SUKHAMA.



he Sukhama-Sukhama Ara is the best of all the Aras. In this Ara, Earth is covered with beautiful trees and verdure. Its beauty is enhanced all the more by the existence of innumerable mines of precious stones on its face; and the precious stones increase their yield, the more the mines are worked out. It is on account of this that men of learning have styled our Indian land as "Ratna-garbha" (i. e. having jewels and precious stones in its womb); and when we reflect upon the word and its connotation, we find that this name must not have been given to it without much thought and experience. Cool and gentle breezes laden with sweet fragrance blow from all directions; things are found in abundance; no body feels an extreme passion for sensual pleasures; wherever we cast a glance we notice the reign of peace and plenty and a natural sight peerless in its beauty. The features; of people born in

this Ara are very brilliant, charming, and attractive; diseases and dissatisfaction are unknown; kings do not come into existence; there is no question of caste and no feeling of distinction between one another. The characteristic of the people of this Ara is to create a feeling of common brotherhood and to live peacefully. There is scarcely any need for resorting to trade and commerce or to industry, or any other profession, in this period. The Kalpa-Vrikshas (heavenly trees which fulfil the desires of men, when requested) appear at all places and satisfy the wants of men. These Kalpa-Vrikshas are of ten kinds:—(1) Madyanga—which gives us invigorating juices; (2) Bhringanga—which provides us with all kinds of foods and utensils; (3) Turyanga—which favour us with musical instruments; (4) Dipasikhanga—which removes all kinds of darkness; (5) Jyotiranga—which gives us light; (6) Chitranga—from which we get wreaths of ever fragrant flowers; (7) Chitrarasanga—which satisfy our desires for sweet and delicious fruits; (8) Manyanga—which bestow jewels and ornaments upon us; (9) Gehakara—which provides us with shelter and (10) Anagna—from which we receive clothes to cover over body.

The people of this Ara eat nothing but fruits; and it is on account of this fruit diet that their intellect is purified and their will restrained. They are exceptionally strong as the people of that Ara should be; but they do not use their power for inflicting injury upon others. The fruits are succulent, sweet and delicious that they appease the pangs of hunger even when they are taken in very small quantities. Not only this, this fruit diet once taken enables a man to go without food for three days. The earth's name, 'Rasa' (full of juice) becomes significant only at this time. The span of

man's life, in this Ara, is three Palyopamas. The indescribable beauty of nature and country side, climate of the land, and fruit diet produce so great and wonderful an effect on mother's milk that the baby, who is suckled up on it, is able to walk, eat and drink, and express his feelings very well within only forty-nine days from his birth. After that, he does not need the help or guidance of his parents. In the first week of his birth, he sucks the thumbs of his own hands. In the second week, he begins to walk on all fours. In the third week he learns to speak, and in the fourth week he can stand up on his legs. In the fifth week he begins to walk, while in the sixth he learns to express his feelings, understand things and manners and ways of living. In the seventh week he can comprehend every thing like a young man. In this Ara, the mother gives birth to a pair of children when only six months in the life of the parents are left. One of the twins is a boy and the other a girl. The husband and wife indulge in copulation only for a short time at the end of their life; that is why the population is so thin in this period. In the first place, the pious intentions and good character of people are to some extent responsible for making them passionless; secondly, the influence of company and neighbourhood, diet of fruit, absence of wants, superiority of climate and peculiarity of nature help in making the mind of man more peaceful and more restrained.

Now we will try to show how this scantiness of population in the Sukhama-Sukhama Ara can be accounted for in all its various aspects by modern science.

The readers might be aware that according to the census of 1921, the population of India was about 32 crores. But

in 1931, i. e. ten years after the first census, it rose upto 35 crores and above. They should not forget, moreover, that, at the time of the second census, the Civil Disobedience Movement and policy of boycotting every thing foreign had reached their highest pitch in all parts of India from North to South and East to West; and that many people of Gujrat and other provinces, being tired of Government's policy of realising taxes, had left their homes, and were taking shelter in the forest or other out-of-the-way places. It is but natural that under such circumstances it becomes utterly impossible to take complete census of the country. Many people actually refused to give the number of their family members; others who did gave wrong figures; while the Government itself was quite unable to reckon the number of those, who had taken their abode, like the wandering travellers, in the forests situated far from their homes and other human habitations. Moreover, number of diseases and deaths was there as usual no less than that of any other country, and they accounted for the removal of many from this land. Also, during this last decade, the import trade increased, and India poured most of her vast accumulated heaps of wealth into foreign countries; a large part of the population was, thus, rendered destitute of money altogether. Yet, inspite of all these events, population increased nearly by ten percent since the previous census. We can advance four general reasons to account for the growth of population during this time: (1) the ever increasing poverty of the land, (2) a curiosity to adopt western ways of living, which certainly prove more and more expensive, (3) absence of all means of income except service and consequently multiplication of cares and anxieties, and

(4) taking the satisfaction of sensual passions for true happiness in absence of any other recreation. We shall prove the truth of our statement by an example. We have often noticed beggars sitting by the road side in all big and small cities. They have no other material happiness except the pleasures of satisfying their sensuality. Hence, it is that they have got plenty of children; while rich persons generally suffer from a want of children. It is the absence of these very causes that the number of people in Sukhama-Sukhama Ara was so small that they could be counted on finger tips.

In this Ara, man possesses a good and handsome physique and bears a sweet temper. He dies with his wife when their son and daughter reach their youth. The dead bodies are not cremated; the funeral rite consists only in placing them about in the jungles. In this way, the Ara lasts for four Kotakoti (5000 billions of) Sagaropamas. At its completion begins the next Ara, called the Sukhama Ara.

THE SECOND ARA SUKHAMA.

The second Ara, 'Sukhama', is similar in many respects with the former. The only difference is that the degree of happiness in this period is lower; the span of life comes down to two Palyopamas; and the child, who attained to youth within 49 days of his birth in the previous Ara, now takes 64 days to be so strong and wise. The duration of this Ara is said to be three Kotakoti Sagaropamas. The happiness decreases with the passage of this period. Fruits become less sweet, less juicy and less nourishing; and men, who did not care for food for three days after taking one fruit diet, now

feel the necessity of eating after two days only. They are not so strong, nor so tall, nor of sweet-tempered as they were in the former period.

THE THIRD ARA SUKHMA DUKHMA.

This Ara is both good and bad by nature and extends over two Kotakoti Sagarapama years. The span of man's life in this Ara is one Palyopama. Now people feel the pangs of hunger almost every day; but fruits still form their daily diet. Children take seventy nine days after their birth to understand things and get physical firmness. The Kalpavrikshas (desire fulfilling trees) appear to be dry at places; and their fruits are not so plentiful, sweet and delicious as they were before. Man's virtues decrease as this Ara passes on; and the feeling of greed is born in their hearts, on account of which they have to suffer a lot of trouble and a good deal of harm. Due to this corruption and change in feelings, people when this Ara draws to a close realise the necessity of keeping law and order. They also feel the necessity of a man who should strike awe and fear in the hearts of all, and who should be strongest, wisest and most competent to punish wrong doers and breakers of the peace of society,

In this period, the kings come into existence, and the kingdoms are set up for the first time; various kinds of laws and regulations framed; the wrong-doers and men of a barbarous nature are punished in various ways; good comes to be distinguished from evil; the system of giving alms is evolved; an investigation into the remote and unknown region of salvation is started; falling into hell also begins from now; different arts and sciences are discovered. and the

king makes proper arrangements for their teaching; different kinds of crops and vegetables are now cultivated, and the marriage becomes a religious function.

THE FOURTH ARA DUKHMA SUKHMA.

In this Ara, the Kalpavrikshas (desire fulfilling trees) vanish from the face of earth altogether. The appetite of men grows stronger and stronger every day. They eat daily, but are not satisfied. People learn also to work and labour for others and often live upon the wages thus earned. The things now become more inferior than they were in the third Ara. Ordinary fruits are used for food. Strength, vitality, knowledge and sagacity of men get all decreased. The span of life comes down to ten millions of purvas* at the most. Troubles, diseases, sorrows, hardships, fears, temptations and greediness get multiplied. The duration of this Ara is one Kotakoti Sagaropama less 42000 years. People develop a tendency to fear and commit sins in secret. Investigation into the realms of arts and sciences is carried on with a still greater application. Good and evil become known to a greater extent, and the giving of alms comes into prominence more and more. There is a vigorous search for ways and means to attain heavens, as also an increasing fear of hell in the hearts of men.

THE FIFTH ARA DUKHMA.

The fifth Ara, named Dukhama, is current at present. Its duration is 21000 years, out of which nearly 2466 years

* A purva is a period of time equal to 70560000000000 years.

re passed and 18534 years remain to follow suit. The form
 colour, beauty and charm of everything in this world
 diminish more and more as this period passes. Climate, too,
 which is worse enough than in the previous Aras, worsens
 all more with the passage of time. If one part of the country
 suffering from scarcity of rainfall, the other is being
 destroyed by excessive rains. Earth is not so productive as
 before; and many of its mines of precious stones and gems
 become extinct. Gaja-muktas (Elephant-pearls), Surya-
 mantas (Sun-stones), and Parasas (Philosophers' stones) are
 nowhere to be seen. All the members of a family labour hard
 for their living, but they are unable; even then, to quench
 the fire of appetite; hopes and ambitions have increased
 exorbitantly, and are still increasing more and more. Effi-
 ciency in the art of filling the belly is regarded to be the
 greatest end of man's life. People of this Ara think that the
 greatest success of a man's learning and education lies in
 deceiving others for his own benefit. Their actions, too, are
 such as make no consideration for others. They may die of
 indigestion but they must cram up their belly to the full; if
 others starve, cry for food, or die of hunger, it is none of
 their business to console or pacify them. Men, who are in
 power, think that their glory and honour consist in op-
 pressing those very people who served as stepping stones to
 their greatness. The question of caste, creed and colour comes
 to the fore, and the disease of untouchability appears in all
 its fierceness. Due to a scarcity of fruit trees, corn and other
 tasteful articles made-out of it constitute the staple food of
 people in this Ara. They fall a prey to a number of diseases
 caused by eating those things which seem to be most agree-

able to their palate and the diseases increase instead of being cured by medicines. No one, in this Ara, feels scrupulous about the purity of food and drink.

Untouchables (people of lower ranks in society) are greatly despised; they are not entitled even to hear a word of sympathy from other people to say nothing of a warm embrace. The system of charity is changed, and is utilised for spreading one's name and winning fame in the world. The ism gives way to atheism; ignorance, infatuation, and selfishness increase; and the omniscient God recedes far behind before one's own nearest and dearest. Real truth, honesty and other good qualities also come to an end quickly with the Ara; while diseases, fears, sorrows and miseries ever make fresher claims on all the parts of the country, and famines come with all their fierceness and destructive force on their part. On account of conduct being corrupt and living unnatural the span of man's life in this Ara never extends beyond 200 years. However happy their life, and however rich their food and drink may be, people in this Ara cannot attain a longer life than 200 years. Jealousy is rampant everywhere; the strong oppress the weak; deceit, falsehood, sin and fraud are seen everywhere in their worst forms; temperance gets choked; the prevalence of lust and corruption among the living animals called men attains to such a height that it breaks the bounds like a river in flood in the rainy season the rulers wage war for petty gains, and use their subjects as pawns in this game of chess; they take away life as well as wealth of their people; and, while most of the wealth of state is spent on gratifying their lust, fresh taxes are levied on poor folks from day to day. The above named things increase in intensity towards the close of the

period; and, when the end comes nearer, religious faith and morals depart from earth bag and baggage; trees lose their sap and moisture; rains cease for years together; seeds sown into the ground are scorched by the heat of the sun and earth; if ever there is a crop, it yields very little and unsubstantial corn; people cry for food and water and die most miserably when they cannot get them; moreover, lasciviousness and sensual passion haunt them with still greater persistence even when they have little to eat and drink; they have no regard for their own mothers, their own sisters, and their own daughters, and fall like crows and dogs upon any and every to satisfy their lust; they indulge in coition at any time of the day without thinking even for one minute whether it is day or night, morning or evening; their children also grow like worms and insects and die like them too; very soon a recollection of the fact that they have got nothing to eat and drink makes them bewail most despondently sometimes. Instead of rain water, the clouds send thunderbolts to the ground, which scorch up the remaining trees and bushes and turn them into stumps; winds are very hot and dry and blow very fiercely; they uproot the trees and fell the houses which shake the ground with their velocity and crush human being like worms and insects. Thus death and destruction encompass living beings from all directions and put them into the fathomless pit of their mouth most recklessly. Caste system is abolished; arts and sciences are neglected; political changes take place in great abundance; people have no fear of their kings; the system of monarchical Government and Kingdoms is despised; religion is regarded as an idle talk; and charity and alms-giving lose

their importance altogether. All the rivers of the world except those which take their rise in the Chulahema Mountains are dried up; watery places are turned into deserts; and the oceans recede from their posts. To be brief, this Ara is in every respect more inferior, more calamitous, and more provocative of sins than the preceding four Aras. Towards the end of this Ara, there are no saints to be seen with the exception of one monk and one nun, who, too, depart for heaven at the close of the period.

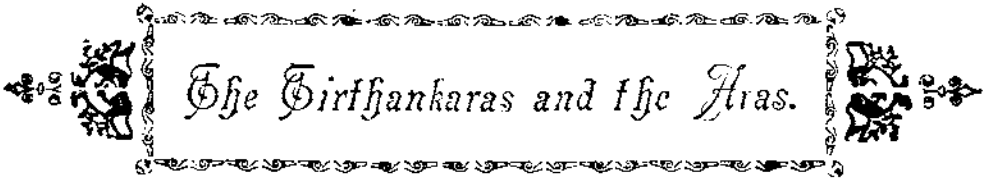
THE SIXTH ARA DUKHAMA DUKHAMA.

This Ara begins at the end of the fifth Ara, Its duration too, is 21000 years. This is the worst of all the Aras and is full of quarrels and miseries, sin and disquietude from beginning to end. A search for peace and happiness is in vain. Beings that are still alive cry for food and water day and night, but do not get them. They are, as it were, baked all the twenty four hours in the blazing furnaces of unbearable sorrows, miseries, troubles, passions, desires and feelings of anger, avaries, infatuation, pride, self-importance, fear doubt and animosity. They know no rest. Wherever we cast a glance we find people weeping, sighing, mourning and writhing about in acute pain. There is no trace of bushes and crops on the ground; it becomes hotter than a bakestone in an oven by only a little heat of the sun. The winds are hot and dry in all the seasons, and they blow very fiercely like the blazes of fire in the day time. While the days are so hot the nights are extremely cold and unbearably chilly. Where it is difficult to come out in the open even for a single moment, at such a fatal time, people of this Ara, in order to

taste the fruit of their past sinful acts and make amends for them by passing through all sorts of ordeals, have to spend their life hour by hour, day by day, month by month, and year by year. The span of their life is generally twenty years; but it gradually decreases and at last comes down to sixteen years only at the end of the Ara. The people can live only in the caves of the Vetadhya Mountain near the banks of the Ganges and the Sindhu (Indus) which take their rise from the heigher regions of the Chulahema Mountain. But even there, on account of excessive heat in the day and deadly paralysing cold at night, they cannot come out of their caves in any part of the day or night. In the morning or in the twilight of evening, they issue forth from their dens and wander about in search of food on the banks of the river flowing near by. They catch fish and other water animals, which now form their chief food to live upon. All the corners of earth appear to be barren; sensual passions and desires of men multiply more and more; they are more abundant in the beginning of this Ara than they were at the end of the previous Ara. Distinction of their own flesh and blood having already gone, people now take the first opportunity to satisfy their sexual appetite one way or other. According to the nature of the Ara this becomes their very religion and chief duty of their life. They are naturally inclined to choose a greater evil and commit the greatest sin. In spite of their being destitute of every thing in this world, they become so proud of themselves that they regard others as nothing. Existence of God and religion is denied altogether. People do not fear to commit such humiliating and sinful acts as produce a sensation of horror, indignation and

hatred even to think of. Their actions are, one to all, strangely retrograde, horrible, despicable and heart-rending. They do the most hateful deeds with such freedom and license as if they have no master over head to look into their mischief. There is nothing which the people of this Ara might not do for fulfilling their own selfish ends. The consequences, too, are equally bitter. On account of their having committed various kinds of sins these poor, ruined, wretched creatures die a dog's death after suffering a most miserable and pitiably rotten plight of their own. To be brief, the people in this Ara, live a life of extreme sin and misery from birth to death.

CHAPTER III



The Tirthankaras and the Aras.



e have given above a short history of the Aras. Here we will tell the readers in brief, as to which of the Tirthankaras are ascribed to a certain Ara and how their existence in that Ara becomes necessary to the world. When one eighth part of a Palyopama of the third Ara still remained to pass, five Kula-karas (Patriarchs or heads of a clan) took their birth in this world: their names were Sumati, Pratisurti, Simankara, Simandhara, and Kshemankara. People choose them to be their heads and acted according to their biddings and rules laid down by them. They lived in the land situated between the Ganges and Sindhu (Indus). In their time the feeling of egotism and pride had been born in the hearts of people. And the reason is not far to seek. The Kalpavrikshas (Desire fulfilling trees) had nearly disappeared; and the trees which still remained did not yield sweet and juicy fruits in sufficient quantity. We have already referred

to this above. It is the most unchangable law of this world that whenever there is a remarkable decrease in natural gifts, the feeling of self-conceit and hatred take their abode in the hearts of men who proceed in the direction of effecting fulfilment of their selfish ends. An insufficiency of nature's gifts on the one hand and an increasing desire in man to preserve things for a future use on the other, commingle to multiply these feelings still more. So, when the people, in that period, become aware of a decrease in the number of Kalpavrikshas (Desire fulfilling trees) many kinds of feelings immediately sprang up into their hearts which led them to say, "These trees are ours; those bushes are theirs; none but us is entitled to take the fruits of these trees; and by what authority did a certain man pick up the fruit from our trees ? etc." The Kula-karas (patriarchs) felt very much aggrieved to hear such disputes among their fellow men, and they tried to pacify them. Thinking that they were actuated simply by a feeling of kindness and doing good to others people accepted their advice. Except such a compromise, there was no established law of the state nor any rule for punishment of crimes. As selfishness increased step by step, the peace-making policy of the patriarchs changed accordingly. And, later on they began to use such different harshes as "Oh ! you have done this ? Alas !" The guilty were cut to the quick to hear these words: they realised their mistake and showed regret for it. After these Patriarchs, Kshemandhara and Vimala Vahana were made heads, Chakshushman was the son of Vimala Vahana. He succeeded to the patriarchate after his father's death. In their time, too, the words "Oh ! you have done this ? Alas !" served as a sort of punishment;

and the two opponents, when they heard these words from the mouth of their leader, were at once pacified. Not only this, they also felt the pricks of conscience for their fault. Chashushman was succeeded by his own son, Yashasvan, and Yashasvan in his turn by his own son Abhichandra. In the time of these patriarchs the form of punishment was changed a little. That form of chastisement which was in vogue up to this time was reserved mainly for ordinary offenders; while in the case of exceptional culprits, a negative warning, viz., "Do not commit such faults in future" was added to the former. This standard of punishment remained till the time of Abhichandra, Chandrabha, Prasreni, and Marudeva. When Nabhi, the son of Marudeva, came to be selected as Head, the feelings of men got still more corrupted. They began to disregard even the usual injunctions. It was therefore, thought necessary that the old form of punishment should be made more strict. And hence, the word 'Fie' was added to it; only to pronounce 'fie upon you' together with the former order of punishment produced such a wonderful effect on the hearts of culprits that they were always on their guard not to commit another offence in their life. The punishment inflicted by the words 'fie upon you!' was regarded as much severe, unbearable and insulting as capital punishment or transportation for life is regarded today. The patriarch Nabhi lived in a forest beyond the land which is now called Kashmir. His wife was named Marudevi. Once, when she was lying in her bed, a certain god descended from Sarvarthesiddha heaven and entered into her womb in the latter part of the night. Marudevi saw fourteen dreams as well at that time. When the period of pregnancy was over,

she gave birth to a child on the eighth day after full moon in the month of Chaitra (roughly concurrent with the March). This child was very beautiful and charming and possessed auspicious long arms, celestial features and a radiant glow on his face. He was named as Rishabha Devaji. His childhood was spent in an atmosphere of love and affection and he gave himself much to the pursuit of games and sports. When he attained youth he married two wives Sumangala and Sunanda by name. By law of inheritance, Rishabha Devaji was also made a Patriarch. But the aim of his life was not limited to a mere leadership of a his small group of men. It was something more than that and by means of qualities inherited from his forefathers, such as inborn celestial powers, beauty, fame and morality that were obtained due to the auspicious Karman of previous lives, and above all, the quality of winning over the fiercest and strongest of men simply with the sweetness and charm of his speech. He soon turned patriachate into kingdom. From his time dates the system of monarchical government in the world. He laid the foundation of the city of Vinita in the woody part of his native land and introduced many new things into his kingdom, for example, rules of justice, politics, social laws and rules governing, trade and commerce and so on. Later on, he strengthened the foundations of his kingdom on the basis of these very things, He was the first great man who gave a definite form to arts and industries in this world. People were divided on the basis of their vocations into different groups or castes such as potters, blacksmiths, weavers, painters, farmers, artists, carpenters, tailors, oil-makers, and perfumers. Arrangement was also made for educating these occupationists

in their own line. The science of trade and commerce was evolved; and those, who were proficient in it began to prosper by means of exchange system. Now people felt that the benevolence, popularity and statesmanship of Rishabha Devaji was specially conducive to their material gain in this world and the spiritual enlightenment in the next. Then it was that they applied themselves with a redoubled vigour and keener interest to the prosperity and welfare of the king and his kingdom. Thus the king and his subjects ardently struggled for mutual welfare. Love and affection flowed from either side towards each other. But in spite of all this no body was regarded as great or small, high or low simply on account of his profession. All were equal and all enjoyed the same privileges in the society. The ghost of untouchability was not yet born and this was indeed a good thing. Our ancestors gave rise to different kinds of industries and divided men into different groups not with a view of introducing a destructive policy of discrimination among themselves or reducing to pieces the consolidated strength of mankind which should have been like an attempt to bring to life the separate parts of strong man's body after cutting it into pieces or destroying it altogether, but to remove the weaknesses of human society and strengthen its foundation, to facilitate the work of man and enable him to attain salvation, to maintain the beauty, health and longevity of the greatest as well as the smallest individuals the limbs of human society, to give opportunity to all to cultivate good qualities and above all to establish a common brotherhood and equality of rights among men.

The reader should therefore note that whatever Rishabha Devaji did and whatever they left for us in

bequest was all done after taking into consideration the above facts and others such as led to the common good and welfare of the human society. His object was to consolidate the society and to satisfy its wants in a proper way.

Here we will compare the constitution of the human society and its wants with the constitution and wants of our own body and will prove in short how useful and important was the work of our fore-fathers for the life and stability of the society. We can divide our body roughly into four parts:—(1) head—with which we think: (2) hands—with which we lift things and protect our body: (3) stomach—which digests food after it is taken and which is busy day and night in turning the digested food into seven dhatus (Life preserving fluids of the body) one after the other—namely, Rasa (sap), Rakta (blood), Mamsa (flesh) Medas (fat) Asthi (bone) Majja (impure semen) and Virya (semen the generative fluid of males) or Raja (the generative fluid of females)—as well as secreting waste matter such as faeces, urine, sweat, eye-secretion, ear-wax, nails and hairs etc, and (4) feet—which carry our body from one place to another. We can call these four parts of human body by the names of (1) Brahmana, (2) Kshatriya (3) Vaishya (4) Shudra or people of the fourth caste. But it is mere folly to think that the head is superior to all other limbs of human body simply because it is at the top of all because its duty is to think, because it is Brahmana (learned); or that the hands are noble because they protect the body of a man, because they are Kshatriyas (warriors) or that the stomach is good because it supplies nourishment to the whole body, because it is Vaishya (trader and supplier of things) and the poor feet are Shudras or (servants) because they have got

to perform menial duties. For, if we consider for a moment, we find at once that the organ of secretion is as important for the existence and preservation of the body as its highest and best part which is called head. The reader must have seen that persons who have gone mad, continue to live for scores of years even after their mind has ceased to work, but those, whose organ of secretion has stopped its function of evacuating bowels, cannot live in this world for a long time; they have to bid good-bye to this world immediately. It is, therefore, proved that the body of social organism of a nation can exist, for some time at least, in some form or the other, even when its one limb, the Brahmana caste, has become useless; but it cannot live even for a short time if the so-called shudras and untouchables leave their work or are destroyed altogether. Hence, we come to this conclusion that nobody should be considered as high or low simply on account of his calling or profession. All are great and all fill an important place in the society. All have got a mission and all are indispensable in their respective capacities. Still, if some people call one useful and another useless, they show the ignobleness of their heart and are most ungrateful to their ancestors who constructed this beautiful mansion for the welfare of society. Therefore, it is desirable that nobody should injure the feelings of others by calling others inferior. If you think that to touch them is an insult to you, do not touch them; nobody compels you to do so. The only wish of your ancestors was that you should regard them as men and treat them as such; show your sympathy towards them, or, at least, do not hate them. Just as a foot-stool or a rough duster for feet keeps a carpet clean and dustless, in the same way the shudras or untouchables set off your qualities and

keep your honour unsullied in life. Thus, you are great because they are small; you are rich and happy because they are poor and unhappy; you are learned because they are ignorant; and your food is rich because their's is coarse; what more, they are those on account of whom you are you.

We believe that the above description of human society with its divisions and wants will not displease the reader or seem irrelevant to him. Now, we again come to Rishabha Devaji and tell what kinds of arts and crafts useful both for men and women were founded out by him.

We will give below a short discription of 72 Arts:--

The undermentioned 72 Kalas (Arts) were originated and taught to man at the cost of the state for the first time in the reign of the king Rishabha Devaji; some of these arts have survived and flourished while others have died; and some have undergone changes and alteration. It would be worthwhile to describe them here in our modern terms. They ars as follows:

- (1) "LEHAM" OR THE ART OF WRITING:--By means of this art, one could convey his ideas to other without speaking a single word from his mouth. It is this art which enables a man to see the past in the present, and the present in the future quite distinctly.
- (2) "GANIYAM" OR THE ART OF COUNTING:--This art is helpful in giving acurate knowledge of the number quantity and measurement of things. Even today people take the help of this art in mathematics and accountancy.
- (3) "RUVAM" OR THE ART OF PORTRAYING:--The knowledge of this art enables one to represent things in real form on wall, stone, gold, precious stones and paper etc.

- (4) "NATTAM" OR THE ART OF DANCING:—This art consisted in various modes of dancing in accordance with Swars and Tales or sounds and beatings of hand. On one hand this art was a means of recreation to other people and on the other hand this was of great benefit to the dancer himself. For instance he could walk on the string etc. balancing his body quite lightly; he could walk across the deepest and the widest river easily without plauging his body into the stream; he could walk on the flames of the fire without being hurt; and he could walk across the thinnest possible cloth held by men above the ground in such a way that neither the cloth was torn in to pieces nor the people holding it felt his weight, nor he himself fell on the ground.
- (5) "GITKALA" OR THE ART OF SINGING:—By means of this art it could be easily known which of the Swars should be tuned at a particular time and what would be its influence on Nature and the material world. It was on account of this art that the Six Rags and Thirty Six Raginies come into existance in this world. Many performances which require a large sum of money and help of big machines for their performance today were performed in those days with the help of this art of singing. For instances, rainfall was actually caused by singing the Malhara Raga. And darkness was expelled from an unlighted place by singing the Dipaka Raga. There was a kind of Raga (song) by singing which stone could be melted into liquid then extracted from the stomach. In other words, we can say that the people in those days knew how to bring the mind in harmony with Nature. This art is loved by all; for nature herself is musical.

- (6) "TALA KALA" THE ART OF TUNIG:—By means of this art a musician regulated the movement of his feet while playing upon a tambour, a drum or a Tabala or producing a rhythmical sound by clapping his hands or striking his foot against the ground in accordance with the seven Swars of Music (musical notes) viz. Shadj, Riashabha, Gandhara, Madhyam, Panchama, Dhaivata, and Nishada.
- (7) "BAJINTRA" THE ART OF PLAYING UPON MUSICAL INSTRUMENT:—By means of this art people learn how to play upon musical instruments in accordance with the seven Swars and Talas etc., A man is so much absorbed in recreation by means of this art that he almost forgets himself. Poisonous snakes and other reptiles and the quickest animals like deer could be easily captivated and are still captivated by means of this art. The power of this art together with that of music resolves many difficulties of this world.
- (8) "THE ART OF PLAYING FLUTE":—With the help of this art people learn how to play the flute or pipe. This art too, was used for effecting many strange and impossible things of the world.
- (9) "NARA LAKSHANA" THE ART OF READING THE NATURE OF MAN:—What is the nature of an individual who is suitable and fit for a certain office, or work, and who is unfit for that etc., were known by observing one's body mode of living, speaking and eating and drinking.
- (10) "NARI LAKSHANA" THE ART OF READING THE NATURE OF WOMAN:—This art explained whether a woman was (a) Padmini, (b) Hastini, (c) Chitrini, or

(d) Sankhini, and which kind of woman should be selected for marriage by a certain man so that they may live a happy and joyful life. Not only this, but by looking at the natural constitution and mode of living of a certain woman it could be easily guessed whether that woman would give birth to a warrior or generous or righteous or philosopher son, or to a business loving child etc.

- (11) "GAJA LAKSHANA" THE ART OF READING THE CHARACTERISTICS OF AN ELEPHANT:—This art was a study in the form, kind, and characteristics of elephant. This could explain which kind of elephant bore elephant pearls, which kind of tame elephants made their owner rich and which made him poor, etc.
- (12) "ASVA LAKSHANA" THE ART OF READING THE CHARACTERISTICS OF A HORSE:—One proficient in this art was able to read the nature of all the horses of the world. He could also tell whether a certain horse was of good breed or of mixed; and whether a black horse or one with white legs was auspicious or inauspicious.
- (13) "DANDA LAKSHANA" THE ART OF WIELDING A STICK:—This art taught how long and how thick a stick should be used by people of a particular caste or varna; why they should keep it; whose stick should bear marks of measurement; and what was the use and aim of keeping the stick. It also determined the length and thickness of the staff to be wielded by kings and sentinels; taught about the staff acting as a helper and friend in loneliness; and further explained all the laws and regulations of the state.
- (14) "RATNA PARIKSHA" THE ART OF TESTING

PRECIOUS STONES:—By this art people learnt how to determine the value of precious stones; which jewel should be born by a certain man for a particular period of time so that it may prove useful to him; which kind of jewel, when borne upon a particular limb of the body, removed a certain calamity of the bearer; which kind of jewel cooled the effect of an evil spirit from the body immediately; what was the effect of the jewel itself upon the body and mind of the bearer as well as the outside world; which kind of gems were found in a certain land and when they could be obtained in largest numbers most easily. Not only this, but those who were skilled in this art knew how to purify the precious stones and prepare chemicals out of them by using which one could conquer sleep, hunger, and thirst etc. This art also taught which gem was auspicious for a certain man and which was not.

(15) "DHATUVADA" THE ART OF TESTING METALS:—

This art taught how to test the purity of different metals, how to know their density and magnitude, which metals were found in a certain climate and in certain land and which kind of soil was able to produce a certain kind of metal on account of its colour, brightness, density, and softness etc; which metal was hard and which was soft; how long wire could be drawn out of different metals of the same measurement; which metals when they came in contact with each other produced electric currents; which metals were required for making utensils, coins, instruments, weapons, ornaments, trunks and machines etc, so that they might be lasting and useful, which metals could remove certain disease from the body when they were

applied in a certain manner; how innumerable lives could be saved from earthquakes and sudden bursting up of volcanoes by extracting metal ores from mines; and why and how mercury was useful for incantations etc.

- (16) "MANTRA VADA" THE ART OF INCANTATIONS:-- One well versed in this art knew how to attain the eight Siddhis i.e., miraculous powers and nine Nidhis; i.e., treasures which incantation was to be pronounced for invoking a certain god; how the power of using an incantation successfully was created in oneself; how evil was turned into good and an enemy into a friend by muttering incantations; how the divine power of incantation destroyed all calamities of a man; how the desired thing could be attained by repeating a certain Mantra at a certain time and place and in a certain manner; which Mantra was the best and puts an end to the Karmic bondage; through the agency of which Mantra a man might follow the path of Salvation and with the help of which Mantras the six good and six bad means such as Marana (Destroying) Mohana (Deluding), Vasikarana (Captivating), and Stambhana (Stopping), etc. could be attained.

- (17) "KAVITVA SAKTI" THE ART OF COMPOSING POEMS:--With the help of this art people became poets, and could say the most difficult and intricate things in the briefest and easiest manner in the language of a song so that the ordinary people, too, might remember any thing easily. This art regulated poetry which was divided and subdivided into hundreds and thousands of metres according to the Prastava, (syllabic arrangement)

of Varnas (letters irrespective of vowels) and Mantras (Vowels correspecetive of letters). This art brought into existence many other fine arts such as music, playing on musical instruments, dancing, and painting etc. People saw the sea so to say filled in a pot, as the idiom would say, in the poetry of the poet. The nine Rasas of poetry, namely, the Vira (Heroic), the Karuna (Pitiabale), the Srngara (Erotic) the Hasya (Comical), the Adhuta, (Extraordinary), the Rudra (Fearful), the Bibhatsa (Abominable), and Santa (Peaceful), came into existance. The poet added the art of reading and writing to his imagination and prepared a fine mixture out of it. This he dranched with the particular Rasas of poetry at times, baked in the fire of intellect, and then placed before the world some very delicious articles in the form of poetical works. These proved very useful to the world and did achieve what the united power of many kings and huge sums of money might not have been able to accomplish. By means of this art the poet portrayed very beautifully the picture of the past to the people living in the present. People read an account of the past ages in poetical works, tried to improve their future, and at last were successful in their attempts. To cut short, the people in those days became poets by learning this art and according to the proverb, 'The poet goes where the sun fears to go', they had an all-pervading influence over the society.

- (18) "TARKA-SASTRA" Logic:—One, well-versed in this art, could easily reach cause from effect and effect from cause. He possessed a high intellect, ready wit, deep insight into all small or great things, power of endurance,

peace and happiness of mind and heart, and a will to complete all acts that he undertook.

- (19) "NITI-SASTRA" Ethics:—By means of this art it was easy to distinguish between right and wrong, and between good and evil; to tell that a virtuous man lived in his fame for ever although he died in his material body while the immoral man was no longer remembered after his death in this world although he might have possessed strength, wealth, knowledge, and tactfulness. He, who wanted to attain proficiency in the art of moral philosophy, had to gain some knowledge at least of politics, theology, diplomacy, sociology and rules of conduct. It was known by this art that if a King was just he became a brother of the poor, an eye to the blind, and a father of his subjects generally. All the wealth that a King possesses comes to him from his subjects, and as such he should spend it for the welfare of his subjects, i. e., he should try to raise the standard of their education and craftsmanship. The King, who acts like a skilful gardener in regulating the unregulated, in raising the fallen and in bending the straight, in expelling the cruel and thorny, and in giving new life to the faded ones, enjoys the happiness of Kingship for a long time. After attaining a good knowledge of politics people reached the very depth of polity and came to realise this bitter truth that the trees which are straight and soft are cut off by people while those which are crooked and thorny are left untouched; therefore one must not be unduly simple; and further a corrupt woman tries to show herself to be very modest, saline water seems to be very clear, the proud man

feins to be wise and cheat feins to be sweet-tongued in this world; therefore one must be on his guard before having any connection with such people.

Similarly, people who were in touch with this art, also gained some knowledge of theology, warfare and trade and commerce etc.

(20) "TATTAVICHARA AND DHRAMA SASTRA" Philosophy and religions lore:—By means of this art people solved many intricate philosophical and religious questions; for example, what is Dhrama and what is Adhrama ? What is the difference between righteousness and sin ? Whence has the soul come and where will it go ? What is this world ? What should man do for his salvation ? How can self-realization be attained ? What is the difference between lifeless and living things ? How is it that one man goes to heaven while another goes to hell ? Why is the world undergoing changes at every moment ? What is the cause of happiness and sorrow, life and death ? Everybody knows that all visible things are destructible; why does then, man as well as every other creature fear death ? What is substantial and what is unsubstantial thing in this unsubstantial world ? And what is that power which compels the Jiva to forget itself in the enjoyment of momentary, imaginary, fascinating luxuries of this world against its will.

(21) "JYOTISHA-SASTRA" ASTRONOMY AND ASTROLOGY:—What is Earth ? Is it stationary or moving ? What is its size and form ? What is the number of Grahas and Upagrhas ? What is the Sun ? How do they move in their respective courses ? What is an eclipse ? How many

kinds of eclipses are there ? When does an eclipse take place ? Why does it not occur on every full moon or new moon day ? What relation does earth have with other grahas and upagrhas ? When and why are the days or nights short or long ? Why do seasons change ? When and why do tides flood the sea ? What and how many are the Rasis ? What and how many are the Nakshatras ? Why are they so named ? What are the stars ? What is the effect of the appearance of a tailed star or a Dhuma-ketu in the sky ? What is the sky ? Why does it look blue ? What is the distance of the sun, moon and grahas from the earth ? What and how many are the kinds of Jyotisha ? What is the difference between the Ganita-Jyotish (Calculating Astrology) and Phalita Jyotish (Predicting Astrology) ? Such were the questions that were tackled with the help of this art.

- (22) "VAIDYAKA SASTRA SCIENCE OF MEDICINE:-The knowledge of following things was imparted through this art. What are the characteristics of a man's constitution ? How and by which organ our food is digested ? How long and broad are the organs of the inner body ? How many joints are there in the body, how are they dislocated and how are they set right ? What is the function of each organ and how long does it work every day ? How does blood circulate through arteries and veins which are hollow and are as thin as hair ? How and when the seven Dhatus viz. Rasa, Rakta, (blood) Mansa (flesh) Meda (fat), Ashthi (bone) Majja and Virya (semen), and Raja (generative fluid in females), are formed; and what is the condition of the body when they stop their func-

tions ? What are excrement, urine, sweat, nails, and hair, how are they formed, and deformed ? How many are the hair-cavities in the body, what is their function and what is the necessity of keeping them clean and neat ? What rules should a man observe about his food and conduct in order to attain a long life, health, happiness and strength of mind ? What are diseases and how can they be diagnosed by feeling the pulse, looking at the face and other external symptoms of the patient ? What are the diagnosis of a certain disease and what changes should be made in its treatment in consideration of the particular patient, time and place ? What is the nature and what are the characteristics of every eatable and non-eatable drinkable, and non-drinkable object as well as of the herbs and drugs of this world, and what difference is made in them by the change of climate. When, where and how metals should be purified scientifically ? What is the method of preparing Rasas and Bhasmas and at what age their use would be beneficial ? How can a man attain perpetual happiness and health and conquer hunger, thirst and sleep by using Rasas prepared according to the science of Ayurveda ? What are the main divisions of diagnosis ? In which treatment and on which patients are the surgical operations performed ? etc etc.

(23) "SHAD BHASHA" SIX LANGUAGES:—The knowledge of six languages namely Sanskrit, Sauraseni, Magadhi, Prakrita, Paisachi, and Apabhramsha, was spread through this art.

(24) "YOGABHYASA" PRACTICE OF YOGA:—This was a means to turn the mind from charming worldly objects towards the realisations of the Paramatman. The 84 kind-

of Asanas (postures of the body) were to be practised according to this art. This was the art which could remove all the defects from the body. the people of those days could acquire good health according to their liking by practising Yoga. The eight limbs of yoga, viz., Yam, Niyam, Asan, Pranayama, Pratyahara, Dharna, Dhyana and Samadhi, were taught in the proper manner. The diseases which were uncurable by medicines were cured by the practice of Yoga. Of all the eight angas of Yoga, mentioned above, Pranayama and Asana i. e. control of breath or postures were most important; Pranayama made internal purification, and Asans brought about complete physical development. The people of those days knew that the Asanas should be practised in the morning and the evening, after performing daily routine, without drinking or eating anything, at such a place where there was enough of pure air and light. The names of some of the Asanas are as follows:—

Siddhasana, Sirshasana, Padmasana, Janusirasana, Padangushthasana, Baddha-Padmasana, Mayurasana, Namaskarasana, Urdhva,-namaskarasana, Hasta-pada-sana, Eka-pada-prasarasana, Dvipada-Prasarasana, Bhudharasana, Sashtanga-pranipatasana, Bhujangasana, Virasana, Lagudasana, Goduhasana, etc. A great development in psychology was made by the people well-versed in the art and it would take thousands of years for the modern science to reach it.

(25) "RASAYANA" Chemistry:—Various valuable metals were prepared by compounding herbs in accordance with this art. To produce a thing different in colour, form, quality, nature and atoms from two different things

compounded together and to prepare Rasas and Bhasmas from metals after purifying them scientifically was the work of artists who were well versed in this art. Such a great success had been achieved in this art that the parents of a particular nature, temperament and sentiment were compelled to produce a child quite different in nature, temperament and sentiment but strictly in accordance with their ideal. The grafting of trees etc. in this twentieth century will give an idea of this.

- (26) "ANJANA" Preparing collyrium for the eye:—Various kinds of collyriums were prepared with the help of this art. These collyriums not only cured the ordinary diseases of the eye but they also gave supernatural sight to one who uses them. One who applies these collyriums to his eyes could see old treasures buried under ground, distant things become visible near at hand and small things appear in their biggest form; some-times he could be invisible as well.
- (27) "SVAPNA SASTRA" The art of dream-reading:—The following things were taught through this art. What are dreams? Why and when do they occur? How many kinds of dreams are there? Which of the dreams seen before or after midnight are more effective and why? How can good and bad dreams be distinguished from each other? Some such things are seen in a dream as have no connections with this material life what is the reason for that? Some people see dreams while others do not—why is it so? What is the main cause of the difference between the dreams of man and women? The dreams seen by some people come out to be quite true while those seen by others come out to be false—why is it so?

- (28) "INDRAJALA" Magic:—The instruction in the following matters was imparted through this art; to perform various feats of jugglery; to cut a thing into pieces and then rejoin its parts; to cause a man to appear lifeless to the audience and then to enliven him; to snatch anything from any body and put it elsewhere; to affect the vision of the on-lookers so that they actually see whatever is said to them; to eat up a thing after breaking it into pieces and then to draw it out in its original form from the nose, or arm-pit, or ear; to transform a man into a goat or cat; to draw pictures of various colours on a white paper without ink or pencil; etc. etc.
- (29) "KRISHI-KARMA" Agriculture:—A complete knowledge of the following items was given to the agriculturists by means of this art:—What is the quality of a certain soil? Which soil is able to produce a certain kind of crop in abundance? When should a particular kind of crop be grown and what specific manure should be used for it? What implements are necessary for farming? How many times and when should be the digging, watering and tilling as well as sowing, reaping and harvesting of a certain crop be done in a year? How can it be known that the soil is well prepared for sowing the seeds? Why and when is a particular crop destroyed by certain insects? What are the methods to save the crops from such insects and to do away the insects if they have already attacked them? What kind of physique, food and drink should the agriculturist or farmers have? Who is the bread-gainer of the society:—the king or the peasant? What means should be adopted for producing any kind of crop in largest quantities from a certain piece of ground.?

What arrangement should be made for feeding and looking after the farm-cattle ? How can they be properly bread up ? What diseases are found in them, and what are their diagnoses ? What are the means of preparing the various kinds of manures ?.

- (30) "VASTRA VIDHI" Weaving:--This art cultivates the knowledge of following things among people; What materials are used for preparing cloth ? Where, when and how can those materials be produced in the best manner ? What kind of cotton is that which has got the longest fibres ? What is the method of discriminating the good and bad qualities of cotton, wool, tusser, silk etc. ? How is the cotton separated from its seeds ? How cotton is spun into threads ? What are warps and woofs ? Is it necessary that only one kind of yarn should be used for both ? How is the yarn softened and what is the necessity of softening it ? What kind of yarn beam is necessary for a certain kind of cloth and how is it prepared ? Which implements such as ginning and spinning machines and handlooms and spindles are required for weaving cloth ? Who is a weaver ? What should be the leangth and breadth of the warp and the woof of a certain cloth ? Which kind of yarn is necessary for a certain kind of cloth ? How are the cloths dyed in deep and light colours, and how are the dyes prepared ? Which climate is fit for breeding sheep ? How useful and necessary is this art of weaving for protecting the endless outgoing wealth and regulating labour, time and power of a country where agriculture is the chief occupation of the people ? How many millions of the innocent, dumb animals are saved from being killed

for fat to be used for softening the yarn, when the cloth is spun and woven by hand and not by machines? And, how can such a cloth, made of yarn, spun and woven by the hand, being in accordance with the nature and climate of our land protect our body from cold in winter and heat in summer season?

(31) 'JUA' Gambling:—In ancient times gambling, too, was counted among the arts. But, today it has become the main occupation of the people of India, so much so that even eating and draking have come under its influence. In olden times, various games were played with wager, the condition being victory or defeat. These games were then called Chausara, Tasa, Sataranja and Ganjifa etc.; but to-day they are known as speculations and their devotees as speculators and not as gamblers. There is no doubt that the world has reaped more harm than good by misusing this art; otherwise much good could be done by it in the struggle for life. For example, in the game of dice, when the Pyada (Foot soldier) becomes a Wazir (Minister) he moves obliquely, he never goes straight; this shows that those people who are mean and narrow-minded always try to cheat others by misconducting themselves, whenever they get a chance to do so. In the game of cards the 'king' is defeated by the 'one'; and some cards of the same colour thrown in the ascending order are swept away by another card of a different colour. This teaches us that the united power of smallest things is invincible even to the Kings; and when a big nation is torn into hostile fractions, any foreigner may be attracted to attack it and establish his rule by conquering it. In some games, the defeated one has to descend and the victorious one has to ascend. This shows that the people enjoy the bliss of paradise

if their deeds are good and experience the suffering of hell if their deeds are bad. The simple and main object of this art was to pursue one's way to do his duty being unaffected with the considerations of defeat or victory and to raise one's life by learning something from every activity of this world.

(32) VYAPARA (Trade and Commerce):--The main object of this art was to buy and sell things on a large scale. What are trade, commerce, and business ? Who is a businessman ? What is the difference between a merchant and a dealer ? How far truthfulness and honesty are necessary for a trader ? What are the chief means of increasing wealth ? How is it that one man becomes poor and another rich by doing the same business or trade ? How far credit is useful for any trade ? How far is it necessary and useful to know the geography of the land in order to develop one's trade ? Where and why can a certain trade be carried on smoothly ? Where are the mills and factories established ? How can the living, mineral and vegetable things be turned into commodities of trade ? How far are the coins helpful for trade ? What are the principles of exchange ? How far is it necessary for a trader to be serious and to know many languages ? How far is mathematics useful for trade ? How far is trade successful in removing the discord from the world by satisfying its wants and in spreading peace and happiness by creating a feeling of unity in turn ? Such were the subjects which were taught to the people by means of this art; and the more proficient a man was in this art the more he was honoured and loved by the public.

(33) "RAJA-SEVA" The King's service:--People were taught how to serve the king by means of this art. Beside

paying all the fixed taxes for the protection and welfare of the State, the following things were also included in the service of the king:—(a) to help the king physically, mentally and financially whenever necessity arose; (b) to obey and maintain the laws of the state; (c) to realise that the duty of a good citizen was to protect the king and his kingdom; (d) to know that those people could not serve the king who were not wise and learned, who were not honest, who did not respect and maintain the learned and thoughtful persons, who gave alms but not to the deserving people, who did not know how to live happily and who did not care for their relatives; (e) to feel that there should be no feeling of selfishness in the loyalty to the king; and (f) to render service to the king thinking it to be his due. But when it is known that the king instead of being the protector of the life and honour of his subjects assumes to himself the role of a lascivious man, the trend of the service must be changed.

(34) "SAKUNA-VICHARA" Omen-reading:—With the help of this art one could easily read good and bad omens. People used to note the significance of an omen before they began any work. Even today people, and especially those who are brought up under the influence of ancient civilisation, undertake something after they have paused for a moment in order to give thought to an omen that might have occurred at that time. The cries of birds and beasts, their going on the right or left at the time of starting on a journey, the arrival of a widow or a married lady in front of the man who wanted to begin a work, and such other occurrences, were the main incidents with the help of which the future events were foreknown by people well-versed in this art. In

order to attain proficiency in this art, it was necessary that one should know the speech of birds and beasts also. Some important means were adopted from the very birth of a child in order to spread and develop the knowledge of this art. This art enabled a man to know his present and future condition easily and to meet his fate bravely whenever it faced him.

(35) "VAYU-STAMBHANA" Stopping the wind:—This art included how to check the motion of the wind; how to turn its current in a required direction; how to cause it to rain at any place with the necessary climatic change; how to measure the pressure, force, and weight of wind; what are the uses of wind; and what effect could be brought upon light by pressing or checking the force of wind; etc. etc.

(36) "AGNI-STAMBHANA" Rendering fire-power useless:—This art included how to check the flames of fire without letting it harm anything in its neighbourhood; how to enter in the burning flames of fire and come out of them safely after staying therein as long as desired; how to place live charcoals on the hand or in the mouth without being burnt by them in the least; etc. etc.

(37) "MEGHA-VRISHTI" Knowledge of the clouds and Rain:—A man well-versed in this art could know the following things very easily. How many kinds of clouds are there? When do they appear, in the sky and on what height? What are the clouds? What is the form and colour of the clouds which cause heavy rains? What is Rain-Bow? Why does it appear during the rains only? Why has it got different forms, When does it appear at mid-day? What is lightning? Why does it appear? When does it flash? What is its

speed ? What is thunder ? From how long a distance can it be heard ? What is the difference between the speeds of light and sound ? Why is the rain-water better than the ordinary water ? etc. etc.

(38) "VILEPANA" Ointment:—What are the various ointments ? How are they used for keeping the body fresh, healthy, scented, and warm or cool at will according to the nature of time, place and physique ? What are their constituents and of what effects ? When and how should they be applied ? How are the skin-diseases healed by ointments ? etc. etc.

(39) "MARDANA" Shampooing:—According to the saying, "Body is the first means to attain Dharma, Artha, Kama, and Moksha,"; if the body is not sound, life is useless. The art of shampooing taught people how the pores of skin can be kept open by rubbing the body, how poisonous matter comes out from the body in the form of sweat after the opening of the pores, how body becomes healthy, beautiful and charming on account of the fresh air passing through those pores, and how man became pious, strong willed and long-lived by this art of shampooing; what the authoritative methods of rubbing were; how many times oil etc. should be rubbed on the body in a month; how electricity was caused to flow in the body by rubbing; why rubbing with one's own hand was better than with the hand of any other person; what extra-ordinary changes in the happiness, energy, health, peace and grace of the body were brought about by regular and methodical shampooing. Thus, by the knowledge of this art people could make themselves healthy and improve their lot in this life as well as in the next life.

(40) 'URDHVA GAMANA" Flying in the air:—To know by experience and by imagination how steam was generated and whether its power could act in a particular direction or in any desired direction; and after knowing these things, to construct flying-cots and air-ships of various descriptions and to journey with their help in the air as swiftly and as easily as by land-vehicles.

(41) "SUVARNA-SIDDHI" Alchemy:—Besides teaching people how gold should be extracted from mines, this art also taught them how baser metals could be turned into gold by mixing them with the juice of certain herbs in a particular quantity and then by clapsing that mixture methodically in a certain quantity of fire.

(42) "RUPA-SIDDHI" Improving the complexion of the body:—This art taught how to improve one's own complexion; what things should be used and applied internally and externally for such an improvement; what hair-dyes should be used for keeping hair permanently black; what means should be adopted in order to avoid wrinkles on the face etc till death; what kinds of exercise should be taken daily in order to make the body symmetrical, strong and robust permanently; at what time and place should physical exercise be taken; what extraordinary and permanent effect does an exercise, which is the medicine of Nature, bring about on the beauty of the body in comparison with any other artificial medicines, etc. etc.

(43) "GHATA-BANDHANA" Architecture:—The special knowledge of the following things was imparted by this art. How to construct bridges and dams etc. and where there construction can be necessary, lasting, and less expensive how and where to construct roads, drains, and gutters; how

to construct buildings of various descriptions with different materials; how sites should be selected for buildings; where should be the drawing-room and main door in a house; how lime etc. should be prepared; what other materials should be mixed with lime in a certain quantity so that they may make the strongest and most lasting mortar for joining bricks and stones; how dams are constructed from the beds of deep and flowing rivers; how canals should be constructed; how to rejoin or straighten the walls of a big house whose foundation has been shaken by some reason, and consequently whose walls have been separated or bent down; where water can be got in abundance and permanently by digging only a little and where it cannot be got at all even by digging deep in the ground; how maps and sketches of the above things can be prepared etc. etc.

(44) "PATRA-CHHEDANA":—This art taught how to pierce a leaf of any tree, at any height, at any point, in a single aim and in a fixed time.

(45) "MARMA-BHEDANA" Piercing at a vital part of the body:—This art taught how to pierce a certain part of the body at a fixed point, by any weapon in a single aim and in a fixed time.

(46) "LOKA-CHARA" General knowledge of conduct:—The function of this art was to teach people how knowledge of conduct and behaviour was useful for the society; how every bit of knowledge became useless with a man who did not know how to behave properly; why Lokachara had been called to be the very root of religion; how long life could be attained by means of a good conduct; how we should behave with the happy and miserable, pious and sinful people of

this world so that we may be able to improve our lives by decreasing ill-feelings and increasing good feelings between man and man; what were the main qualities of a man of character; what was the policy of the society and what unbearable sufferings people had to undergo at times on account of their sticking to the path of conduct. etc. etc.

(47) "LOKA-RANJANA" Art of amusing public:— This art taught people how to amuse public as for example by laughing or weeping in such a way that the audience was led to believe that the amuser was actually laughing or weeping but in fact neither he laughed nor wept. He simply posed in such a way that the audience was forced to laugh or weep as he wanted, and the height of amusement came when the trick of the amuser was known to the audience. Many such other methods of recreation and amusement were adopted by the artist in order to entertain the public.

(48) "PHAL-AKARSHANA" Knowledge of gravitation of fruits:—The science of gravitation and everything connected with it were taught by means of this art, as for example, why are the fruits attracted towards the ground instead of falling right, to the left or upwards? What is gravitation? What is the effect of gravitation on a thing which is far and heavy, which is heavy and near, which is light and away and which is light and near? Everything which is thrown upwards or every person who flies high in the sky has to fall or come to earth; how is it?

(49) "APHALA-PHALANA" Art of fecundating the barren:—The barren things were divided into two groups (1) STHAVARA (Stationary) such as plants and creepers etc., and (2) JANGAMA (Mobile) such as man and all other living creatures. The art of fecundating taught why a certain:

tree or creeper was barren; what kind of manure was necessary to fertilise it; whether it was being eaten by worms or its seed was weak and spoiled; and what easiest and least expensive (methods) should be adopted in order to enable it to bear fruit in short time; similarly, why certain people were unable to beget children—whether the male organ was defective or the female one and whether the male germinating fluid lacked impregnative molecules or the female one; and if so, what sure and easiest methods requiring least time, money and labour, should be adopted; in order to remove such defects and to enable such people to bear children; what were the sure, unfailing and patent medicines for the above diseases in the STHAVARAS and the JANGAMAS which could be used by the rich and the poor alike, etc.

(50) "DHARA-BANDHANA" Rendering the power of a stream useless:—This art taught how to walk or run on the sharpest edges of knives, spear and swords etc. after rendering them useless by means of incantations, spells or spiritual power and to thrust such weapons into the body of someone without hurting him in the least; how to stop the current of a stream in flood or to check its flow after dividing it into many streams; how to divide the current of a river into two streams, and make way between them and to go or send some one across it and again to bring the river in its former position etc.

(51) "CHITRA-KALA" Art of painting:—Long and intricate things which require books and volumes be described by writers and poets and even those which are not easily understood by illiterate people or men of small learning are painted in their most vivid form by a clever painter on a page or half of it, with the help of his hand with some colours

and brush only. Where the poet was a creator in the world of words, the painter was a creator in the world of beauty. He could present all the things of land and water on a piece of white paper if he wanted, with this difference only that his creation was lifeless.

(52) "GRAMA-VASANA" Laying of villages and cities:—The following things were taught by this art. How and where are the villages founded? Why are they not founded upon the mountains, in the deserts and marshy places? How is it that only small hills valleys and plains are selected for purpose of inhabitation, but not the valleys and dens between high mountains? Which villages grow and which do not? It is generally seen that the village which are inhabited by the farmers are small while those which abound in mills and factories or those which are situated on the crossings of different roads grow larger and larger; how is it? How are the villages and their quarters named? What should be the position of a capital in a kingdom? Why and where should the forts be constructed? Which villages lose their importance? Does the land on the banks of a river suit for the site of a village? What measures should be adopted in order to keep the climate of villages and towns permanently good and healthy? How should the villages be protected and managed, and what should be the means of communication between one village and other? etc.

(53) "KATAK-UTARANA" Encamping the troops:—A complete knowledge of the following things was imparted to those people who were strong and able-bodied. For example, where should the camps be fixed and in what form? where, how and what should be the arrangements for the

provisions of the army ? How to construct the camps in a certain place so that the army could see the troops of the enemy without being seen or being attacked by them in the least.

(54) "SHAKATA-YUDDHA" Fighting in a chariot:—This art included the teachings of the following topics. How, where and how long should a warrior in a chariot fight—against another warrior in a chariot ? What proficiency in the art of warfare should a chariot-soldier attain in order to protect himself and his arm ? What weapons should be kept ready with him in his chariot ? How clever, fearless, brave and loyal should be his charioteer ? etc.

(55) "GARUDA-YUDDHA" Standing of army in the form of a Garuda:—The proficient in this art could know why an army should be arranged so that its front may be narrow and the back portion broad by gradation and how such a formation of the army was helpful in attacking the enemy.

(56) "DRISHTI-YUDDHA" Art of developing the power of eye-sight:—This art taught how to render the power of the enemy useless simply by gazing at him and to influence him by the power of eye-sight in such a way that he might be compelled to accept his defeat in public and leave the place at once. Those who were well versed in this art could keep their eyes open as long as they wanted without a single drop of water appearing therein. However small or lean and thin an artist was he could frighten the most cruel wild beasts simply by gazing at them.

(57) "VAG-YUDDHA" Fight of words:—The aim of this art was to criticise the words of an opponent by argu-

ments, reasoning, and personal knowledge and to advocate one's own ideas; to defeat the opponent in every way by tactful replies and hair splitting arguments of a lawyer; and to argue with others on ordinary or special subjects.

(58) "MUSHTI-YUDDHA" Fighting with the fist or boxing:—The aim of this art was to teach how to close the hands into a fist and to defeat the opponent in a game of boxing. Strength of hands, ability to concentrate the mind and eye-sight on a fixed point, and hard heartedness were necessary qualities, which a man desirous of learning this art should possess.

(59) "BAHU-YUDDHA" Fighting with arms or duel:—This art taught how to fight with arms instead of fists. Those who were good-charactered, strong and nimble in moving their hands were selected for this purpose. They ought to possess a strong eye-sight and activeness of limbs for they had to attack the strongest, nearest as well as the most distant adversaries evading their attack in every respect.

(60) "DANDA-YUDDHA" Fighting with cudgels:—This art taught how to fight with cudgels, what should be the length and form of the cudgels; and how should they be used in order to overcome the adversary a strong-built-body and chest and the strength and nimbleness of arms were regarded to be the most necessary and valuable qualities for the cultivation of this art.

(61) "SASTRA-YUDDHA" Discussion on religious theme:—This art taught how to use one's own scriptural knowledge for criticising or advocating certain ideas in writing or speech. Those who were desirous of learning this art had to keep their scriptural knowledge fresh by constant study

of books. The major part of their lives was spent in reading and writing only.

(62) "SARPA-MARDANA" Overcoming the snakes:— This art taught the following things. Where do the snakes live ? Where are they found ? What changes are brought about by the changes of seasons in their holes ? What are the curative medicines for snakes ? Where are they found ? What are those herbs whose smell only can act as an anti-dote against the poison of the most venomous cobras ? Which of the snakes bear precious stones (in their hoods) How are the snakes charmed ? How, where and when are the charms and incantations mastered ? How many kinds of snakes are there ? How are the snakes compelled to come from a distant place to a fixed spot by force of charms and to take back poison from the wound they made when biting a certain individual ? Those men who were fearless, distinguished, courageous, conversant with the use of spells and those whose eyes were well trained, were selected for the purpose of learning this art.

(63) "BHUTADI-MARDANA" Overcoming the spirits:— The fearless, the courageous and the patient people were taught the following things by means of this art. What are spirits ? Which of them are regarded as the prominent ? Which are strong and which are weak ? What are the methods of overcoming them ? Which of the Mantras and Tantras render them powerless ? How, where, when, and how long have they to lie mastered ? What difficult deeds can a ghost be made to do after he has been overcome ? Which kind of people are generally possessed by ghosts ? etc.

(64) "MANTRA-VIDHI" Method of mastering a certain Mantra or Incantation:—The good-charactered, enduring, pious,

undecitful and God-fearing people were taught the following things by means of this art. What is the method of muttering any incantation ? Where, when, how and after what amount of muttering is an incantation mastered? How are the worldly desires satisfied by force of a mastered incantation ? How are the physical, divine, and material troubles removed by them ? Which incantations are used for certain purposes ? etc.

(65) "YANTRA-VIDHI" Method of preparing Yantras:—To make fixed number of columns on a plate of metal, on the Bhoja-patra, on a piece of paper or on a wall and to write figures in them, muttering incantations from the mouth, is to prepare a Yantra. This art taught when such Yantras were prepared; of how many kinds they were; how they were able to satisfy all the worldly desires and to remove three kinds of troubles; where they were kept or tied on the limbs of the body etc.

(66) "TANTRA-VIDHI" Method of doing Tantras or mystic practices:—This art taught the method of preparing the Tonas and the Utaras and to place them on the crossing of the ways near a village or a city; dispelling the injurious binding effect from the dishes served at dinner; and placing a handful of enchanted rice towards the head of a sleeping man etc. People believed that many kinds of physical, divine, and material calamities could be ended by means of this art very easily.

(67) "RUPA-PAKA-VIDHI" Methods of preparing Pakas for the sake of beauty:—People gained knowledge of the following things by means of this art. Which of the Pakas (decocted medicines) should be used by a man in accordance with his own nature and that of the seasons, time, and place, in

order to increase his beauty and maintain it till death? And how such Pakas were prepared and what were their constituents? etc.

(68) "SVARNA-PAKA-VIDHI" Method of preparing Pakas from gold:—People learnt how to prepare various kinds of Pakas from gold by means of this art. For example, first they were taught how to purify gold, then, to prepare a Paka by mixing this gold with necessary herbs and drugs in a fixed quantity; and after that to use it properly according to the time, place, and the age of the individual.

(69) "BANDHANA" Binding:—The aim of this art was to teach how to produce an effect on an individual by means of Mantra or eye-sight that he may feel himself to be bound although to the audience he did not appear to be so.

(70) "MARANA" Killing:—The aim of this art was to teach how to cut off the head of any individual or otherwise to kill him simply by force of incantations or of the power of eye-sight, without fighting against him, without seeing him, and without using any weapons, after knowing his name and place of residence only.

(71) "STAMBHANA" Rendering inactive:—By means of this art people could know how to make a certain individual inactive for a particular period of time in order to take vengeance upon him. The aim of this art was conjoined with that of Mantra-Vidhi.

(72) "SANJIVANA" Reviving:—By means of this art people could know how to revive a man who was almost dead or who appeared to be dead before his time on account of some special reasons, by force of Mantras, Yantras or Tantras etc. or by touching his body with an invigorating herb etc.

THE SIXTY FOUR ARTS OF WOMEN.

A similar arrangement was made by king Rishabha Devaji for the teaching of sixty-four arts to women in his kingdom for the first time. Only women were appointed to teach arts and science to women. These sixty-four arts were as follows:--

The following fifteen arts were common to both men and women, i. e., they were taught methodically to both men and women alike, and women acquired as much proficiency in them as men did:--

These arts were Nritya, Chitra, Bajintra, Mantra, Jantra, Megha-Vrishti, Sakuna-vichara, Gaja-Turanga-Pariksha, Stri-Purusha-Lakshana, Vaidyaka-Kriya, Anjanayoga, Vani-jya-Vidhi, Kavya-Sakti, Sarva-bhasha-Jnana, and Vinadi-Nada.

(16) "AUCHITYA" Propriety:—This art instructed women about the propriety or impropriety of a thing.

(17) "JNANA" Education:—As women are the so-called deities of the house and serve as thousand teachers for their children, they were given requisite practical education in accordance with the Sastras about keeping the house in order, nursing the children carefully, bearing a desired issue, winning the love of all by pleasing their husbands and all the members of their family, acting as a physician when a child fell sick, and gently warding their husbands from taking wrong paths etc.

(18) "VIJNANA" Science:—Inventions based on one's own knowledge, intellectual power, and experience are called 'Science'. For increasing the happiness of a family, the future mothers and sisters were taught by means of this art what difference was made in the colour, form and taste when different articles were mixed with a number of articles, and

what was the difference in their effect on the body when used. Their eyes and hands were so very well trained together with their intellect that they never felt the necessity of measuring or weighing anything. The practical examination of acquiring proficiency in this art was given to these ladies at the time of serving food to the guests, preparing food, nursing the children, and building their future life.

(19) "DAMBHA" Deceitfulness:—This art taught them how to act deceptively in order to keep their purity when unfortunately they might fall into the clutches of wicked persons or rogues.

(20) "JALA-STHAMBHA" Water-control:—By means of this art, women were taught how to keep water in a pot or in a tank to spring in the form of a fountain without the help of any machine etc., for their own recreation or for the recreation of their family.

(21) "GITA-JNANA" Knowledge of songs:—This art taught them how to sing various timely songs in various tones and to compose songs like a poet laureate pertaining to any topic seen or heard only once.

(22) "TALA-TANA" This art taught them how to move feet or hands to the accompaniment of a harmonium, drum, tambour, Tabla, and the voice of the musician.

(23) "ARAMAROPANA" Horticulture:—This art taught them how to grow plants in various fashions and how to cultivate gardens and orchards. We might say that this art gave them a methodical education in gardening of various kinds.

(24) "AKARA-GOPANA" Disguising:—This art taught women how to disguise at various times in the following ways. Sometimes she would appear like true and clever adviser before her husband and at another in the form of a lawyer with her sharp intelligence and ready wit, in order to solve the difficulty which might have overtaken her husband. Sometimes she should act as a father and sometimes as a mother. At the time of copulation she should act as a loving lady and if the husband is diseased, crippled, leper or unfit for work, she should first become a bread-giver and then a humble and loyal servant to him. At other times, when there is a danger of her chastity being robbed she should act as an angry cobra and run to destroy her enemy in the fire of her anger completely.

(25 & 26) "DHARMA-VICHARA AND DHARMA NITI" Religious education and religious morality. By means of these arts the women were taught what was a true religion and religious morality for them. They were taught that if a wife insulted her husband even though he might have been aged, diseased, idiot, poor, blind, deaf, irritant, and quite unable to work, she was sure to suffer the most hideous tortures in hell. It was impressed upon them that their only religion and religious conduct consisted in maintaining a pure and chaste conduct.

(27) "PRASADA-NITI" Mercy and sympathy:—By means of this art an attempt was made to make them merciful and sweet-tongued.

(28) "SANSKIRIT-JALPANA" Talking in Sanskrit:—This art enabled them to acquire so much knowledge of

Sanskrit language that they might express their ideas to others quite fluently in that language.

(29) "SVARNA-VRIDDHI" (Economy):—This art taught them the ways of frugal living and economy in household affairs and thus to make the family happy and prosperous in various ways.

(30) "SUGANDHA KARANA OR TAILA-SURABHI-KARANA" Scented oil etc:—By means of this art the women were taught how to prepare scented oils, Attars, and essences of different kinds according to their knowledge and understanding.

(31) "LILA-SANCHARANA" Pastime:—This art taught them how to divert in various ways.

(32) "KAMA-KRIYA" Love-making:—While on the one hand this art taught them how to please their husbands and win their love in various ways, on the other hand they were taught how to control their senses and thus to improve this life as well as the next.

(33) "LIPICHHEDA" Knowledge of the eighteen characters:—The following things were taught to women by means of this art:—How many chief characters are there in all? What is the effect on the children of a woman if she learns these characters? At what age can they begin to talk in various languages, and how far can they specialise in the science of languages. How eyes and hands are trained together with memory in order to remember and write different kinds of characters? etc.

(34) "TATKALA-BUDDHI" Active intelligence:—This art taught them how to keep the presence of mind in difficulties and to complete the work successfully without losing patience and courage.

(35) "VASTU-SUDDHI" Purifying and cleansing things:—This art included in it the education of the following things to women:—How to purify the various items of food and drink? Why should they be purified before use? What is the need of keeping the houses and clothes clean? What is the effect of such purification on the mind, or intellect, and body etc.? and how such purification saves a man from the attack of different diseases? etc.

(36) "SUVARANA-RATNA-SUDDHI" Purification of gold and precious-stones:—This art taught them how to bring back lustre to the ornaments made of gold and precious stones which they might have lost in course of use. Another aim of this art was to teach them to prepare and use such gilding and other materials which might make the ornaments of an inferior quality appear very valuable and bright.

(37) "CHURNA-YOGA" Preparing condiments or spices:—A practical training in the following things was given to women by means of this art. To prepare such condiments and powders at times as might increase the power of digestion, remove the disease of the stomach, increase the beauty and strength of the body, equalise the Vata, Pitta, and Kapha in the body, and give a relish to food when eaten in different seasons and at different times.

(38) "HASTA-LAGHAVA" Nimbleness of hands:—This art included in it the teaching of moving the hands very nimbly and thus to use them for doing any piece of work in the shortest period of time.

(39) "VACHANA-PATUTVA" Skilfulness in talking:—This art taught them how to talk according to the time, place and the person addressed, and to acquire ability to perform the most difficult actions in the twinkling of an eye as a result of their talk.

(40) "BHOJYA-VIDHI" Art of preparing food:—This art taught them how to cook food properly and what changes should be made in its preparation in accordance with the nature of time, place, and individual so that the food may prove useful for health.

(41) "VYAKARANA" Grammar:—This art gave them the knowledge of following things:—What is grammar? Why is it necessary? How far a mother should have the knowledge of grammar and how far it is useful in teaching the art of correct speaking, reading, and writing to children from their very childhood, and how far did it save the time of children? How far is the knowledge of prefixes, suffixes, joining and compounding of words together with their etymology helpful in explaining unknown words and in increasing the vocabulary to a great extent?

(42) "SALI-KHANDANA" Husking rice:—The women were taught how to husk paddy and separate rice from it neatly without breaking by means of this art.

(43) "MUKHA-MANDANA" Decorating the face:--By this, they were taught how to decorate their faces by tattooing them in various patterns.

(44) "KATHA-KATHANA" Story-telling:--This art taught them the style of telling stories of different kinds at different times and in different ways so that they might build their character besides acquiring good moral lessons from them.

(45) "KUSUMA-GUNTHANA" Weaving flowers:--This art taught them how to prepare flower ornaments, such as Haras, Gajaras Guldestas and Sisaphulas. etc.

(46) "SRINGARA-SAJA" Art of decorating the body:--This art gave them a practical training in decorating their bodies in different ways at different times.

(47) "ABHIDHANA" Dressing:--This art taught them the methods of dressing. It also taught them what changes should be made in the dress with respect to time, place, and age and nature of the individual.

(48) "ABHARANA-SAJA" Putting on ornaments:--The following things were taught to them in accordance with physiology by means of this art:--What is an ornament?. How far is it scientifically necessary for the married women to wear ornaments for the sake of good conduct and increase the beauty of the body, that is a fact; but how far do they maintain good health and remove poverty at times in the agricultural countries. What are their chief varieties and how many are they?. Why are they worn on the twelve

parts of the body in particular ? Why is it said that the chaste widows should leave many of them ? How far the married women are saved from the attack of various diseases simply by putting them on ? etc.

(49) "BHRITYOPACHARA" Treating the servants:— This art taught them practically how to treat the servants that add to the beauty of the house in reality; how to help them in time of trouble; and how to win them over by showing love and sympathy to them.

(50) "GRIHYACHARA" Maintaining family-tradition:— This art taught them how to maintain the old tradition of the family together with its moral and ethics.

(51) "SANCHAYA-KARANA" Habit of collecting:— This art required women to know the necessity of collecting all necessary and unnecessary things as well and to use them according to the saying that "There is use of everything that has been collected".

(52) "DHANYA-RANDHANA" Boiling of pulses:— A methodical teaching in boiling and cooking pulses and grain of every kind was given to women by means of this art.

(53) "KESA-BANDHANA" Hair-dressing:— This art gave them instruction in the following things:— Why should hair be washed, combed, and kept clean ? Why, how, and when should it be braided ? How many kinds of hair-dressing are there ? Which kinds of oils should be used for keeping them soft, black, long, and glossy ? etc.

(54) "VITANDA VADA" Debating:—This art taught them how to debate in various ways.

(55) "ANKA-VICHARA" Knowledge of figures:—The necessary knowledge of keeping family account was imparted to them by means of this art.

(56) "LOKA-VYAVAHARA" General behaviour:—This art taught women how to move in the society and how to behave with a certain individual at a particular time so that righteousness and wealth as well as good feelings, and this life as well as the next might not be spoiled and ruined.

(57) "PRASNA-PRAHELIKA" Witty and humorous questions:—This art enabled them to ask various kinds of witty, humorous and essentially useful questions and puzzles and to solve them with the help of their sharp intelligence and ready wit.

(58) "ANTYAKSHARI" The last letter competition:—This art taught them how to guess a thing from its last letter and how to complete a verse when its last line was missing.

Similarly, a knowledge of the arts of (59) Kriya-kalpa, (60) Varnika-Vridhhi, (61) Ghata-Bhramana, (62) Sara-Parisrama, (63) Para-Nirakarana, and (64) Phala-Vrishti, was given to the women quite systematically.

Besides these above arts of the males and females, king Rishabha Devaji had also made proper arrangements for teaching reading, and writing the 18 characters and 14 sciences (material and non-material) to the four kulas namely, (1) the Ugra-kula, which consisted of the kotavala and the

chief justice, (2) the Bhoga-kula, which consisted of respectable and high personages, (3) the Raja-kula, which included in it the Tirthankaras and the ministers, and (4) the Kshatriya-kula, which included all the subjects—and to the people of 36 castes, without any distinction whatsoever, that they might acquire complete efficiency in them. They had, however, been given a right to learn them at their own choice or as circumstances allowed. The names of 36 castes and 18 characters are given below:—

(a) The names of 36 castes (18 of which belonged to Kshatriya kula and 18 to Pra-sreni). (1) Kumhara (potter), (2) Mali (gardener) (3) Kisana (farmer), (4) Tunara (5), Chitrakara (painter), (6) Lakhare, (7) Darzi (tailor), (8) Kalala, (9), Tamboli (betel-seller) (10) Rangarej (Dyer), (11) Gaval, (12) Badhai (wood-cutter), (13) Teli (oil men) (14) Dhobi (washerman), (15) Halavai (sweet-seller) (16) Nai (barber), (17) Kahara (water-carrier). (18) Bandare, (19) Sisagare, (20) Sangrihi, (21) Kachhi, (22) Kundigara, (23) Kagazi, (24) Rebari, (25) Thatheri, (26) Patva, (27) Silavata, (28) Bhada-bhuja, (29) Sunara (goldsmith), (30) Chamara, (31) Sutara, (32) Dhivara, (33) Gira, (34) Sikligara, and (35) Kasera.

(b) The names of 18 characters:—(1) Brahmi (2) Yavanika, (3) Doshiapurika (4) Barottiya, (5) Kharasaviya, (6) Pahara, (7) Uchha-marika, (8) Aksharaputtiya, (9) Bhogavaitta, (10) Veyanatiya, (11) Ninhaiya, (12) Anka, (13) Ganita, (14) Gandharva, (15) Adarsa, (16) Mahesvara, (17) Dama, and (18) Bolidi. etc.

These very characters mentioned above have also been modified into the following kinds on account of the difference

in climate, place, and nature:--For example, Lati, Chauri, Dahali, Kanadi, Gaurjari, Saurathi, Marahathi, Konkani, Khurasani, Magadhi, Singhali Hadi, Kiri, Hammiri, Paratiri, Masi, Malavi, and Mahayodhi etc.

(c) The 14 kinds of non-material sciences (1) Ganitanuyoga, (2) Karananuyoga, (3) Charananuyoga, (4) Dravyanuyoga, (5) Siksha-kalpa, (6) Vyakarana, 7, Chhanda-Vidya, (8) Alankara, 9) Jyotisha, (10) Niryukti, (11) Itihasa (12) Sastra, (13) Mimansa, and 14 (Nyaya).

(d) The 14 kinds of material sciences:—(1) Brahma, (2) Chaturi, (3) Bala, (4) Vahana, (5) Desana, (6) Bahu, (7) Jalatarana, (8) Rasayana, (9) Gayana, (10) Vidya, (11) Vyakarana, (12) Veda, (13) Jyotisha, (14) Vaidyaka.

Now, the readers will please tell us whether there is any art or science which was not started by Rishabha Devajee in ancient times in India ? We are sure that if they think over it seriously they will come to this conclusion that many of the useful arts and sciences mentioned above have disappeared altogether in this Twentieth century which is said to be the very acme of civilisation; there is no trace of them now. That is why the past and present appear to be like poles asunder. It is on account of the disappearance of these arts and sciences that the world is over flooded so to say with diseases, miseries, fear, poverty, quarrels, suicide, infanticide, hatred, jealousy, folly, attachment and illiteracy. No one seems to be absolutely happy to day. Wherever you cast a glance, you will find enmity, hypocrisy, greediness, and worklessness reigning supreme. The rich are childless and uneducated, while the poor have dozens of children whom

they cannot even maintain. The state wants to snatch away everything from the subjects, while the subjects want to shake the very foundation of the state. The very current of mutual love has dried up in both; none believes the other even to a small extent. To put in a nutshell, there are so many anxieties that sleep, hunger, smile, and happiness have disappeared into the air so to say. If, therefore, we want to attain peace and happiness, we must try return home; for them alone we can improve this life as well as the next by reviving the arts and sciences which are almost dead. If not, we are already in the mid-current.

Rishabha Devajee was the first man in this Avasarpini to bring into existence various kinds of arts, sciences, characters, and castes in this world for the purpose of making this and the next world better. Not only did he originate them, but he also developed them to the highest degree in the period of 63 lacs of Purvas. After that, he made his eldest son Bharata, the king of Vanita, and Bahubali the ruler of Takshasila. The rest of his kingdom was divided among his other sons. The regions which they got were named after their rulers—for instance, the Angadesa, Bangadesa, Magadhadesa etc. Rishabha Devajee had one hundred sons who were very strong, brave, beautiful and learned and two daughters whose names were Brahmi and Sundari. Thus placing the burden of Government of his kingdom upon the shoulders of his eldest son and making his other sons rulers of different regions, he busied himself in giving donations continuously for one year. He gave whatever was begged from him. No body returned with his desires unfulfilled. After that, king Rishabha-Devajee accepted consecration on the

eighth full moon day of Chaitra in the garden Siddhartha byname near Vanita, the capital city of his kingdom.

Rishabhadevaji was the first great man of this Avasar-pini who accepted consecration. One thousand years after accepting the vow of consecration, when he had destroyed all the four kinds of the Ghanaghati-karmas, he attained Kevala-Jnana on the 11th full moon day of Phalguna in the garden near Purimatala city. From this day, he came to be known as 'Omniscient' or 'Arhan'. His two daughters too, became nuns that very day. This illustrious man was the first Tirthankara of the Jain-world; he is called 'Adinatha' for the same reason. He led thousands of men to self-realisation by means of his simple, true and pure instructions; and thus enabled them to break lose of the karmic bondage. At last, after exhausting all his karmas he attained salvation on the 13th Full Moon day of Magha, which was the sixth day of his waterless fasting, on the Ashtapada Mountain. At that time, the third Ara was almost over; only three years and eight and a half months were remaining for its completion.



Liberation, on the fifth day of New-Moon in the month of Chaitra. It is said that when he was in the womb, his mother usually played a game of dice with her husband, in which she was never defeated; and that is why, he was named as Ajitanatha (Unconquerable Lord). In his time, his uncle, Sumitra, begot a son, named Sagara who become an Emperor afterwards.

Thirty lac crore (30000000000000) Sagaropamas after the Nirvana (attaining Liberation) of Ajitanathaji, third Tirthankara, Shri Sambhavanathaji, come into this world. He was born on the fourteenth of New Moon in the month of Magha. His father and mother were king and queen of Shrivasti, whose names were Jitari and Seva respectively. He led a householder's life for fifty-nine lacs of Purva years, after which he took the vow of renunciation, in the orchard of his own birthplace, on the fifteenth of New Moon in Agahana. Fourteen years after taking the vow, he attained Kevala-Jnana (omniscience) on the fifth Full Moon day of Kartika. He observed the course of renunciation for one lac of purvas, and when all his Karmans were exhausted, he obtained Liberation on the fifth New Moon day of Chaitra. When he was in the womb of his mother, there had been a possibility of general peace and happiness on this earth. And, it was on account of observing favourable conditions of nature that he was named as Sambhavanatha (the Lord of all possibilities).

Ten lac crore (10000000000000) Sagaropamas after the Third Tirthankara's attaining Nirvana-pada (the state of Liberation), the fourth Tirthankara, Shri Abhinandanaji, came into the womb of queen Siddhartha, wife of Sambara,

king of Ayodhya, and saw the light of this world on the second New Moon day of Magha. It is said that the reign of king Sambara was so good that all the feudal vassals were pleased with him; and, in order to show their gratitude, they presented many welcome-addresses to him during the period intervening between his son's coming into the womb of his mother and taking birth into this world. His subjects, too, indulged in great rejoicings on this occasion. It was in consideration of this general happiness of the people that the parents gave the new-born child the name of 'Abhinandana' (All joy). He enjoyed his inherited property like a prince for a period of forty-nine lacs of Purva year, and then accepted consecration on the twelfth New Moon day of Magha, in an orchard near Ayodhya. After twenty-eight years, he attained Kevala-Jnana on the fourteenth Full Moon day of Pausha. After having consumed all his Karmans by means of practising penances for one lac of Purvas, he attained Liberation on the eighth New Moon day of Vaisakha.

Nine lac crore (900000000000) Sagaropamas after the fourth Tirthankara's attaining Liberation, the fifth Tirthankara Sumati Nathaji. was born of Queen Mangala, wife of Megha, king of Ayodhya, on the eighth New Moon day of Vaisakha. He led a family life for thirty nine lacs of Purvas. after which he was consecrated in a garden near Ayodhya, on the ninth New Moon day of Vaisakha. He attained Kevala-Jnana just after twenty years after his consecration on the eleventh New Moon day of Chaitra; and observed the vow of renunciation for a period of one lac of Purvas more. In the end, having exhausted all his Karmans by means of Shukla-Dhyana (Pure meditation), he attained Liberation, on the

ninth New Moon day of Chaitra.

Here the reader should note that when Sumati-natha was in the womb, his mother had given a very remarkable judgment on an intricate point of law. It was as follows:—

A man had two wives and one son. He died when the child was still young. The step mother loved him more than even his own mother. The child, too, was used to call each of them 'Mother'. Some time afterwards, there was a misunderstanding between the two ladies, and the animosity rose to such a height that they began to quarrel vehemently, each claiming the child to be her own. At last, when they could not come to any agreement between themselves, they sought the help of the law-court, and each put forth her claim before the king. The king heard the statements of both the claimants in a tribunal very attentively, and made enquiries from the child also. The child declared both of them to be his own mothers, but he showed greater love for his step mother. The king and his court were in a fix, and could not give any final decision on the point. When the Queen heard this story from her husband, she at once solved the puzzle. She said, "Let the two women be informed that the property of their husband together with the child (which is also a kind of property of their husband) will be divided into two equal portions and that each women shall have one portion whichever she likes. This will be the greatest criterion for knowing a real mother from a false one; for a stepmother's love is false, and when she will hear these words, she will agree to this proposal very quietly. But the real mother, on the other hand, would at once stand up and cry out, "I do not want the property. What I want is that my son should live. In no case, should he be hacked in two. I would not

mind if he, too, is given over to the step mother, I shall have the consolation, at least, of casting a glance over him if he is alive. etc." The king liked this idea very much. He came out and announced the judgment as suggested by the Queen. The result was the same as it was anticipated. The king and his courtiers, then, praised the intelligence of the queen very highly, for, according to the proverb, "Foundation deep and faith unflinching", the case was settled and the quarrel came to an end. From that day the king and his courtiers decided to name the would be son of the queen as 'Sumati' (Highly intelligent).

Ninty, thousand crore Sagaropamas after Sumati-Natha's attaining Liberation, the sixth Tirthankara, Lord Padma Prabhu, was born of Queen Susima, wife of king Shridhara of Kaushambi, on the twelfth Full Moon day of Kartika. He lived a family life for twenty-nine lacs of Purva years, after which he was consecrated in a garden near Kaushambi on the thirteenth Full Moon day of Kartika. About six months after this he attained Kevala-Jnana on the Full Moon day of Chaitra. He led the life of an ascetic for one lac of Purvas, and when all his Karmans were exhausted, he attained Liberation on the eleventh Full Moon day of Marga-Shirsha.

It was nine thousand crore Sagaropamas after the Liberation of the sixth Tirthankara that king Pratishtha of Banarasi (which is now called Benares) begot a very handsome, healthy, gifted son, on the twelfth New Moon day of Jyeshtha. The names of the mother and the child were Prithivi Devi and Suparshva respectively. Suparshva become the seventh Tirthankara afterwards. After living as a

family man for nineteen lacs of Purvas, he celebrated his renunciation ceremony in an orchard of Benares on the thirteenth New Moon day of Jyeshtha. He attained Kevala-Jnana on the sixth Full Moon day of Phalguna, just nine months after his consecration; and when all kinds of his Karmans were exhausted, he attained Liberation on the Seventh Full Moon day of Phalguna.

Nine hundred crores Sagaropama years passed after the Liberation of the Seventh Tirthankara, before Lord Chandra-Prabha the eighth Tirthankara, was born of queen Lakshmana, wife of king Mahasena of Chandrapuri, on the twelfth Full Moon day of Pausha. He led a worldly life for nine lacs of Purvas, after which, he renounced the world and took a vow of asceticism in a garden near Chandrapuri on the thirteenth Full Moon day of Pausha, and attained Kevala-Jnana on the seventh Full Moon day of Phalguna the same year. He practised a severe self-discipline for one lac of Purvas, and when all his Karmans were utterly destroyed, he was entitled for Moksha (Liberation) on the seventh Full Moon day of Bhadra-pada.

Ninty crore Sagaropamas after the eighth Tirthankara's obtaining Liberation, Queen Rama, wife of king Sugriva of Kakandi, gave birth to Shri Suvidhi-Natha, the ninth Tirthankara, on the fifth Full Moon day of Agahana. He led a family life for one lac of Purvas when he was initiated into the order of monks in an orchard of the capital, on the sixth Full Moon day of Agahana. He attained Kevala-Jnana on the third New Moon day of Kartika, four months after his initiation and practised austerities for one lac of Purva years more. When all his Karmans were totally

consumed, he attained Liberation on the ninth New Moon day of Bhadra-pada.

The tenth Tirthankara was Shri Shitala-Nathaji. He was born nine crores Sagaropama after the spiritual Liberation of the ninth Tirthankara, on the twelfth Full Moon day of Magha. His father was Dridharatha, king of Bhaddilapura, and his mother Queen Nanda Devi. He passed seventy-five thousand Purva years of his life as a family-man after which he was consecrated in the orchard of his own capital, on the twelfth Full Moon day of Magha. He attained Kevala-Jnana on the fourteenth Full Moon day of Pausha, the next year; and then practised austere self-discipline for twenty-five thousand Purva years. On the second Full Moon day of Vaisakha, he attained Liberation, after annihilating all his karmans.

The name of the eleventh Tirthankara was Shri Shreyamsaji. He was born one crore Sagaropamas minus one hundred Sagara and sixty-six lacs, twenty-six thousand years after the Nirvana of the tenth Tirthankara. The names of his father and mother were Shri Vishnu and Shrimati Vishnu Devi respectively. They were the king and the Queen of Simhapuri. Shreyamsaji lived as a worldly man for sixty-three lacs of years after which he renounced it formally in the royal orchard on the thirteenth Full Moon day of Phalgun. He attained Kevala-Jnana on the third Full Moon day of Magha, and then practised austerities for twenty-one lacs of years. He attained Liberation when all his karmans were exhausted. The Vasudeva named Triprishta was born in his time. His elder brother was Achala. Ashvagriva, the Prati-Vasudeva, reigned in Ratna-pura at the same time. Triprishta defeated Ashwa-Griva and took possession of his

territories. This event will be described at a greater length in the chapter dealing with the history of previous births of Lord Mahavira in this book.

Fifty-four Sagaropamas after the Liberation of the eleventh Tirthankars, Shri Vasu-Pujyaji was born in Champa-puri on the fourteenth Full Moon day of Phalgun. He was the twelfth Tirthankara. His parents were king Vasu-Pujya and queen Jaya Devi. Lord Vasupujya led a domestic life for eighteen laes of years, after which, he was consecrated in the royal orchard, on the Amavasya (New Moon day) of Phalgun. He obtained Kevala-Jnana, on the second New Moon day of Magha after this, and observed his vow of asceticism for fifty-four laes of years. Thus, he exhausted all his Karmans, and attained Liberation on the fourteenth New Moon day of Ashadha. In his time, the Baladeva named Vijaya was born of queen Subhadra wife of king Brahamadeva of Dvarika. King Brahamadeva's second Queen was Uma, who gave birth to Vasudeva Dvi-Prishta. At the same time, Shrimati, wife of king Shri-Dhara of Vijaya-pura, gave birth to a Prati-Vasudeva named Taraka. It was after defeating and killing this Taraka in battle that Dvi-Prishta brought three Khandas (parts of continents) under his control and became second Vasudeva after that.

The Thirteenth Tirthankara was Shri Vimala Nathaji. He was born on the third New Moon day of Magha, thirty Sagaropamas after the salvation of the twelfth Tirthankara. His birth place was Kapilpuri, where his father Krita-Varma was king. The name of his mother was Shyama Devi. He ruled very magnificently for forty five laes of years and, then, accepted consecration in his own royal orchard, on the

fourth New Moon day of Magha. He attained Kevala-Jnana, on the sixth New Moon day of Pausha, and practised austerities for a period of fifteen lacs of years. In the end, he attained Liberation, on the Seventh Full Moon day of Ashadha, when all his Karmans were exhausted.

A very interesting event took place when he was still in the womb of his mother. A man was returning home with his wife from his father-in-law's house. On the way, his wife felt very thirsty and got down from his carriage to drink water at some tank. In the meanwhile, a witch (Vyantari) assumed the guise of his wife and, having approached near him, said, "Let us hurry up, my dear husband; I fear this place is infested with witches; we must not stay here any longer". No sooner did she speak these words than the man started with her in great haste. His wife was seeing all this from a distance. She ran breathlessly to her husband and said, "O, Lord ! why are you leaving me in this terrible forest ? The woman, going with you, is not your wife, etc." The witch now got the opportunity to prove the truth of her words. She said to the man, "I had already told you that this place was haunted with witches, is it not ? It is high time now that we ought to make haste in order to save our lives". The man was greatly amazed at this and he could not decide what to do. He was again preparing to start when his wife caught hold of the witch's hand. A quarrel ensued and both began to say, "I am his real wife, I am his real wife, you are not etc.". Finding no solution of the problem, the man brought both of them to the court and related the whole story before the king. The king, too, could not decide one way or the other, for he was

surprised to find that the form and learning as well as method of talking of the two women were quite similar. At last he went to the Queen and talked out whole matter to her. The queen immediately found out a solution to this riddle and told it to the king. The king at once came to the court; and according to the suggestion of the queen, he posted the two women at a certain distance from the man, from where they could not touch him. He, then, asked them to touch their husband from their places and told them that one who could not touch him was not his real wife. Hardly had he announced this when the witch very artfully extended her hand and placed it on the shoulder of the man. But his real wife, on the other hand, stood helplessly where she was. The king, at once, knew the real wife from the false one. He said that the woman, who had touched the man with her hand was a witch and ordered her to be driven out of the court, while he handed over the real wife to her husband. All the credit of deciding this case was due to the queen, and it was on account of this clear-minded judgment of her's that her future child was named as Vimala-Nathaji (Lord of clear judgment).

The Baladeva named Bhadra was his contemporary. His parents were king Rudra and queen Subhadra of Dvarika. Svayambhu the Vasudeva was born of king Rudra and his another queen Prithvi by name. The Prati-Vasudeva named Meraka was also born at this time. He was the son of king Samarakeshi of Bandanapura. His mother's name was Sundari. Svayambhu defeated and killed Meraka in battle. He brought the dominion of three Khandas (continents) under his subjection, and assumed the title of Vasudeva the Third.

When nine Sagaropama years had elapsed after the Thirteenth Tirthankar's attaining Liberation, Shri Anantanathaji, the fourteenth Tirthankara, was born in this world. He was born of queen Suyasha wife of Simha-Sena, king of Ayodhya, on the thirteenth Full Moon day of Vaishakha. He enjoyed all the pleasures of a family life for twenty-two lacs-and-a-half of years, and, then, in order to obtain Freedom from falling into the succession of births and deaths he got himself initiated into the order of monks in the royal garden, on the fourteenth Full Moon day of Vaishakha. He attained Kevala-Jnana on fourteenth Full Moon day of Vaishakha. He practised severe austerities for a period of seven lacs and a half of years. When all his Karmans were exhausted he reached the exalted position of Nirvana, on the fifth New Moon day of Chaitra.

The Baladeva named Suprabha was born, in his time, of queen Sudarshana, wife of Soma, king of Dvaraka; Sita, the second queen of Soma, gave birth to the fourth Vasudeva named Purushottama. At the time, king Vilasa reigned in Prithvipura. His wife named Gunavati gave birth to Madhu, the Prati-Vasudeva. Purushottama, killed Madhu, annexed his territories to his own kingdom, and became the sole monarch of the three Khandas (continents).

When a period of four Sagaropama years had elapsed after the Fourteenth Tirthankara's obtaining Nirvana-Pada, Shri Dharma-natha Maharaja, the Fifteenth Tirthankara, took his birth in the city of Ratanpuri on the third New-Moon day of Magha. His father was king Bhanu and mother, Suvrata. He enjoyed his worldly life for nine lacs of years after which he entered the order of monks, in the royal

garden near his own capital, on the thirteenth Full-Moon day of Magha. He attained Kevala-Jnana on the Full-Moon day of Pausha, two years after his renunciation. He led ascetic's life for one lac of years and, when all his Karmans were exhausted, he attained Liberation on the fifth New-Moon day of Jeyshta.

In his time, the two wives of king Shiva of Ashvara gave birth to two different sons: Sudarshana, the Baladeva, was born of queen Vijaya, while Purusha Sinha, the fifth Vasudeva, was born of queen Ambika. King Nishumbha, who was reigning as a Práti-Vasudeva in Haripura, was their contemporary. Purusha Sinha killed him, and began to rule over the three Khandas.

In the period intervening between the Nirvana of the fifteenth Tirthankara and the birth of the sixteenth Tirthankara, Sumudra Vijaya, the king, reigned in Shravasti. His wife, queen Bhadra, gave birth to Maghava, the Third Chakravartin (or emperor). When he was in the prime of his life, he became the master of the fourteen Ratnas (gems) and the nine Nidhis (Treasures). He brought the six Khandas (continents) into subjection and ruled over them by force of his might and power. He, then, assumed the title of a Chakravartin or Emperor, Some time after his ascending to Heaven, queen Sahadevi, wife of king Asvasena of Hastinapura, gave birth to Sanatkumara, who became the fourth Chakravartin (Emperor) afterwards. He was very proud of his beauty. Once it so happened that two celestial beings (gods), who had assumed the guise of old Brahamanas, came to him. Sanatkumara was at this time entering his dressing room. He had just taken his bath and wanted to adorn him-

self with various kinds of jewels and ornaments. When he saw the two Brahamanas coming towards him, he said, "what brings you here, ?" " We want to see your beauty. We have been hearing of it for a long time; and now we have travelled over so long a distance simply to see you with our own eyes ", they said. This made Sanatkumara all the more proud of his physical charms. He said, "I am yet unadorned; see me when I have worn my ornaments." So he vanished into the room, dressed himself, and returning to the Brahamanas said, " Well, now you may see how beautiful I am ". The Brahamanas cast a glance over his body and said, "Now, your Majesty does not look so beautiful as before". The Chakravartin was very much astonished at this strange remark of the old Brahamanas. He said, "Why, Sirs ? what makes you say like that ? I think my beauty is far enhanced now". The Brahamanas, then, asked him to spit into his own spittoon and observe the spittle. Sanatkumara did as he was told and found innumerable germs moving in the saliva. No sooner did he realise this fact than he made up his mind to renounce the world. He was convinced that this body is an abode of diseases and this world is transitory. He vowed to lead a pious life, and after renouncing his throne, he became an ascetic. He, now, began to practise penances, and when all his Karmans were thus exhausted, he was crowned with success in the end, he attained Liberation.

Three Sagaropamas minus three quarters of a Pal-yopama (a period of time) after the Fifteenth Tirthankara's deliverance from the coil of mortality, Shri Shanti Nathaji, the sixteenth Tirthankara, was born on the thirteenth Full Moon day of Jyestha. His parents were king and queen of

Gajapur, whose names were Visvasena and Achira respectively. He enjoyed his domestic life for seventy five thousand years, after which, he entered the order of monks in a garden in the vicinity of his own capital on the fourth Full Moon day of Jyeshtha. He attained Kevala-Jnana on the ninth New Moon day of Pausha, one year after his consecration. He observed his vow of asceticism for twenty five thousand years. In the end, when all his karmans were utterly destroyed, he attained the highest bliss of Liberation on the thirteenth Full Moon day of Jyeshtha.

Before he came into the womb of his mother, a kind of epidemic had been prevailing in Hastinapura and its adjacent places. With his coming into the womb, the disease disappeared altogether and it was on account of this celestial virtue in him that he was named as Shantinathaji (Lord of peace). When he was in the prime of his life, he was married with a very kind hearted lady, named Yasomati. She was as beautiful and virtuous as she was learned and wise. Shantinatha conquered the six Khandas (continents) of Bharata-kshetra and became the fifth emperor.

One day queen Yashomati dreamt of a Chakra (Disc or wheel) entering into her mouth. She told this dream to her husband, who, after musing on its significance for a long time, found out its antecedents. He said to her, "In my previous life, Dridha Ratha was a brother to me. At present, he is in 'Sarvartha Siddhi'. (Fifth anuttara celestial abode where the gods who are to attain salvation after one birth reside). He himself will be born to us as our son, in a few days. When Dridha Ratha was living in this world, I was reigning as king Megha Ratha of Pundarikini in the Maha-

Videhas. It was at this time that two gods, having once adopted the forms of a pigeon and a hawk came to me in order to test my faith, perhaps. The pigeon flew down and sat into my lap. The hawk, too, came rushing after him, in a few seconds. The conversation which took place between us is given below. The hawk spoke in his own (bird's) language and I answered him in the same.

Hawk:— “ Why have you kept my prey in your lap? Leave it at once for I am very hungry ”.

Myself:— “ This pigeon has sought my protection, and I cannot give him to you as long as I am alive ”.

Hawk:— “ If you are not ready to do so, you must, instead, give me some flesh from your body and satisfy my hunger ”.

Myself:— “ Well, I like this idea very much. You can appease your appetite in this way ”.

Hawk:— “ Quite so. Will you please cut, with your own hand, some flesh from your body, which should be equal to this pigeon in weight ? ”

“ I was beside myself with joy, when I heard this proposal from the hawk. The diwan (Prime Minister), the queen and other members of the family as well as the state officers, however, did not like this idea at all. They tried their best to prevent me from indulging in such a fatal bargain, but I had already made up my mind. I ordered the servant to bring the scales and a knife. I placed the pigeon in one of the dishes (pans) of the balance and piled up pieces of flesh, which I had cut off from my thigh. When I found that all the pieces I had cut off one after another, were not going to balance with the pigeon, I seated myself in the scale. The hawk was very much delighted at this; he assumed

his real form and said, 'I am very much pleased with this act of your kindness. I wanted only to put your generosity and compassion to test. I demand nothing now.' So saying, he made my body as hale and hearty as it was before. Then, the two birds again flew into the sky and disappeared at a distance ".

" So, this is, as a result of that kindness, my dear lady, that I have attained such a position of eminence, in this life".

The queen conceived and bore a child in due time. He was named as Chakrayudha (one who has got a wheel as his chief weapon) In his youth, he was married with a beautiful wife. After that, Shantinatha entered the order of monks. Chakrayudha followed suit in due time; he placed the burden of ruling the whole kingdom upon the shoulders of his son, Kavacha Hara, and then accepted renunciation.

He became the First Gana Dhara (Principal disciple) of Lord Santi Natha.

When half a Palyopama's time had passed after Lord Shanti Natha's, the sixteenth Tirthankara's, obtaining emancipation from the bondage of karmans, Kunthu Nathaji, the seventeenth Tirthankara, was born of queen "Shri", wife of king Sura of Gajapura, on the fourteenth Full Moon day of Vaishakha. He led a worldly life for a period of seventy one thousand, two hundred and fifty years; after which he entered the order of monks on the fifth Full Moon day of Chaitra. He attained Kevala Jnana on the third New Moon day of Chaitra, just sixteen years after his renunciation. He then practised a severe self-discipline for a period of twenty three thousand, seven hundred and fifty years, and when all his karmans were completely destroyed, he

attained the freedom of soul on the first Full Moon day of Vaishakha.

He was the sixth emperor and ruled over all the six continents. After accepting renunciation, and, bringing into existence the fourfold Tirtha (Samgha), he attained the position of the seventeenth Tirthankara.

When a period of a quarter of a Palyopama minus one crore and one thousand years had elapsed after the seventeenth Tirthankara's going for Nirvana-pada, Lord Arha-Nathaji, the eighteenth Tirthankara, was born in this world, on the tenth New Moon day of Agahana. He was born of queen Devi, wife of Sudarshana, king of Gajapura. He became the seventh emperor and ruled over all the six continents. He lived a family life for a period of sixty three thousand years, after which, he accepted renunciation on the eleventh New Moon day of Aghana in an orchard adjoining Gajapur. He attained Kevala Jnana on the twelfth New Moon day of Kartika, three years after his renunciation. He practised penances for a period of twenty one thousand years; and when he had perfectly shaken off his karmic bondage, he attained spiritual freedom, on the tenth New Moon day of Agahana.

Some times, in the period intervening between the eighteenth Tirthankara's reaching Liberation and the nineteenth Tirthankara's taking his birth, a number of birds came to the Ashrama (hermitage) of sage Jamadagni and rebuked him for his untimely renunciation. They said, "How unfortunate you are ! O sage ! and, how sinful your life ! in not marrying and producing a male child in order to keep your line unbroken". These words, which were so full of

insolence and contumely, appeared very sweet and timely to the sage. He began to feel the call of cupid and an itch for getting married at once. He went to king Jitasatru and asked him for the hand of his daughter in marriage. All the daughters refused one by one except Renuka, who agreed to this proposal, and, she was accordingly given in marriage to the sage. After her marriage, she followed the sage to his Ashrama (hermitage) and began to live with him in happiness.

When the time of menstruation came, the sage gave her a pot which contained such things as, on being eaten, would have led her to produce a male child who should have been a Brahamana by nature and deeds. At this, Renuka asked her husband to prepare another pot of the same kind for her sister. The sage did prepare another pot; but, this time, he filled it with such things that could produce a child of the nature of a Kshatriya (Warrior). Renuka had a very keen desire to bring forth a warrior son; so she exchanged her pot with that of her sister, Bena, who was a wife to king Ananta Virya of Hastinapura. In due time, Renuka gave birth to a son; and he was named as 'Rama'. Bena's son was named as 'Krita Virya'. Rama came out to be warrior. Once a Vidya-Dhara (a semidivine being endowed with various miracles) bestowed upon him a Parashu (a weapon of the shape of an axe), on account of which he was called as 'Parashu Rama' (Rama the 'Parashu-Wielder') or as Parash-Dhara (the Wielder of Parasha).

Once Renuka went to see her sister; but there, she unfortunately conceived after having had sexual intercourse with her sister's husband. As a consequence, she gave birth to a child in due time. When she returned to the cottage of

her husband, Parashu Rama was greatly enraged to see her with a child newly born, and he killed both of them. When Ananta Virya heard of this incident, he marched out with an army upon Parashu Rama; but found the Ashrama empty, whereupon he destroyed the Ashrama and turned back. When Parashu Rama came to know of all this, he attacked Ananta Virya and killed him. After the death of Ananta Virya, his son, Krita Virya, sat on the throne of Hastinapura. He killed Jamadagni, the father of Parashu Rama. Parashu Rama, in order to avenge the death of his father, slew Krita Virya. Krita Virya's wife, queen Tara, was pregnant at that time. She had escaped somehow, and had taken shelter in a forest, where she gave birth to a child named Subhuma (or Subhauma). When Subhauma attained to youth, Meghanaada gave him his daughter in marriage. One day, his mother related to him the whole story of his father's being killed by Parashu Rama. When he heard this, his blood began to boil within him. He sought the help of his father-in-law, a Vidyadhara, attacked Parashu Rama, and killed him. Now, there was none to face him in battle. He, therefore, became the eighth emperor of the six Khandas (Continents). He wanted to conquer the seventh Khanda also; but, he was drowned on his way, while he was marching for an attack. He descended to the seventh Naraka (Hell)

Only a short time after this, queen Jayanti, wife of king Agnisimha of Kashi, gave birth to Nandana, the seventh Baladeva, while Shilavati, the second queen of Agni Sinha, brought forth Datta, the seventh Vasudeva. At this time, king Prahlada ruled in Simhapura. He was a Prati-Vasudeva, Datta, the Vasudeva, defeated and killed him in battle, and

then became the sole monarch of the three Khandas (continents).

Shri Mallinathaji, the nineteenth Tirthankara, saw the light of this world, on the eleventh New-Moon day of Agahana, one crore and one thousand years after the eighteenth Tirthankara's attaining beatitude. This Lord was born of queen Prabhavati, who was the wife of king Kumbha Raja of Mithila. After leading worldly life for one hundred years, she accepted renunciation, in an orchard in the vicinity of Mithila, on the eleventh New-Moon day of Agahana. She attained Kevala Jnana, too, on that very day. She practised austerities completely for fifty four thousand and nine hundred years. In this way, when all her karmans were utterly exhausted, she attained perfect bliss on the twelfth New-Moon-day of Phalguna.

Fifty four lacs of years had passed after the Liberation of the nineteenth Tirthankara, before the Twentieth Tirthankara, Shri Muni Suvrataji, was born in this world. He was born of queen Padmavati, wife of king Sumitra, of Raja-Griha, on the eighth Full-Moon day of Jyeshtha. He lived a lay-man's life for twenty two thousand and five hundred years, and then entered the order of monks in his royal orchard, on the twelfth New-Moon day of Phalguna, He attained Kevala Jnana on the twelfth Full Moon day of Phalguna, eleven months after his consecration. He observed his vow of renunciation for seven thousand and five hundred years. In the end, after shattering the bonds of karman, he attained supreme Bliss, on the ninth Full-Moon-day of Jyeshtha.

The ninth Chakravartin (emperor), Maha Padma was his contemporary. He was the son of Padmottra, the King of

Hastinapura. His mother's name was Jwala. When he grew young, he brought the six Khandas under his sway. In the end, he accepted renunciation and was admitted into the region of everlasting happiness. Not long after this, the four queens of Dasharatha king of Ayodhya, begot four sons: queen Aparajita gave birth to Ramaji, queen Sumitra to Lakshmanaji, queen Kaekiyi to Bharataji, and queen Suprabha to Shatrughnaji. Ramaji was married to Sita the daughter of King of Janaka. Ravana was ruling at that time in Lanka. He was a Prati-Vasudeva. As he had kidnapped Sita, he was killed in battle by Lakshmanaji. After that Lakshmanaji became the sovereign ruler of the three Khandas, and came to be called the eighth Vasudeva.

Six lacs of years had passed after the Twentieth Tirthankaras ascending to the position of Nirvana when Shri Naminathaji, the Twenty-first Tirthankara, was born in this world from the womb of Vipra-Devi on the eighth Full Moon day of Sravana. His father was Vijaya, king of Mathura. After living as a worldly man for a period of nine thousand years, Naminathaji accepted renunciation on the ninth Full Moon day of Ashadha. Eleven months after this he was entitled to attain Kevala-Jnana (Omniscience). He practised an austere self-discipline for one thousand years, after which, when all his karmans were exhausted, he attained Liberation on the tenth Full Moon day of Vaishakha.

The tenth Chakravartin (emperor) Harisena was a contemporary of Lord Naminatha. He was the son of king Mahahari (of Kampilya) and queen Meradevi. In the prime of his life he became an emperor. After enjoying all kinds of

royal happiness for a long time he renounced the throne and accepted renunciation. Then, by means of practising austere penances, he destroyed all kinds of his Karmans, Ghana-Ghatiya as well as Aghatiya, in this very life, and attained Liberation, in the end. Soon after this, queen Vapra, wife of king Vijaya of Raja Griha, gave birth to Jaya Sena who assumed the title of 'Emperor' after-wards. He too enjoyed all the pleasures becoming a king, accepted renunciation and then attained Spiritual Bliss in this very life by breaking loose of the karmic bondage.

The twenty second Tirthankara Shri Arishta Nemi Nathaji was born in Sauripura on the fifth New Moon day of Shravana five lacs of years after the twenty first Tirthankara's leaving this world for Liberation. His father and mother were king Samudra-Vijaya and queen Shiva Rani respectively. He enjoyed his worldly life for three hundred years only. At the time of his marriage he realised that his chief welfare lay only in giving protection to the dumb creatures, and after perceiving the unreality and transitoriness of this world with his own eyes, he accepted renunciation in his own royal orchard on the sixth New Moon day of Shravana. On the New Moon day of Ashwina, that is fiftyfour days after his renunciation, he perceived quite vividly the Atman (Spirit) within him and became omniscient. He, then, destroyed all his karmans by practising penances for seven hundred years and in the end attained Liberation on the eighth New Moon day of Ashadha.

Thousands of years passed after the eleventh Chakravartin Maharaja Jaya Sena's ascending to the position of Nirvana (Salvation) before a king named Yadu was born in

Harivamsha (the dynasty of Hari). Yadu had two sons- Shauri and Suvira. Suvira's son was named Andhaka-Vishnu. Andhaka-Vishnu had ten sons who have been called 'Dasharhas' in the Anta Krita Suteras (a text from the jaina canon). One of these ten brothers was named as Vasudeva ji. He had two queens one of whom gave birth to Baladeva and the other to Shri Krishna. Suvira's son was called Bhoja Vishnu. Bhoja Vishnu had two sons. Ugra sena and Devaka. Ugra Sena was favoured with a son and a daughter. The son was named as Kamsa and the daughter Rajimati. Devaka begot a daughter named Devaki whom he married to Vasudevji.

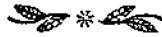
Lord Krishna killed Kamsa and appropriated the kingdom of Mathura. He lived there for some time after which he started to the coast of the West Sea where he laid the foundation of a city named Dwaraka. Samudra Vijaya, the eldest brother among the 'Dasharhas', lived there. His queen Sevadevi gave birth to Lord Arishta Nemi Natha. In his youth, Arishta Nemi Nathaji was going to be married with Rajimati but, when he imagined and saw with his own eyes the number of beasts to be slaughtered at the marriage ceremony, he returned from his father-in-law's house and accepted renunciation. Rajimati too when she came to know of such noble ideas of her would be husband accepted renunciation. Gajasukumala, the younger brother of Lord Krishna was consecrated by Arishta Nemi Nathaji himself. He attained Kevala-Jnana (omniscience) on the day of his renunciation and reached the region of perpetual Bliss afterwards. Jarasandha was reigning as Prati-Vasudeva at this time. He too was killed by Lord Krishna who then became the Chief Monarch of the tree Khandas.

Only a short time after Arishta Nemi Natha had attained Liberation, King Brahama's wife Chulani gave birth to a son named Brahamadutta, who became the twelfth emperor afterwards. He indulged himself in sensual pleasures and descended to the seventh Narka (Hell) after his death.

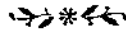
The twenty third Tirthankara was Lord Parsva Natha. He was born in Banerasi, on the tenth Full-Moon-day of Pausha, eighty three thousand seven hundred fifty years after the twenty second Tirthankara's attaining Liberation. His father was king Ashvasena and mother Vamadevi. He lived as a worldly man for thirty years. After this, when he realised this world to be the source of all troubles, he accepted renunciation on the eleventh Full-Moon day of Pausha in a garden near his own capital. Eighty four days after his entering the order of monks he attained Kevala Jnana (omniscience) on the fourth Full-Moon day of Chaitra. He practised a severe discipline for seventy years, and when he had destroyed all his karmans by means of austerities and self discipline, he left this material world and entered in to the region of everlasting spiritual Bliss. It has been conjectured that Parsha Natha lived in the eighth century before Christ. In their research the historians have easily reached the Parshva era. Parshva Natha, too, had to endure an Upasarga (Super natural affliction) at the time of his renunciation. In his previous life he was indebted for his karmans to a god named Megha Mali; and it was this Megha Mali who inflicted upon him Jalopasarga (trouble caused by water).



CHAPTER V



Previous Lives of Lord Mahavira



11 things can be divided into two groups conscious and unconscious. The unconscious things are devoid of any reason and understanding. It is the conscious objects alone which are endowed with the power of reasoning and intelligence and which therefore are bound to reap the fruit of their good or bad actions. Every conscious being has to pass through a cycle of births and deaths according to its Karmanas. As a rule the Jiva or the embodied soul has been subjected to births and deaths, and can rise even to the position of supreme Bliss or Moksha by means of severe self-restraint and austere penances. But if it commits sins, it is liable to descend to Hell. The same principle holds good in the case of the soul of Lord Mahavira also.

It is said that once the soul (Jiva or Jivatman) of Lord Mahavira existed in the form of a man named Nayasara.

Nayasara was the guardian of Prithvi-Pratishthana, a village on the boarder of the kingdom of Shatrumardana, whose capital city was Jayanti in the Mahavapra Province of the Mahavideha in the western part of Jambudvīpa. Once Nayasara was ordered by the king to bring some loads of finest wood to him from the forest in his possession. Nayasara started to the jungle with many of his followers and a number of carts with him. At his command some of his men began to gather wood, while others prepared food for him. Noonday came and all felt hungry. Nayasara was instantly told that food was ready whereupon he asked the workers to stop work and take their food. They responded to him, left their work and went to take food. Nayasara too was feeling acute pangs of hunger, yet he would not take his food. He was waiting for an Atithi (an uninvited guest), for, as a rule, entertaining a guest at dinner time is considered to be one of the chief daily duties of a Grihastha (house holder).

Nayasara was just waiting for a guest when Samudrasena, the chief of the saints, chanced to come over there with a number of his disciples. True it is that sincere feelings of a devotee always get a response; and the greater the sincerity the sooner comes the success. The sudden arrival of the monks put new life into Nayasara. His heart began to throb with delight. He gave a very warm reception to the monks and began to praise his own good luck. The monks accepted the food offered by him; and when they were ready to go, Nayasara followed them for a distance to see them off. After having reached a certain distance Nayasara bowed down to the chief monk Samudrasena most respectfully and begged him leave to return. It was at this time that the sage explained to him

the difference between material happiness and spiritual happiness. He also described to him the inexplicable state of Jiva (spirit) after it has attained true happiness. In the end the sage dwelt upon the problems relating to spirit and its salvation, and after putting very briefly a clear idea of self-realisation before him resumed his journey. Nayasara too returned. The words of the sage had practically electrified him. He felt a resistless inspiration to attain ever lasting happiness by means of self-realisation. The stream of his life took a different turn. The words of the sage had gone home so deeply that he immediately made up his mind to give every minute of his remaining life in carrying out the injunctions of the sage in letter and spirit. This was the first rung of the ladder leading to salvation; and he had fully prepared himself to climb over it. When the sage had resumed his journey, Nayasara came back and took his food; and after loading the carts with bundles of wood brought them to the King of Jayanti. He then went to his village and took a vow to lead a religious life according to the biddings of the sage. He kept his vow to the end of life. When he left this world, he went straight to the region of gods called Saudharama, where he was endowed with divine life lasting for a period of one Palyopama (a measure of time). These were the two lives of Lord Mahavira, that is one in the form of Nayasara and the other in that of a divine being.

THE THIRD AND FOURTH BIRTHS OF LORD MAHAVIRA.

After completing the span of life allotted to him in the body of the divine being, the Jiva or the soul of the would-be Lord Mahavira took his birth in the royal family of the

king of Vanita which at that time was one of the most magnificent cities of Bharata-kshetra, where Bharata the Chakravarti son of Lord Rishabha ruled very honestly as the universal monarch. The soul of would-be Lord Mahavira was born to Chakravarti Bharata as a son who was named Marichi. This was the third birth of the Lord Mahavira.

One day Chakravarti Bharata took his son Marichi to the Samavasarana (the audience-hall of a Tirthankara) of Lord Rishabhadeva with the intention that he might also have an opportunity to listen to the religious sermons of the Lord. It was the first chance for Marichi to hear the religious teachings of Lord Rishabha. His contact with the saints and performance of charitable deeds in previous lives had already prepared ground for him to realize the instability of this world. The delay was due to a change of body and what was now wanted was something to tickle his memory and remind him of his spiritual attainments. And it is no wonder that he accepted consecration as soon as he listened to the inspiring teachings of Lord Rishabhadeva. The newly initiated Marichi now began to take part in going for Vihara (roaming from place to place) with Lord Rishabhadeva. Thus he spent the major portion of his life in the company of Lord Rishabhadeva and in solitary roamings.

One day saint Marichi was roaming about. It was the time of summer and the rays of the sun fell quite perpendicularly to the ground. The wind was blowing hot and he felt a deadly thirst, which agitated his mind very much. The Charitra-Mohaniya Karman (a variety of Mohaniya karman the maturing of which hinders right conduct) of

Marichi made a sudden appearance in him, on account of which he began to experience the vigour of a saintly life at every step. His mind became a great battle field where a fierce war broke out between the feelings of austere sainthood with its forces of substantiality, happiness, and the greatest of all the salvation on one side and the hollowness of a wordly life with its forces of unsubstantiality, sorrow, misery, and fear of falling into the cycle of births and deaths, on the other. He found himself on the horns of dilemma. He thought that if, at such a critical moment, he allowed his saintliness to give way, he would be nowhere. He also feared public censure. It was in fact the time of his trial. Marichi was just about to give way to his deadly thirst and to fall from his high position of sainthood when suddenly he struck upon an idea of leaving his saint-hood and becoming a Tridandi Ascetic.

Once Lord Rishabhadeva in the course of his roamings, chanced to come to Vanita, after a long period of time. Emperor Bharata worshipped his feet and listened to his teachings with great devotion. In the presence of all those who had assembled there to listen to the religious instructions of Lord Rishabhadeva, Bharata put a question to him in the following manner, "Is there any man, Oh Lord, in the midst among those present here who might attain Tirthankaraship, and lead the erring people of this world to self realisation. Lord Rishabhadeva pointed towards Marichi and said. 'This Marichi, who is your son, would be honoured with the title of 'Vira' he will be the last Tirthankara in Bharatakshetra. Before attaining to the position of Tirthankara he would have been a Vasudeva of Potanapura, where he will be called 'Triprishta Vasudeva' and a Chakravarti

of Mukapuri in the Videha country, where he will be called Pottila Chakravarti.

The prophecy of Lord Rishabhadeva made the heart of Marichi beat very loudly for joy. He was so mad with joy that he would not help giving vent to his feelings. I have no ambition now to be fulfilled. I shall be the first Vasudeva of Potanapura as also the Emperor of Muka city. I shall be the last Tirthankara of this period. My family is indeed very fortune in producing some very good gems in the form of high-souled men. My grandfather is the first Tirthankara; my father in his turn is the first Chakrvartin; and I, on my part, shall be the first Vasudeva of this period. Indeed the mother of such high souls is to be called mother in the real sense of the term, and the lives of such people is really praiseworthy. On the contrary there are some people who have been of no use to the world: their mother is worse than barren and their lives in this world absolutely fruitless.

After the Liberation of Lord Rishabhadeva it was the first concern of Marichi to look to the physical and spiritual welfare of his fellow brethren. He advised them to go to the saints of lofty character and accept consecration at their feet. In the meantime he fell sick one day. The disease became serious and he had to sojourn in a certain place. But to his utter surprise he found nobody was coming to attend him; and the absence of any attendance became unbearable to him. He began to hate the world and the selfishness of worldly people. This disdain produced such a lasting effect upon his mind that he decided to have one disciple with him on recovering from illness. When he became alright, the desire to have a disciple increased all the more. By chance one Kapila of a high family came there and met Marichi.

Marichi preached to him the principles of Jain-religion and pointed out its merits. Kapaila interrupted him and said, "These are people who are adept only in imparting instructions to others and you are one of them. you are trying to initiate me into Jainism, while you yourself do not seem to be really sincere about it. Are you really a man without any religious faith?" Marichi said that no faith was irreligious. Kapila was satisfied with this answer; he prostrated himself at the feet of Marichi; and became his disciple. Marichi had to live in this world for a period of one kota-koti sagaropama years in expiation of his sin which he had committed by breaking the rules of right conduct on this occasion. Without any confession, he got rid of his body by means of fasting and penancing; and after his death, he went to Brahmadevaloka (the region of gods) where he was given the life of a god lasting for a period of seven Sagaras. This was the fourth birth of would-be Lord Mahavira.

When the soul of Lord Mahavira had completed the span of its divine life in Brahmadevaloka, it took its birth in the house of a Brahmana in a village named Kollaka. The child was named Kausika. The prime of his life was spent in the enjoyment of sensual pleasures and in hoarding wealth by dishonest and sinful means. The reader should not therefore wonder to hear that the fifth life of Lord Mahavira was mostly sinful, indolent and given to worldly pleasures. However Kausika assumed Tridandi fasceticism at last and observed it till the end of his life.

In his sixth birth, Lord Mahavira due to austere penances practised through ignorance again got celestial life in the second heaven named Ishana. After completing that life,

he descended to the world of men once more.

In his seventh birth, he was called Pushpamitra, the Brahmana, who lived in Hastinapura and major portion of this life he passes as a Tridandi ascetic. His eighth birth was in the heaven named Saudharma and ninth again on this earth. This time he was born as a son to a Brahmana named Chaitya, who gave him the name of Agnyuddota. In the latter part of his life Agnyuddota became a Tridandi, and ascended to heaven after his death.

This time the soul of would be Lord Mahavira was born in the second heaven named Ishana, for the tenth time and for the eleventh it took the form of a Brahmana named Agnibhuti who lived in a small village called Mandira. In the latter portion of his life Agnibhuti became a Tridandi, and after his death, he was born in the third heaven named Sanatkumara, This was the twelfth birth of the soul of Lord Mahavira. At the end of this celestial life, the soul again descended to earth, where it was born as a Brahmana child in Shvetambari city, and was called Bharadvaja. Towards the end of his life, Bharadvaja became a Tridandi ascetic. Thus thirteen lives of the soul of Lord Mahavira passed away one by one. He took his fourteenth birth in the fourth heaven named Mahendra. At the completion of this life, the succession of human and celestial life was finished; and he fell into other births in order to reap the fruit of his previous karmanas. The reader should note here that we are taking only those particular lives of the soul of Lord Mahavira into consideration which had taken place in the worlds of men and gods, for it is rather impossible to give an account of all his lives. After the fourteenth birth in the celestial region, he had to undergo several other births,

In the fifteenth birth, that might be taken into account, the soul of would-be Mahavira took bodily form of a Brahmana named Sthavara who lived in Rajagriha. He passed both the prime of his life and old age in leading the life of a Tridandi ascetic. After his death, he was born in the celestial region named Brahma, where he got an ordinary life of gods, at the end of which he again descended to this world.

When the soul of Lord Mahavira was running its course of seventeenth life a very peaceful and illustrious king named Vishvanandi ruled in Rajagriha and he had many queens. One of them was called Priyangu, and she had given birth to a son named Vishakhanandi. King Visvanandi had a younger brother, Vishakhabhuti who had a wife Dharini by name. It was this Dharini, who was to give birth to the soul of Lord Mahavira which had once got the name of Marichi, and which had now entered into her womb. After birth the child was named as Vishvabhuti. Vishvabhuti's boyhood passed in an atmosphere of fondling and sport. The royal magnificence, rich food and drink and the extra ordinary love and affection of the father and the mother had such a great influence upon his childhood that he seemed to be quite adult in his very young age. It was felt that he should be married, and accordingly he was wedded to a very cultured and educated princess who was a fit match for him in beauty, virtue, health, learning, age and lineal descent.

Once upon a time Vishvabhuti was having a pastime with his wife in the Pushpoakarandaka orchard of Nandanavana (the forest named Nandana) when prince Vishakhanandi came there with the intention of having a recreation.

Vishakhanandi had to stop outside when he saw Vishvabhuti inside the orchard. Soon after this, there came the maid servants of Queen Priyangu to pick flowers for her. When the maid servants saw that Vishvabhuti was inside the orchard and the prince outside, they turned back without plucking flowers and related this whole story before queen Priyangu the mother of prince Vishakhanandi. When she heard that her beloved and only son was thus insulted by Vishvabhuti, her anger broke its natural bounds. She became very furious and wanted to take revenge upon him for his increasing impudence as soon as possible. With this intention in her mind, she left her dressing and decoration work, assumed a demon-like ugly form and quickly entered into 'Kopa-Bhavana' (A room to which queens retire at the time of anger.) The king came to know all this from the maid servants of the queen. As he was rather subject to the lust of sensual pleasure, he thought of a plan in order to please the queen. He announced before the assembly that Purusha Simha who was one of his feudal chiefs, had risen in rebellion against him and that he himself was going to punish him for his breach of allegiance. This news spread like wild fire in the city and also reached the ears of simple hearted Vishvabhuti. Like an obedient son he lost no time in thinking, mounted his horse and rode hastily towards the palace. There he saw the king, asked permission for an attack on the rebel chief and started at once with his army. But when he reached the territory of Purusha Simha he found there was no rebellion at all and that Purusha Simha was quite loyal to the king, and therefore returned with his terrible intention unfulfilled. When he reached the Pushpakarandaka park, he learnt from the door-keeper that

prince Vishakhanandi had been staying there for some time. This gave him key to the plot of the king. He was now quite confident that the main object of the king in sending him out was none other than to clear the garden for the recreation of Prince Vishakhanandi. That also seemed the reason why he had charged such a loyal and powerful feudatory as Purusha Simha with rebellion. He was very much enraged to think about all this; and in a fit of passion, he shook a plant laden with flowers so forcibly that all of its blossoms fell on the ground and made a fragrant or delicate bed over it. Pointing towards those fallen flowers the warrior Vishvabhuti said to the sentinel "Had it not been for my love and veneration for my uncle, I would have fearlessly cut off the heads of all those who had been staying here at that time, and would have strewed them on the ground as I have strewed the flowers over there. But alas my love and veneration intervene to prevent the execution of my deadly intentions. That is why you see me here standing today with all my aspirations cramped and myself burning with the fire of my own rage." Indeed, the ways of Providence are somewhat mysterious, but they are always inevitable.

This incident had such a magical effect on the heart of Vishvabhuti that he immediately acquired a feeling of detachment for this world. He began to regard all this material wealth and the sensual pleasures as baneful. No sooner did this feeling of detachment arose in his heart than he severed all his connections with the world. He now began to roam like wild deer just set free from a snare, went to the saint Sambhuti and accepted consecration at his feet.

The news reached Vishvanandi's ear. He began to

repent and wail for losing for ever the warrior Vishvabhuti; and at length, followed by Vishakhanandi he went to persuade him to come back. The king asked him forgiveness for the fault he had committed, and requested him to leave his saintly guise and follow him back to the capital. He also gave him the temptation of making him king of the entire dominions but he who is mad for tasting the fruit of self-realisation cannot relish the dirty pleasures and material wealth of this world; for all these pleasures and material wealth of this world, put together cannot weigh more than the smallest partick of spiritual happiness. Consequently when the king and his brother found that they could not prevail upon Visvabhuti in any way they returned to the Capital in great disappointment.

This last incident fired all the more the feeling of detachment in the heart of Saint Visvabhuti. He thought thus when the simple fact of the springing of a feeling of detachment alone in his heart and accepting consecration could produce such results as to compel a king who was plotting against him to request him to accept the paramount power of the whole empire, why could not the wealth of all the three worlds pour down at his feet, when he had become a real saint and attained the true knowlege of self. This idea incited him more and more to practise more severe penances which emaciated his body and made him very weak. After a period of time, he came to Mathura, where Vishakhanandi too had been staying with his army. He had come there in connection with his marriage ceremony which was going to be celebrated with the princess of that place. The saint Vishvabhuti who had completed his fast of one month's duration now wanted to break it; and with this intentions he was

going to the city, when, by chance, he came across the rendezvous of Vishakhanandi. Nobody can ever rightly foretell the course of events. When Vishvabhuti was just passing by the army-camp he was suddenly pushed by a cow which was running towards him, and fell on the ground. This incident attracted the notice of many soldiers. Vishakhanandi also ran up to the scene, but when he saw that the man who had been hurt was Vishvabhuti and that he was lying there in dead faint, he broke into a loud laughter and said, "Why sir, where is all your strength now you had shaken off the blossoms of flower plant and scattered them on the ground. Did you want to strew the orchard ground with our heads on the strength of this valour of yours? Remember always that who relish in vain boasts of their power and strength are reduced to the same miserable plight in which you are lying here before me. Vishvabhuti had regained his senses by this time. He had heard well the last words of Vishakhanandi. They had pierced his hearts like so many sharp poison-tipped arrows. And the consequence was that such an animosity arose in his heart also now, that there was a free play of jealousy and enmity on both sides; one was proud of his wealth and power, while the other was determined to destroy all the wealth and power of his enemy in the blazing fire of his own spiritual power in a moment.

It would have been better if Vishakhanandi had benefited himself by a Darshana (devotional respect) Vishvabhuti, who was once his cousin, but now a saint burning with the lustre of his spiritual fire. He should have regarded him a saint of high order who deserved alms from him. He should have offered him food and drink and ennobled his life

by following his religious instructions. But, being overpowered by pride and jealousy he missed that golden opportunity which should have proved very auspicious for him in securing a high position in the next birth. Thus he courted a measureless bondage of karmans without reflecting for a moment how very troublesome it would prove in his future lives. It is rightly said that impetuous and boastful people show their bravery only in ruining the cause of others and their own, and this becomes their principal duty in life. The taunting remarks made by Vishakhanandi in derision of Vishvabhuti, not only entangled him in karmic bondage but they also became the cause of Vishvabhuti's ruin. The face of the fiery hermit flushed with anger and what was fated loomed large before his eyes. He quite forgot that he was a hermit. His memory failed, the prudence also was lost and spiritual powers followed suit after that which meant a complete ruin of himself and his attainments. It is therefore advisable that a man must think before he acts, for the unthoughtful and the indiscreet fall at every step and in a hundred ways.

The saint too had better realised his position as a Sadhu (hermit) and acted wisely and patiently at this juncture. This would have surely saved the situation and averted the ruin of his own spiritual powers without constraining Vishakhanandi to bring about disaster upon himself. At the same time it was his duty not to think ill of his foe, because the saints are, by nature, given to the welfare of others. They are called 'Sadhus' so long as they keep aloof from the impious feelings of lust, anger, greed and infatuation; and as soon as they allow themselves to be overpowered by these feelings they fall from their position. A saint ought

to be as patient as Earth and as grave as Ocean. Earth never shows anger for him, who spits or discharges excrements over it, or favour him who sprinkles sandal paste or other scented things over its surface. The saints should behave in the like manner; they should not be moved to pleasure or displeasure by their own praise or censure.

As it has been said above, saint Vishvabhuti was so strongly possessed with rage that he lost all his senses. He caught by horns the cow which was standing near by and flung it into the sky. Not only this, but he also felt a desire (Nidana to bring forth a desired effect) to turn the fruit of his austere penances into an agent which could make him powerful enough to bring about the ruin of his enemy, Vishakanandi in a moment.

The reader should bear in mind that the Jain Scriptures have strictly prohibited to put the fruit of penances to such an end. The word Tapa (Penance) means enduring miseries and troubles with patience; therefore that penance cannot be called a penance which becomes a cause of pain and unhappiness to others. The penance is commendable and excellent when it does not harm any living being; it is good and beautiful when it is practised without any hope of attaining happiness in this world and the next; and one of the chief conditions about its being beneficial is that it should be performed without any hope for its result. A penance performed with the desire for its result is nothing but a kind of bargain. The real type of penance heats and transforms completely the seven ingredients of the body and reduces to ashes all evil karmans (fruit of evil deeds) of the performer. The Jain scriptures have described at length the

penance which is thus faultless and devoid of any desire for its fruit. The saint Vishvabhuti however forgot everything in his fit of anger. He turned his penance into the form of a Nidana and cherished a hope for the result. After some time he died and was reborn in the region of the gods named Mahashukra where he got a very dignified life of a god. This was the eighteenth birth of the soul of would-be Lord Mahavira, which had taken place on earth and in various regions of gods, passed one by one by this time.

TRIPRISTHA VASUDEVA

King Ripupratishatru was reigning in Potanapura at the time when the nineteenth birth of the soul of Mahavira took place in this world. Ripupratishatru was a great and illustrious king. His principal queen was Bhadra who gave birth to a Baladeva named Achala. When the child was in the womb his mother dreamt four auspicious dreams. Another queen of this king brought forth Tripristha the Vasudeva, which was the nineteenth birth of Lord Mahavira. At the time of Tripristha's descending from heaven and entering into the womb, his mother had seen auspicious dreams. The childhood of these two brothers was spent in an atmosphere of love and joviality. They had a profound love for each other and as they were used to live together the shortest separation of the one became extremely unbearable for the other.

It has always been the law of nature in this world that twenty four Tirthankaras, twelve Chakravartins, nine Vasudevas, nine Baladevas, nine Prativasudevas take their birth during the periods of Avasarpini and Utsarpini. The duty of Tirthankaras is to remove evil and ugliness from this world

and establish the fundamental principles of religion and righteousness by means of their teachings. Chakravartis are to rule over all the six parts of this world and establish themselves as emperors, while Vasudevas are responsible for the government of three parts only. Baladevas assist Vasudevas in discharging their duties. Prativasudevas likewise have control over the three parts, but, while many of the rulers of different states are loyal to them, others do not accept their authority. Thus their reign is always full of disorder and discontent. Various kinds of political revolutions take place in their dominions. Even religion is not safe in their hands. In short we can say that they reign with injustice and dishonesty rather than with justice and uprightness; and the Vasudevas being more powerful than the Prativasudevas, kill them in battle and appropriate their dominions. And now once more people breathe freely in the reign of justice and uprightness, law and peace, established in all the three parts of the world. Religious feelings are revived and the proverb 'Happy the subjects, happy the king' finds its place on every lip.

As it is already said, Vasudeva Triprishtha spent his boyhood among jovial and happy surroundings. Prativasudeva named Ashvagriva was, at this time, trying to become the paramount Lord of the three khandas. He was the king of Ratnapura. He had defeated many great and powerful rulers of Bharatakshetra and brought them under his subjection. Even the father of Vasudeva Triprishtha was his feudatory. One day while he was sitting in the court with his nobles, a thought suddenly came into his mind. 'There is no ruler in all the three khandas of Bharatakshetra; he mused, who

can meet me face to face in the battle. But this I feel and know for certain that all my efforts to subjugate these rulers are based mainly on physical power, enmity, cruelty and pride. It is quite probable therefore that some of the descendants of the kings whom I have defeated and subdued might stand up in revenge against me and attack me at any time. He might even kill me, who knows. As soon as this idea occurred to him, he asked the astrologer, who was sitting by him. 'Is there any man in this world who is at enmity with me. If not? is there any probability of an enemy being born in the near future? Shall I be killed by the hands of my enemy and shall my kingdom pass into his hands?' The astrologer taking into consideration the time at which the questions were put drew up a horoscope, and after a long and careful calculation found out the answers. But as they forbade some misfortune to befall the Prativasudeva, he could not sum up enough of courage to reveal those answers to him. His face turned pale and he could not say any word. The Prativasudeva marked this and asked the astrologer to reveal the answers to him without any fear and hesitation. On this assurance the astrologer told him what was really going to happen in the near future. The sum and substance of his prophecy was that he (Prativasudeva) would be slain by a man who would disgrace Chandavega, the chief of his messengers, and kill the lion roaming at large in the western part of his kingdom. Hearing this unwelcome prediction Ashvagriva humbly took leave of the astrologer, dismissed his court, and went to his harem (inner apartment).

The prophecy of the astrologer came out to be true very soon. The news came that a lion had been molesting subjects in the western frontier of this kingdom and that

nobody dared to go outside unarmed or alone for fear of him. On hearing this news the Prativasudeva issued orders to his subject kings that they should go the frontier province turn by turn and encamp there for a fixed period of time in order to protect the life of the people of that place. After receiving orders from their sovereign king feudal chiefs had to go to the boarder land by turns and protect the subjects of that province for a fixed period of time.

Only a short time after this, Ashvagriva heard that the two sons of Ripupratishatru, the ruler of Potanapura, had distinguished themselves for their bravery and courage. This news made him rather afraid. He therefore called his chief messenger Chandavega to him, gave him direction and sent him to Potanapura. The messenger haughtily entered the council of the king of Potanapura without giving due notice. The courtiers thinking him to be a guest of the king stood up all at once to show their respect to him, but the two princes Achalakumara and Triprishthakumara did not like this unmannerly behaviour of the messenger; and hence, neither did they stand up in respect for him nor did they pay their homage to the stranger. Not only this, Triprishtha Kumara even made up his mind to teach him a lesson for this act of impudence on the part of the messenger. The messenger felt the disgrace but did not say a word because he knew that the time for it had not yet come. He took leave of the king, and returned to his master. He must have covered only a short distance when finding him alone, Prince Triprishtha jumped over him, beat him severely and taught him a lesson for his misconduct. The messenger now came to himself, his pride was gone, and he felt this insult so very deeply that he wanted to disappear as soon as possible.

He asked forgiveness for his fault from the Prince. The Prince was so kind hearted that he at once permitted him to go. The messenger then fled away with his life. He was praising the bravery and courage as well as the kindness and nobility of the boy again and again in his mind. When he reached the court of the Prativasudeva, he related the whole story of his being insulted by Prince Triprishtha before him. The Prativasudeva was very dejected to hear all this and to see the bad condition of his messenger with his own eyes. Although he tried his best to conceal his dejection from the messenger and courtiers, yet it reflected quite clearly from every limb of his body.

Now the first anxiety of Ashvagriva was how to take vengeance upon the sons of Ripupratishatru for the insult of his messenger which had pierced his heart like an arrow and was now tormenting him while asleep or awake, eating or drinking. He was waiting for an opportunity when suddenly one day he entertained an idea. He thought that there would be no loss to the state if he ordered Ripupratishatru alone to go to the frontier province and protect its inhabitants from the molestation of the lion instead of sending so many subordinate kings for the same purpose. If I issue such an order, he mused, 'the various kings on the one hand would feel greatly relieved and shall also be obliged to the state, while on the other Ripupratishatru will have to taste the bitter fruit for the actions of his sons in no time. Not only this, the state will have enough of opportunity to keep watch on him and find his mistakes. Thus he would be ruined and crushed of his own accord.'

The Prativasudeva then issued orders accordingly, and Ripupratishatru had no alternative but to obey them. He

told his sons that the misfortune which was going to befall him was clearly the result of the disgrace that was meted out to Chandvega, the messenger. Had you acted a little more wisely at that time, he said, my kingdom and I should not have to face such a trouble. Although what is fated cannot be altered still I would advise you to be more cautious in future. The times are out of joints. If on the one hand I disobey the orders of the state I should be prepared for the ruin that such disobedience brings in its tail, and if on the other hand I choose to fight with the lion, it is again putting my life in danger; even my stay in distant land, although I may not engage myself in a fight with the lion there means disobedience, disorder and ruin in my kingdom. When the princes saw that their father was so much vexed on this point, they gladly offered themselves to face the lion, and persuaded their father not to put his life in danger on account of his great love and affection towards his sons. The father did not accept this proposal. He portrayed in their fiercest light the unforeseen miseries and troubles that might imperil their lives, and thus tried to dissuade them from their intention. When every thing was ready and he was prepared to go the princes again stopped him whereupon there followed an interesting debate between the father and the sons in which the sincere feelings of sacrificing one's life for the sake of another was very remarkable. At last the princes triumphed and the king had to leave the idea of going. The two princes then who were like lions in their bearings and strength, took leave of their father and started for Tungagiri, a mountain in the Frontier Province. By this unselfish act of theirs they won a great praise from their subjects who admired them for their courage, loyalty, love and affection. When

they reached Tungagiri they tried to find out the lion. On his way to the den of the lion, Triprishthakumara said to his charioteer 'Has the lion got any conveyance?' 'No sir, said the charioteer, the lion has got no conveyance, he is one of the fearful beasts that roam in the forest, who is going to supply a conveyance to a beast?' When prince Triprishtha came to know of this he said to his brother, Achala kumara "Brother, we are Kshatriyas and as such we cannot make use of a conveyance at the time of attacking our enemy, the lion, when he himself walks on foot." It is both against state-craft and religion. We too should therefore leave our chariots and pursue the lion on foot. Prince Achala agreed with him on this point and both of them left the chariot then and there. The charioteer requested them again and again not to do so but it was all in vain, and he had to stay behind in utter helplessness.

The Princes proceeded on their way. They had not gone very far when Triprishthakumara said to his brother Achala, 'Has the lions any weapon with him?' 'No not at all' said Achala, 'the lions are beasts of prey, who is going to give them weopns.' To hear these words from his brother. Triprishtha Kumara felt a strong hatred for the weapons that he was holding in his hands. He was filled with disgust for his own power and strength. He therefore hurled aside all the weopms at once and said to his brother, 'Brother, is this really the manliness and bravery of man? Do our statecraft and religion teach that an armed warrior should attack the unarmed one? Have we lost the dignity of the Kshtriyas so that we should attack the unarmed (beasts) with our weapons and then take it for an act of valour? Fie upon such vain

boasts of valour and strength ! Prince Achala had to condescend without a word to what his brother said. The weapons were thrown aside and the princes proceeded unarmed.

Now it was the turn of the Achalakumara to be left behind in the forest. The two brothers had not gone very far when Prince Triprishtha stopped suddenly and asked his elder brother for the last time as to whether the lion had got any companion or helper with him. Prince Achala said 'Oh my unsophisticated brother, the lion has got no companion and no helper with him; his own valour is his companion, and it is the valour alone which has made him the king of the forest. No sooner did Achala speak out these words then suddenly Triprishtha requested his brother not to accompany him. He said, dear brother, when I find that the lion, my enemy, is a single being and that his valour is his only companion, I fail to understand why you should accompany me to help me in my enterprise. You are a Kshatriya by caste and are well conversant with the laws that govern a king's moral conduct. I hope you would better realise your duty as a Kshatriya and be pleased not to move a single step forward. I had not beseech you any more, for single foe ought to be met singly in battle, and if I do not act accordingly I shall be disgracing my honourable duty and bringing a bad name to my family. Not only this even the world would disparage my valour which would be worse than actual death for the Prince like myself. I therefore request you once more to allow me to fight with the lion in single combat. The sooner I meet my death in the performance of my duty the better it is, for I care only for an immortal life which will last forever in the form of good deeds that I have done and a good name that I shall leave in

this world at the end of my mortal or transitory physical life. I hope you would give a serious consideration to what I have said and would not insist in following after me to the forest. Achala was dumb found to hear all this. He could not speak a word in reply. He understood all the intricate riddles of religion and politics and had to stop where he was. He could not grasp any idea with which he could criticise the views of his warrior brother and accompany him upto his destination.

Now Prince Triprishtha proceeded forward alone. he had no chariotor, no conveyance with him. His only conveyance was his two legs, he left behind his followers and companions also. Not only this he had flung away even his own weapons, which were the outward marks of his being a Kshatriya. When he reached the cave of the lion he found that the lion was sleeping in his den. The Prince, if he liked, could have very easily killed the lion in his sleep. But he did not think it proper from the point of view of his duty as a Kshatriya. He therefore shouted aloud to wake up the lion. The lion heard the challenge, got up from his sleep and angrily rushed on the tender and handsome body of the Prince. A memory of his previous Karmans suddenly flashed in the lion's mind; he was reminded of his birth and valour; and as soon as he sprang on the prince, the latter managed with the lightness of electricity to reach near the former the prince caught hold of the lion, placed one hand on the upper jaw and other on the lower jaw and bravely tore them off in two, just as an expert draper tears off his cloth in no time.

Being thus wounded the lion fell on the ground roaring and writhing in agony of death. The forest shook, and everything was still. The lion who was so proud of his strength

was now silently moaning for his fate, which was brought about by a simple youngster bearing no arms. The Jiva (soul) of Indrabhuti, the Ganadhara, which was now living in the body of Triprishtas, Charioteer, came forward at this time and pacified the lion. The beast was greatly consoled by this admonition, and died a peaceful death. The prince too returned and met his brother Achala on the way. When he related the story of how he had killed the lion, Achala was very much pleased to hear it. He took him in his arms and began to praise his valour and courage whole-heartedly. The two brothers then proceeded further and came to the place where they had thrown away their arms. They again took them up and started for Potanapur. On the way, they came across the chariot which they had left behind, and after seating themselves into it they resumed their journey. When they reached Potanapura they were given a very warm and princely reception by the citizens. The news of their victory over the lion spread everywhere like a wild fire and congratulations and presents were showered over them from all parts of the kingdom. Ripupratishatru now sent the tidings to Ashvagriva also.

When Ashvagriva came to know that prince Triprishta had killed the lion he was very much disheartened. He now began to fear him. He lost his appetite and passed sleepless nights in pining for the murder of the two princes. Waking or resting he was always suspicious about them, and, at last when he could not succeed in his attempts, he decided to meet them in an open battle. The war was declared and huge preparations were made from both the sides. In the battle, which thus began, the parties suffered great losses in men

and money and at last, Ashvagriva, too was killed by the hands of prince Triprishta. All were surprised by the strength and valour of the prince whose terror now began to spread far and wide.

He now made up his mind to go out on a world conquest, and when proper arrangements were made he started for it on an auspicious day. His fame had reached distant quarters by this time and as a consequence the rulers of all the three parts of Bharatakshetra recognised his valour and accepted his authority most willingly. The prince too, treated them with kindness and love, and thus without waging any war or losing any man or money in the battle, he returned to Potanapura as a world-conquerer. He was received into the city with great pomp and show, and was held in high esteem. His father, who had reached his old age, now placed all the burden of royal duties on his shoulders. Triprishta now became the unquestioned ruler of the three Khandas. His reign was full of peace and prosperity; and the people, silently recognising his power and strength, gave him the title of 'Vasudeva'.

One fine night Vasudeva was lying in his bed comfortably, and the musicians were singing sweet songs before him. He had ordered his bed-chamber servant to disperse the musicians as soon as he fell asleep. But as the musicians were very expert and distinguished in the art of singing, the servant of the bed chamber lost himself in the melody of music, and although Triprishta was asleep he quite forgot to ask the musicians to disperse. The day dawned, Triprishta awoke from his sleep, and found that the musicians were still singing. He got very angry with the servant and asked him why he had not dismissed the musicians. The servant

mekly replied "First, my Lord, I was deterred from doing so by my love of music and secondly, I was so much charmed by its melodious harmony and sweet voice after some time that being immersed in the song I quite forgot to carry out your order." This increasing impudence of the servant added more fuel to the anger of Vasudeva, and in a fit he ordered the servant at once to be put to death by pouring molten lead into his ears. There was none to challenge the authority of Vasudeva or say a word against his sentence. The molten lead was poured into the ears of that poor bed-chamber servant, who suffered acute pain and at last breathed his last, writhing his limb like a fish in the agony of death. The performance of this evil deed recorded the most horrible of Asatavedaniya Karmas for the Vasudeva and he had to pay for it afterwards. When his soul was born in the body of Lord Mahavira at a future date, nails were driven into his ears on account of which Lord Mahavira had to suffer extremely unbearable pain. This shows that wherever a Jiva may go, it is bound to reap the fruit of its previous karmas sooner or later. It can not escape its fate or free itself from the net of karmas until and unless it has reaped the fruit of all directly or indirectly. This is, therefore, settled beyond all arguments that the karmas are the cause of the Jiva's rebirth.

A few days after this fatal incident Lord Shreyansa Natha, the eleventh Tirthankara, in the course of his roamings came to Potanapur and delivered his sermons. His precepts had a far reaching effect upon the audience, as a result of which many accepted consecration and many undertook to perform the duties of a layman. Vasudeva Trirpri-shta also went with his companions and followers to listen

to the teachings of the Tirthankara, but as a feeling of Nidana (remunerative hankering) had sprung within him it was difficult for him to renounce the world. That was why he indulged in wordly pleasured throughout his life, arranged dances and concerts, went on pleasure trips, and took part in all sorts of amusements. And in the end the result was the same as it should be expected, after death his soul was born in the seventh Hell, and this was the twentieth birth of the Jiva of the Lord Mahavira.

Baladeva Achalakumara felt this separation from his brother very deeply. He would give his mind neither to the administration of the state nor to the pleasures and amusements of the palace. The very world appeared like a snake to him. He regarded his infinite wealth and all his royal pleasures as much burden upon his head. One day he suddenly recollected the religious instructions of Lord Shreyansa Natha and that very moment he developed a feeling of indifference for the world. He went forth from his house in search of the Tirthankara and at last when he had found him and touched his feet his Atman became purer and the feeling of renunciation rose and got strengthened in his heart. After this he felt that his spiritual salvation lay only in accepting consecration, and for this he besought Lord Shreyansa Nathaji who, thinking him to be a fit man, consecrated him. After his consecration the sage Achala began to practise severe penances, as a consequence of which he annihilated the eight kinds of his Karmans and attained Moksha at the end of his life. One of the two children of the same father fell into Hell while the other secured Liberation; and this was all due to the maturing up of their individual Karmans.

CHAKRAVARTI POTTILA.

After he had undergone all the inflictions and physical torture of the seventh Hell, 'Triprishta, in his twenty-first birth took the body of a lion. This birth was also the result of his evil deeds. In this birth also he suffered very many infernal tortures and perpetrated many horrible crimes. Consequently he was again born in the first Hell, where he had to pass through various kinds of bodily tortures for a long time. This was the twenty second birth of the would-be Lord Mahavira. At the end of the abominable life the soul again descended to the world of men.

At that time king Dhananjaya reigned in Muka, in the Aparavideha Conuntry. His queen Dharini give birth to the Jiva of Lord Mahavira. When the child was in womb she saw fourteen auspicious dreams. The astrologers predicted the birth of a Chakravarti to the queen. When a child was born, he was found to possess many good and lucky marks on his body. The parent gave him the name of 'Pottila'.* His childhood passed in an sphere of love and affection. The extreme care and nursing of the parents helped to improve the beauty and health of the child so much that he had all the appearances of a youth while he was still a boy. His father finding him fit placed the burden of royal duties upon his shouldars, and began to lead a religious and peaceful life. Very soon after this, he began to realise the unsubstantiality and transitoriness of this world. He therefore, accepted consecration and devoted the remainder of his life to spiritual culture. Pottila now took the reins of Government in his

* Many writers have called him "Priagamitra but in Samvayang Scripture, he has been named Pottila."

hands. He became an emperor by force of his physical power and good karmas done in previous lives. He was also blessed with the fourteen Ratnas and nine Nidhanas which were as follows.

THE FOURTEEN RATNAS (Jewels)

1. Senapati. The commander-in-chief.
2. Griahapati. He is very expert in producing all kinds of food stuffs. He is so proficient in this art that in season and out of season he sows the seeds of corn or vegetable, in the morning, and by means of his skill makes it yield ripe fruit in the evening which he sends to the king every day. And the wonder is that even this hasty operation does not impair in the least the taste, colour, form, size, sweetness, and other good qualities of the fruit.
3. Purohita. His chief duty is to read hymn of peace. But he is also a great physician and is well versed in physics, chemistry and surgical treatment.
- 4/5. Elephant & Horse. They possess such auspicious marks on their body that the army which they join is sure to gain victory over the enemy, however powerful he might be and however skilled in the art of fighting.
6. Vardhiki. He is an expert engineer, whose duty it is to construct beautiful places, mansions, roads, and bridges etc.
7. Stri-Ratan. (women jewel) She excels all other women of her time in beauty, virtue, power, strength, physical, charms, wisdom and prudence; such a woman can become the wife of a Chakravarti alone, and nobody else.
- 8/9 Chakraratna & Khadga Ratna (the wheel and the sword)
These are two chief weapons of a Chakravarti, which

make him invincible and enable him to rule over the whole empire with power and ability.

10. Chhatra Ratna. (Umbrella) At any place, it can protect any number of people from rain etc. according to the desire of its master.
11. Charma Ratna. (Skin) With the help of this one can walk on the surface of water as fearlessly as on the ground, without the body being wet in the least at the same time.
12. Danda Ratna (Stick) Its function is to remove all the obstacles and pitfalls of the track and to make it level.
13. Mani Ratna (Precious stone). The owner of this jewel need not fear any disease. It sheds light and can show the way in utter darkness.
14. Kangani Ratna: The slightest friction of it gives forth light, and the word inscribed with it shine brightly without undergoing any change for a long time.

NINE NIDHANAS

1. Naisarpa Nidhana: By the possession of this one develops the ability of laying out different settlements like towns, villages etc. with orchards round about. Thereby one is able to know the suitable place for laying the foundation of a city, town, capital or fort, to establish settlements with proper highways and roads, to popular hilly regions, to station the army at a strategic place which should be safe and inaccessible to the enemy as well as full of provisions, for the soldiers, and to construct and embellish market places and shops so skilfully that the people may make full use of them by getting all necessary things, at all times, easily

and at a cheap rate, without decreasing the income of the state in the least.

2. Panduka Nidhana. This gives us a complete knowledge of mathematical proportions, origin of things, their measurement and numeration.
3. Pingala Nidhana. This teaches us how to prepare ornaments and harnesses for men, women, horses and elephants.
4. Sarva Ratna-Nidhana. We derive every information about precious stones from this Nidhana.
5. Maha Padma Nidhana. This Nidhana tells everything about clothes and clothing, for example how different kinds of clothes are prepared, what implements are required for their preparation, how they are dyed and washed, how the colours and dyes are prepared what is the method of preparing soaps and other washing materials, how the clothes and garments should be folded and how they should be worn.
6. Kala-Nidhana. This gives us the knowledge of time, and tells many things about the science of Astrology and its usefulness. It creates our interest in the useful and professional arts of pottery, craftsmanship and agriculture, and makes our life noble and prosperous.
7. Mahakala Nidhana. A systematic knowledge of metals is gained with the help of this Nidhana. For example it tells us how iron, copper, silver and gold are prepared chemically, where and how their mines can be found, and what kind of soil abounds in such mineral wealth as diamonds, emeralds, rubies etc.
8. Manavaka Nidhana. It tells us all about the march of soldiers. It also imparts instructions in manufacturing weapons and ammunition, in the art of fighting, and in admi-

nistering judgment to the criminals.

9. Sankha Nidhana. All the information about musical instruments is there: what is the proper method of their preparation prescribed by the scriptures and what changes in their tunes are necessary and desirable according to the need of the times.

With the help of these fourteen jewels and nine Nidhanas and by the force of good deeds done in previous lives, Emperor Pottila conquered all the six continents of the world and hoisted his banner in all the conquered lands. A king who conquers all the six continents of the world and rules over them is entitled to be called 'Chakrawarti' (Emperor). Pottila had obtained this title in this manner. After becoming a Chakravarti he began to rule the world justly and honestly.

Emperor Pottila reigned very happily for some years. His dominions were prosperous and his subjects were happy. Arts and sciences developed. Every individual had the freedom of his conscience. The ruler and the ruled regarded each other as the members of their own family and shared the sorrows and joys of each other most sympathetically. It was at this time that Acharya Dharma Ghosa came and sojourned in an orchard of Muka city. When the citizens received the information about the arrival of the sage in their city, they hurried to pay an obeisance to him and to listen to his religious instructions. The emperor also felt a desire to pay ceremonial visit to the hermit. He came and touched his feet recognising him to be the fit man for his teachings the hermit delivered a very interesting and effective speech on intricate spiritual problems. His touching words penetrated deep into the heart of the emperor who began to

despise the unreality of the world, and made a firm determination to exchange his imperial wealth with the smallest grains of spiritual knowledge. When the lecture was over he bowed to the saint and went home. According to his previous decision, he severed all his connections with the empire and its wealth, and although the queen, the son and the friends and statesmen tried their best to dissuade him from doing so, yet in spite of their persistent requests he placed the crown on the head of his son. After this he went straight to the saint and requested him for initiation. The saint was very glad to consecrate him and all the rites were duly observed. Emperor Pottila was already an authority in all the arts and services but after his consecration, he devoted himself more eagerly to the attainment of spiritual and philosophical knowledge in which he attained a mastery in no time. Saint Pottila now determined to practise penance in which, too, he was not at all inferior to other sadhus. While he was thus given to the attainment of his spiritual power his end neared; and leaving his mortal body by means of Samadhi (concentration of mind) he ascended to the heaven named Mahashukra where he was born for the twenty fourth time.

SAINT NANDANA AND THE CELESTIAL LIFE

The twentyfourth life of would-be Lord Mahavira came to an end and he was reborn for the twentyfifth time in the town of Chhatra in Bharatakshetra. The king of that city was Jitashatru. He had a queen named Bhadra. This queen gave birth to a very beautiful child and this child was none but would-be Lord Mahavira in his twentyfifth birth.

The royal care and princely nursing helped the child to attain youth very soon. When he became mature enough to manage state affairs, King Jitashatru gave into his hands the reins of Government and himself accepted consecration. King Nandana reigned very honestly and righteously for a long time, but at last he too understood selfishness, unreality and meanness of this world. He was so much disgusted with filthy atmosphere of this world that the desire for self-realisation began to goad him at every step to leave the throne and royal pleasures. At last he sought the favour of Pottilacharya who gladly initiated him into the order of the monks. Before his consecration, Nandana was the protector of his subjects only, but now he had to think of the welfare of all the things animate and inanimate. Previously he ruled over others, but himself was the slave of his senses but now he engaged himself in practising severest penances mainly to gain complete victory over his senses. As a king he had to seek the help of others for carrying out his royal duties, but now as a monk he was quite independent. The mind which he could not control while he was a king, now became restrained of its own accord. His well-thought spiritual knowledge increased with the passage of time till he became too rich in it. True it is that when the time for their progress comes the souls begin to perform good deeds and keep company with the saints and higher souls of their own accord. They sweep away their passions with the help of their spiritual knowledge. The only companions which they would like to make friends with are Non-violence, Truth, Charity, Chastity and Renunciation. It is due to the presence of these friends on account of whom they

are prevented from falling into the net of karmas, their mind becomes purer and concentrated, their heart becomes fearless and strong, senses are controlled, all the causes of karmic bondage are uprooted, and indolence never puts obstacles in their way, while they observe the vow of self-control and self-denial. To an unrestrained mind the way to self-control appears to be very circuitous, thorny and full of troubles, but practice makes it as straight and smooth as the royal road. One who has walked over this highway to self-control even for once, knows it for certain that life without it is quite useless, Nandana Muni too followed this noble path till the end of his life. His guides were now chiefly Troubles, Calamities and Hardships, which he always welcomed as his most sincere friends. His very name Nandana (which means happiness) shows that it was impossible for him to be displeased or disgusted at the time of facing hardships or to shrug his shoulders at their arrival.

Anybody, who has made a good accumulation of charitable deeds done in previous lives, can rise to the position of a Tirthankara. this is not the privilege of any particular great man belonging to a particular caste, creed, or country, nor can this ever be. Any human being. whether a lay-man or a monk, whether a woman or a man of low class, can attain to Tirthankara-hood by following one of the twenty paths which are given below, for here the consideration is made for karmas and not for caste, creed, country or sex.

1. To listen to the instructions of, to keep unfaltering faith in and to worship most devotedly, the blessed Arhant who have gained a complete spiritual victory over all the senses and sensual pleasures who do not differentiate between themselves and living beings, who have put an end to all

the motives and antecedents of anger, folly, birth and death, who have attained to complete knowledge of the self, who roam on this earth being endowed with the spiritual gift of Kevala Jnana (omniscience) and Kevala Darshana (Perfect Faith) etc., and who are always above the joys and sorrows of this world.

2. To reflect repeatedly on the form of Siddha-Pada, (salvation) to think how a certain soul has attained to this position, to try to concentrate the mind on the same spiritual subjects, and to meditate in the similar manner, to keep its good qualities before the mind and to make continuous efforts to adopt them to purify the faculty of speech by uttering its good name and to draw inspiration by worshipping it. Sidhapada is the position of soul, after it has gained complete knowledge of self and attained salvation consequently.

3. Pravachana Pada. To have a firm belief and staunch faith in the scriptures and Dvadashanga that is Anga Shastra which are twelve in number.

4. Acharya Pada. To worship and pay obeisance to the ideal Acharyas (Preceptors) who not only perform righteous, benevolent and charitable deed themselves but are also given heart and soul to make others righteous, benevolent and good, who are always active in promoting the cause of Truth, Religion, and Mercy, and who guide people on the path of self-realisation which they themselves follow in practice.

5. Sthavira-Pada. To worship and pay obeisance as well as celebrate the good qualities of Sthaviras that is monks who have led a consecrated life at least for twenty years, who have learnt all the secrets of the Sutras, namely Sthananga and Samavayanga or who have attained the age of sixty years or so.

6. Upadhyaya Pada. To worship and bow to the benevolent Upadhyayas, who follow the path of right conduct most sincerely, who explain the meaning of the sutras to the Sangha with a sheer consideration of doing good to others, who can turn the most foolish of their disciples into wise men, and who are always devoted to study and meditation.

7. Sadhu Pada. To serve and worship devotedly and respectfully the Saints, Sadhus, Ascetics and Hermits, who are practising right conduct right knowledge and right belief, and who are thus on the way to salvation, who regularly observe the five Mahavratas (great vows), who refrain from eating in the night time, who possess all the twenty seven virtues of the sadhus, who always attempt to attain the seventy qualities of 'Karana Sattari' (the collection of the seventy terms of the Shastras such as Pinds-Visuddhi purity of food) etc. and Charana sattari (the seventy qualities of ascetic conduct) and who perform the duties of a saint most honestly.

8. Jnana Pada. To worship and serve whole heartedly the learned and the wise and to study the philosophy of Jaina scriptures with attention and sincere devotion.

9. Darshana-Pada. To bid good bye to wrong belief and to worship and take shelter under Samyaktva (Right belief) with all its 67 forms. Samyaktva which is nothing but a firm belief in the nine Tattvas (Principles) Jiva and Ajiva etc., in Vitaraga God, in Preceptors, and in the religion approved by an authority. Only those Gods are to be worshipped who are devoid of all the 18 blemishes and material attachment, and the respectable preceptors are only those who rightly observe the 5 great vows and sincerely follow the rules laid down by a Jina or a Tirthankara. Similarly the ideal religion

which ought to be practised in all walks of life is that which is full of mercy and which has been authorized by souls which were far above the worldly passions and attachments.

10. Vinaya-Pada. To behave very modestly with the Arahanta, Upadhyayas and saints and to be ever submissive to them.

11. Avashyaka-Pada. To observe honestly and faithfully the six Avashyakas (religious practices to be performed twice everyday by both ascetics and laymen) namely the Samayika, Chaturvinshati stava, Vandana, Prati-kramana, Kayotsarga and Pratyakhyana.

12. Shila-Pada. To observe the vow of Brahamacharya (Chastity) mentally, vocally and physically.

13. Vairagya-Pada. To refrain from sensual pleasures and worldly attachments to avoid Arta (sorrowful) and Raudra (horrible) meditations and to indulge only in religious meditations.

14. Tapa-Pada. To practice the following twelve kinds of penances which can be roughly divided into two groups namely the 1. External and 2. Internal. The external penances are six in numbers. viz.:-

(1) Anashana, (fasting) in which one has to abstain from taking all the four kinds of foods. (2) Unodari (under-eating) in which one has to eat less than his ordinary appetite requires. (3) Vritti-Sankshepa (lessening the wants) according to which, one has to beg food and drink from a limited number of houses, whether his wants are fulfilled or not, (4) Rasa-Tyaga (giving up certain liquids) refraining from taking milk, cuds and sweets. (5) Kaya-Klesh (over exertion of body) performing of Asanas (kinds of physical exercises and plucking out of hairs and (6) Prati-Samlinata (patience)

controlling of senses and desires and keeping least necessities for the maintenance of life. The external penances are also of six kinds namely (1) Prayashchitta. Atonement of sins committed (2) Vinaya (modesty). Modest behaviour with the Arahantas, Acharyas Upadhyayas and ascetics. (3) Vaiyavrtta. Worshipping and serving and attending upon the hermit, the aged and the patient. (4) Svadhyaya. Regular study of the sutras, (5) Dhyana. Indulgence in religious meditation, and (6) Kayotsarga. Religious relenquishing the love of body or its motions.

15. Supatra-Dana (giving charity to the deserving) which is of two kinds namely (1) Abhaya-Dana, protection given to a Jiva which is overwhelmed by one of the seven fears and (2) Giving charity to the deserving according to which a shravaka (one who hears religious scriptures i.e. a layman) observing five partial vows and an ascetic observing great vows are given pure food and drink.

16. Samadhi-Pada. (peace of mind) To serve and worship the fourfold Sangha consisting of monks and nuns and laymen and lay women and always to adopt a peaceful and forgiving attitude at the time of provocations and other causes of anger etc.

17. Guru-pada. To serve and worship the preceptors, patients, ascetics, and newly consecrated hermits ungrudgingly, frankly and faithfully.

18. Abhinava Jnana Pada. Always to think and try to accumulate fresher and fresher spiritual knowledge.

19. Jineshvaravani Pada. To respect the twelve Anga-Sutras produced by Jina, to have faith in them and to live according to them.

20. Jina-Patha-Pada. According to which every Jain is required to give heart and soul to the propagation of the cause of religion started by one having no worldly attachments.

These are the ways and means for attaining Tirthankara-hood, and a man can rise to that exalted position in future by following and living according to any one of them.

Nandanamuni followed many of these methods and acted according to them in his life. He had accumulated so many good karmas in this very life that he could easily become a Tirthankara in near future. The last days of his life passed in practising austere penances. He kept fasting for sixty days and in the end ascended to the tenth heaven where he was born as a god in his twenty sixth remarkable birth. He became quite young in less than a Mahuratas time, and then putting aside his coverlet he set up on the bed. He cast a glance this way and that and was surprised to find him in the midst of celestial beings. It was not long before he realised the cause of all this. He felt that all this was due to the effect of his own righteous deeds. Meanwhile all his attendant gods came to him together, bowed to him, stood before him with folded hands and said, 'Hail Lord, Hail the Benefactor of the Universe, Victory be to you, Joy be your permanent companion, May you be blessed, May you be good? Be our master, Be our lord, We are obedient. O hail, hail.' After having extolled him thus, the gods waited upon him. Thus one day passed, ten days passed, a hundred days passed one year passed, ten years passed, a hundred years passed, till a period he enjoyed the heavenly pleasures most happily. Here the reader may enquire 'What is a Saga-

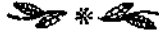
ropama, and how long does it last ? and in order to satisfy his curiosity we give a short account of it by the way.

Imagine a well whose length and breadth and depth are four kosas (8 miles each), and suppose that this well is filled with the ends of just born children's hair so finely powdered that their application into the eye does not pain it at all. Now the time which will be required to empty the well by taking out one end of hair after every hundred years is called a Palyopama. While, Sagaropama is a period of time which is required to empty ten Kota-Koti of such wells. Although nobody has ever ventured to act like this, nor is there any possibility of doing so in future, still the omniscient God has adopted this simile in order to give an accurate idea of the measurement of periods of time such as Palyopama and Sagaropama etc. Had there been no similes like this it would have been very difficult for the worldly souls to form a correct idea of the duration of such periods.

After completing the span of life in heaven the soul again descended to this earth. This time it was the twenty seventh of the remarkable births and the last one of the soul of Lord Mahavira.



CHAPTER VI



Lord Mahavira in His Twenty-seventh of the Important Births.



he twenty-sixth remarkable life of Lord Mahavira extended over a period of twenty Sagropamas. This is really a very long period, but this too comes to an end one day. Time is so unthinkably vast that even such periods appear quite infinitely small when compared with it. Its minutes are passing one by one; this process has been at work since Eternity and will continue to be the same till Eternity. It is impossible to think how many years, Yugas, Aras, Palyopamas and Sagropamas have passed into the deep womb of time and have been digested by it. Just as oceans can be filled up by pouring water drop by drop, similarly periods like Sagaropamas are completed by passing away of time minute by minute. Just as the highest mountains, which one day raised their heads aloft in pride, are

reduced to smallest particles of sand by rivers and streams, and then sleep eternally on the beds of seas and oceans, in the same way, the longest periods of Time like Palyopamas and Sagaropmas pass away second by second and are remembered no more. It is no wonder therefore that Lord Mahavira lived for twenty Sagaropamas in his twenty-sixth birth. Now we turn again to the main topic.

CONDITION OF THE RELIGION AND BLIND FAITH.

On the eve of Lord Mahavira's birth the religious condition of Bharatkshetra had become very critical. Irreligious practices were carried on in the name of religion. Animal sacrifice had reached its extremity. Hundreds and thousands of dumb and innocent cattle were slaughtered every day and offered to the gods, with the hope of attaining paradise. The sinful practices of human sacrifice could also be seen in its naked form at several places; it was performed quite blindly for winning selfish ends. People had thoroughly given up their spiritual ideal of renunciation. Those who were previously patronisers of self-control, truth and simplicity were now given to the propagation of worldly pleasures, evil thoughts, and their religious instructions had taken the garb of selfishness.

There was no talk of spiritual culture and attainment of spiritual knowledge. The whole society indulged it self in the perpetration of evil deeds which increased, day to day, more and more. Deceitfulness, dishonesty and showiness were prevalent everywhere. Ignorance brought with it a flood of sorrows, troubles and diseases into the land. Mankind was, at this time, in a great distress. A painful cry of sighing and

moaning could be heard everywhere. There was not a single human being left that did not feel the effect of this world-wide unhappiness, and at the same time there was not a single soul to whom he could express his physical and mental affliction with the hope of lightening it. For, those very people who were once cent percent in favour of non-violence and kindness to animals had become strong supporters of violence and slaughter in that age. The spiritual life of the society had come to an end. Asceticism disappeared. Spiritualism was forgotten, and its place was taken by worship of the Goddess of wealth and material happiness. The strength of all the religious creeds proved futile in relieving human society of the most grievous calamity that it was passing through. What was urgently needed at this time was real sympathy, unselfish love, and genuine kindness to all living beings. When the fire of dishonesty, oppression and faithlessness was burning most fiercely all round and was scorching humanity with its far reaching blazes, and when selfishness was playing its most hideous part, it was highly desired that a high soul should arrive upon earth to remove the perversity from this world, to establish peace in every home, to enforce truth into the veins of men and, above all to lead the mistaken people to the right path of self realisation.

Everything in this Finite world is liable to decay. What is born is sure to die. Death lives in birth and destruction in the creation of every visible object. And as such, the miserable condition of men described above could not last long; it was sure to change one day. Better days came and a celestial being descended upon this earth. It was none other than Lord Mahavira. The first thing that he did was to make

a thorough study of the conditions that were prevailing at that time. Next acting according to his own principles of ideal renunciation and service to all living beings he resolutely spurned his royal magnificence, his most beautiful and virtuous wife, and his kingdom of established renown. After that, he firmly applied himself to removing corruption from this world and to giving his spiritual message to all humanity. He preached to one and all without any distinction to observe the five great vows and to practice them in their life. (1) Ahimsa (non-violence and non-injury). (2) Satya (Truthfulness). (3) Datta (taking only what is given). (4) Brahmacharya (Holy living including strict observance of chastity), and (5) Akinchana (non possession of wealth and restricting the possessive instinct).

He regarded all as equal and mixed with them without making any distinction; he had equal love for every human being whether he be a Brahman by caste or a Shudra, whether he be of a high class or of a low class. The door of the temple of salvation was open for all and at all times. There was no restriction of time and place, caste or creed for any body.

Buddhadeva was a contemporary of Lord Mahavira. He also cooperated with him in stopping the institution of animal-slaughter. The teachings of Lord Mahavira breathed a new life in men. They began to observe and practise the five great vows. Sacrificial altars which always remained sanguine with blood and where many innocent beasts had been sacrificed before the birth of this high soul, were now seen empty and victimless. The place of animal sacrifice was taken by spiritual sacrifice. All the scattered forces of human society concentrated at one place and were tied with a single thread

of love and unity. The existence of evil and vice was extinguished. Jealousy and animosity were uprooted altogether. Violence and injury lost their strong hold. This world came to be regarded as the fit place for the growth of spiritualism. And selfishness resolved itself into benevolence and sympathy. In a nutshell, although this high soul was born at a time when the world was passing through the most critical situation, still he charmed the people with his own great service and ideal renunciation to follow his teachings and spread peace and happiness throughout the world.

Here we divert to relate one more important thing. We have given above the account of twenty six previous lives of the soul of Lord Mahavira as ascribed in the scriptures. The reader may say that there was no need of describing these lives and that we have not only wasted his time but have also increased the volume of this book for nothing. But we assure him that not a single sentence of this book is out of place or inconsistent with the theme. If the reader takes whole heartedly and read the previous lives of our Lord, he is sure to learn many valuable lessons from them, and it is most probable that the current of his life may turn if he studies them with attention and care. For example by making a thoughtful study of them one learns what becomes of pride and what misfortunes befall a boastful man. The soul of Lord Mahavira in the body of Marichi had committed the single fault of telling a lie in self-interest for which it had to suffer great misfortunes in its future lives. Granted that it was also born in high families but, then, could it avoid its births or deaths by so doing, or could it lessen its mental and physical sufferings in the least? The fruit of all

the karmas that still remain to mature up was reaped by it in the twenty seventh birth, because no body can ever attain Kevala-Jnana (Omniscience) or salvation without reaping the full fruit of the karmas that he had done in his previous lives. Even such a great ascetic as Bahubali could not embrace omniscience until and unless he sacrificed his mean respectability. On the contrary several examples may be cited where omniscience came as soon as self-importance was relinquished. To put in a nutshell the feelings of self-importance and pride are very dangerous, and the people should be on their guard, otherwise they shall have to taste the bitter fruit thereof.

After showing the bitterness of the fruit of pride, we shall here say something about the fruit of self-control and penances turned into the form of a Nidana (i. e. remunerative hankering) The soul of Lord Mahavira had practised self-control as best as it could in its previous lives. It had subjugated both body and mind by austere penances. But then one fit of anger was enough to turn all its well earned fruit of penances into a Nidana. This was like a bargain in which a fool exchanges his precious stones and jewels with pieces of glass and shells. The soul eventually got the kingdom of the three khandas of Bharata-kshetra instead of Kevala-jnana which leads to salvation. Also the abominable infernal tortures that it had to suffer after death as a consequence of enjoying royal pleasures are beyond description. But for the Nidana, it would not have taken birth with the name of Triprishtha and after that, would not have to suffer horrible infernal tortures.

As already said, 'Nidana' is a desire to taste the fruit of good and righteous penances etc. performed by a man, for

instance a desire to take birth in the family of a rich man, a ruler or an emperor etc. This Nidana is the root cause of a soul's birth and death. Its plant flourished best in the fit atmosphere of luxuries. It is this Nidana, which turns eternal spiritual bliss to be gained by means of penances and religious deeds into the temporary material pleasures and of various kinds of troubles and miseries of life. The penances and religious practices which took several lives to accumulate go to dogs within a minute. All that was precious is reduced to ashes through ignorance. Such was the fate of Triprista. How wild he was against the servant of the bed chamber. He forgot himself and in a fit of anger he ordered to pour molten lead into the ears of his own bed-chamber servant. Some may venture to justify his action on the ground that he was a king and had the right to punish anyone who disobeyed his orders. But let us put one question to those who are in favour of capital punishment 'You supporters of capital punishment, you sentence a man to death and take his life, but will you seriously tell us what law there is according to which you justify this action of yours. What right have you to take a thing which you cannot give. Life and death are the gifts of nature, they ought to be governed by natural laws. What right have you to interfere in Nature's affairs. The material things you can give and take away and destroy at your will, but the life which is immaterial cannot be returned when once taken. At the same time if you feel pity on the fate of the culprit whose life you have taken or if you realise your mistake after committing this heinous crime, what can you do except to be sorry and to repent for your too hasty and cruel action.

You are quite helpless, your mind and heart give way, you cannot retrace your steps, it is too late now. Can such an unjustifiable action go by the name of 'justice'? Should the supporters of assassination and murder be called 'judges' and 'Lords of justice'? Oh, even justice has added to the sufferings of men, instead of lessening them. To be brief, every soul has to taste the fruit of its actions sooner or later. The soul, who (as Triprihta) had committed the fault of pouring hot molten lead into the ears of his servant, had to pay for it with interest as Lord Mahavira. Nobody should think, therefore, that karmas can be destroyed even without tasting their fruit. Had it been so, the scripture-writers should not have disparaged them. When even an incarnated being had to pay heavily for his previous deeds, nothing can be said in the case of an ordinary man. The soul is entitled for Kevalajnana and consequently for salvation only when it has cleared off its accounts with the great Banker Karmas.

It must also be remembered in connection with karmic bondage that we get happiness in return for our righteous deeds and suffer troubles for our sins. The soul of Lord Mahavira too, had sown the seed of righteous deeds in its previous lives, which enabled him to rise to the position of a Tirthankara in its twenty seventh birth and at last to attain Liberation.

We advise our readers to meditate on these lives again and again and believe that if they try at all to act according to them in their lives they would find very soon that they have learnt to make their lives happy even when they are faced with most heart-rending miseries. They can easily stop from committing sins and their life would be prosperous and happy.

After completing its life in the tenth heaven, the soul of Lord Mahavira descended to take its twenty-seventh birth in 'Mahakunda-grama'. There lived in this village a Brahmana named Rishabhadatta whose wife, Devananda was to become the mother of Lord Mahavira. It was the sixth bright night of Ashadha when the soul of Lord Mahavira came into the womb of Devananda carrying with him Mati. (sensitive), knowledge Shruti (Knowledge of scriptures) and Avadhi-Jnana (knowledge of time). Before conceiving, Devananda saw fourteen auspicious dreams. She was very much pleased to think that her future was very bright. She began to praise her own fate and that of her family again and again. Among the souls that come to this world from heaven, none possesses Avadhi-Jnana except the soul of a Tirthankara. Even the Tirthankara does not know about his descent. Endless time is required for the practice of Avadhi-Jnana while the time of descent is very small. That is why a Thirthankara does not have any knowledge of the time of his descent, but after taking birth, he knows how he came there. Lord Mahavira, too, came to know all about his coming to this world, after he had entered the womb of his mother.

Devananda now began to take care of her embryo very earnestly. By the way we think it proper to describe here how the will power of the parents acts upon the mind and the constitution of their progeny. The psychologists point out that mind is called will-power. The greater the will-power the nobler the man, and the weaker it is the meaner he becomes. This will-power is of two kinds-visible and invisible. The invisible will-power alone is required for

producing a good offspring. The will-power of the parents is the basic principle of the formation of the body and limbs; and will power gives beauty and colour, health and strength. Parents will forms mind and intellect of the children. Just as the photoes of man taken at a time when he is angry, happy or sad reflects his various moods and inner feelings at that particular time, in the same way the quality of will power which is active at the time of conception and during pregnancy stage, is reflected from the looks, the nature and the temperament of the child.

This will-power begins to act from the time of menstruation and continues its action until the child is weaned from the breast. This is the time when the parents can make their child good or bad as they will. Now we shall account for the effect of the parents' will power on their children at different times.

THE EFFECT OF WILL-POWER AT THE TIME OF MENSTRUATION.

Books on medicine such as the 'Sharira Kalpadruma' etc., say that a menstruating woman should live in solitude, in order to make her will-power strong; and when she takes her bath on the fourth day, she must see her bust or some other handsome person at that very moment for it is a rule that the child that she is to bear would be of the same colour and beauty as the man whom she saw at the time of taking her bath.

THE EFFECT OF WILL-POWER AT THE TIME OF CONCEPTION.

The opinion of the learned physicians is that child takes the form and colour of the man whom the parents, have

in mind at the time of conception and comes to possess the qualities which they want him to possess.

THE EFFECT OF WILL-POWER AFTER CONCEPTION.

The Sarira-kalpadruma says that the progeny is governed by will-power of both father and mother up to the time of conception, but when the conception has taken place the effect of mother's will-power only is left in the children. This effect increases more and more after the third month of pregnancy, for it is said that the heart of the child is formed in the fourth month. That is why the child is greatly affected by what she feels or what she does at this time. It was due to the feelings and actions of his mother at this stage or pregnancy that Napoleon Bonaparte became the greatest and matchless warrior of his time throughout the vast continent of Europe.

Warrior Abhimanyu learnt all about Chakra-vyuha (art of Marshalling an army in the form of a wheel) while he was still in the womb of his mother. Yudhishtara became an incarnation of righteousness because his mother Kunti used to study religious scriptures while he was in her womb. Again it was the effect of the will power of their mothers alone during the periods of pregnancy that Lord Buddha and Lord Mahavira became so merciful and kind and could be able to bring back a reign of peace and prosperity in a world which was panting for breath under the weight of miseries and troubles at that time.

The will-power of parents also leaves permanent traces (4) upon the colour and constitution of the body, (5) upon the beauty and formation of limbs, and (6) upon the health of the child. This can be proved in many ways, but we are

prevented from doing so for fear of digression and want of space.

THE EFFECTS OF THE WILL-POWER OF THE PARENTS AFTER BIRTH OF CHILD.

So long as the child sucks milk from the breast of its mother, she is the chief means of the maintenance of its life. There is a close relation between the milk and the heart of the mother. Whatever she thinks or whatever she feels greatly affects her milk the liquid form of her feelings, and the child who lives upon that milk must be affected by those feelings of the mother. Hundreds of examples can be produced to prove this statement. The children of a malignant mother for instance are ever happy and cheerful. Many children likewise inherit diseases from their mothers. Let those who disbelieve in what we have said, feed their children upon the milk of a lioness and cow or of any two animals of opposite natures for a period of time and then see for themselves what a huge change would be wrought in their nature by the milk of different animals. One more proof will suffice. The so-called modern civilisation which is indeed very dangerous obliges the new fangled people of rich families to keep nurses for sucking their children. But the children, who are sucked by the nurses or renursed by their hands, however high they may rise or however great they might become in their youth or age, show clear signs of the merits and defects of the nurses upon their temperament as well as in their actions.

Thus the belief of the psychologists that the whole world is governed by will-power is quite true, and it is rightly said that mind is the chief instrument of bondage and liberation of soul. It is on account of this very reason that the

children of the same mother differ so widely from each other in nature and form. If one of her children is ugly and quarrelsome, another may be beautiful and peace loving. One boy is given to committing sins, while the other may gladly sacrifice his life for the sake of religion. The chief cause of all these qualities and multiplications is the will-power of the parents and its effect on the children at different times. It is therefore desirable that the parents who sincerely want to improve their children should always try to turn the current of their will-power towards qualities and good actions.

Lady Devananda, who was wise enough to keep her mind from all sorts of vices and defects, thus passed eighty two days of her pregnancy. It must be remembered here that the Tirthankaras always belong to royal families of Kshatriya Varna, but this time the wife of a poor Brahmana was to give birth to a Tirthankara. When Indra, the king of heaven, came to know of this fact by means of his Avadhi-Jnana, he was very much surprised. He immediately sent off a god named Harina-Gamaishi and ordered him to go at once to Maha-kunda Grama of Bharata-kshetra, to take out the Jiva, of Lord Mahavira from the womb of Devananda and to place it into the womb of Lady Trishala of royal blood, and likewise to take out foetus of a girl from the womb of Lady Trishala, and replace it into the womb of Devananda. Having received these orders from his master Harina-Gamaishi started for village Mahakunda where he found Devananda sleeping in her bed. He bowed to the soul of the would be Tirthankara and then casting a speth on the whole family including Devananda he made it

sleep in swoon. After that, he took out the embryo from the womb both of Devananda and of Trishala, interchanged them with each other and replaced them into their wombs, on the night of the thirteenth of the dark-half of Ashvina. Our readers will be greatly surprised to read this statement. They would not believe it, but try to criticise it instead. Some would go as far as to declare it as fallacious. But we ask them when the modern science and the modern scientists have succeeded in such experiments so thoroughly, what difficulty, and what wonder, there was if a god, possessing supernatural power took out and replaced the embryos into the wombs after having interchanged their places. Today we can name hundreds of skilful medical practitioners who are carrying on many such experiments very successfully with chloroform. We often read in the newspapers as to how a surgical operation was made to the womb of pregnant diseased mother, and how her embryo was displaced, taken out or replaced for time; and the wonder is that although the patient is alive she does not feel the pain at the time of operation. This she begins to feel afterwards when she comes back to her senses. These surgical operations are performed very skilfully and very swiftly. Likewise the god, too, interchanged the embryos very skilfully and in no time, without causing any pain to the pregnant mother. However Lord Mahavira, had known this occurrence. He had a knowledge of the time preceding and following his removal from the womb.*

* There is a description of stealing away an embryo and replacing it into the womb, which occurs in the fourth chapter of the 5th Satana of Bhagavati sutra. We give it below. There are four ways of stealing away and replacing an embryo.

The reader may ask what incongruity there was between the karmic bondage of Devananda and Trishla, on account of which one had to exchange her invaluable celestial and shining diamond for piece of glass of the other, while the other received the valuable diamond of the other in exchange for her piece of glass. We therefore reply in brief that in some previous life these two ladies were Jaithani and Devarani to each other respectively. They belonged to the same joint family. One day the Jaithani stole a casket of ornaments studded with precious stones, which belonged to her Devarani. The Devarani was not aware of the fact for many days. When she was in need of some ornaments, she found that her casket was missing. She made a search for it but in vain.

At length from the behaviour of her Jaithani, she gathered that her casket had been stolen by none other than her Jaithani. The Devarani then tried her best to persuade her Jaithani, she even threatned her to put to some harm, but seeing no result coming out of it she ceased to make further efforts. Finding no way out, the younger sister might have pardoned the fault of her Jaithani, but what about her

(1) To take out the embryo from the womb and then to replace it there.

(2) To take out the embryo from the womb and then to replace it through Yoni, (female generative organ).

(3) To take out the embryo through Yoni and then to replace it with another into the womb.

(4) To take out the embryo through Yoni and then to replace it with another also through Yoni.

Out of these four ways first, second and fourth are condemned. Therefore the god adopted the third one.

karmas. Did they also pardon her? Never! Devarani suffered hundred-fold for her evil deed now in the form of this interchange of embryo and thus had to clear her account of karma that stood in her name in the form of theft and lie. Such miserable conditions of the souls are really pitiable. But the wonder is that they do not give up their habit of doing evil deeds even when they are instructed not to do so by the Preceptors, saints and scriptures. They do not know that the karmas are like seeds; one seed after being sown produces hundreds and thousands of fruits. The fruits in their turn contain seeds inside them, and these seeds again produce fruits, and the cycle of seed and fruit goes on until and unless the seeds are incapacitated for germinating or destroyed altogether. The same thing holds good in the case of the karmas. We will write about them in detail later on.

CHAPTER VII



The Birth place of Lord Mahavira.



fter being taken out from the womb of Devananda, Lord Mahavira was now placed into the womb of Lady Trishala. She was the wife of a famous kshatriya chief named Siddhartha, who lived in a village named Kshatriya-Kunda. Kshatriya Kunda was a part of old Vaishali which was once the chief city of the Licchavis. Sidhartha had made it his capital. Although his territory was not very large still it excelled many kingdoms and territories in learning, culture and prosperity of its people. The modern village Lakhavad which is at present situated in Gaya district of Bihar Province is said to be the sight of the old village of Khatriya kunda.

The opinions of some of the western archæologists must also be taken into consideration in this respect Dr. Hermann Jacobi admits that Kshatriya Kunda was a suburb of Vaishali but he does not think Siddhartha to be the king

of that place. He says that Siddhartha was a small chieftain of Kshatriya Kunda. According to Dr. Hoernle's researches, it is said that Vaniya Grama was another name of Vaishali and that Kshatri Kunda Grama was a separate city in the neighbourhood of Vaishali. He bases his argument on the Kalpa Sutra of the Jain religion, and says that the Vaishali of those days was a very very large city.

Further Dr. Hoernle says that at the time of the visit of the Chinese Pilgrim Hsien Tsang to India, Vaishali extended over a length of about 12 miles and was divided into three great parts, namely Kshatriya Kunda Grama (modern Vishnu Kunda) 2. Brahmana kunda Grama or Vaniya Grama (Modern Baisura) and 3 Vaishali proper. The first of these divisions was in the north, the second in the south, and the third in the middle of the city. Vaishali proper was the capital of the Licchavi Kshatriyas, under whom Siddhartha was a feudatory chief of Kshatriya Kunda Grama. But the whole city was called by the name of Vaishali for the simple reason only that one part of it which bore the name of Vaishali was the capital of famous dynasty of rulers. True it is, the value of a thing depends upon the conditions of men. It is also seen that a man living in one quarter of a place is said to be the resident of that village and not a resident of that quarter or Moholla. It is quite possible that the Jaina Scriptures might have followed this very principle. Had it not been so, this should not have depicted Lord Mahavira as a resident of Vaishali, instead of calling him a resident of village Kshatriya Kunda. In a legend of Buddha's life it is said that Vaishali was divided into three parts.

The North Eastern portion of Kshatriya Kunda was

known as a Kollangi, which was mostly inhabited by Jnatr or Naya Kshatriyas. Lord Mahavira was born in a family of these Kshatriyas. The sub-division Kollangi has been mentioned as Nyayakula in the sixty-sixth para of Kalpasutra and is said to be connected with Kollangi Sannivenasa. Vipakasutra calls it Duipalasa Ujjana also on account of a forest of that name near by it. But according to the saying such as Nayasande Ujjane etc. it appears that forest belonged to Naya kula.

This also supports the statement that Kshatriya Kunda Grama was a Nayara (town), for Kshatriya Kunda Grama also meant Vaisali in the KalapSutra (Kshatriya Kunda has been qualified as Nayaram Sabhintra bahirayam, which is surely a description of Vaisali. Other statements which are based on some sutra or sutras to preach Kshatriya Kunda Grama to be a Mohalla only do not quite agree with this.

From this we reach this conclusion that Siddhartha the father of Lord Mahavira, was the head of Naya Kshatriyas who live in Kolangi sub-division of Kshatriya Kunda Grama or Vaisali city. To prove the truth of this statement we can give many proofs from the Jain Scriptures ordinarily. Text like Kalapsutra etc. describe Sidhartha as a Kshatriya chieftain, but at two or three places he has been honoured as a king. He has also been addressed as ' king ' but all this is exceptional.

From these evidences, the readers can understand that the birth place of Lord Mahavira was Kollangi, which was a subdivision of Kshatriya Kunda Grama, in it self a part of vaisali city. One more evidence can be put forth to prove this; just after his consecration. Lord Mahavira had sojourn-

ed for a short time in a monastery named Duipalasa which was in the neighbourhood of his birth place. The parents of our Lord as well as Naya Kshatriyas were worshippers of Lord Parsva Nath, and they had established this monastery in the vicinity of their town in order to provide facilities for the worshippers of Lord Parasvanath performing their religious rites.

We might refer to one more proof. There is a description of Brahmana Kunda Grama in the paras 77-78 by mentioning 'Uchchaniya-Majjhima-Kula' which quite agrees with that of the Buddha Charitra written by Rosvilla. According to this, Vaisali was divided into three parts. The first part of Vaisali proper contains seven thousand houses which had gold kalasas over them. The second part, which was inferior to the first in beauty etc. had fourteen thousand houses with silver domes and the third part contained 21000 houses with copper domes. The third part was far inferior to the first and the second in beauty, charm and strength etc. Similarly the residents of these three parts were also people of high middle, and low classes respectively.

Dr. Hoernle accepted this statement as true. The reader should take the help of his knowledge, learning, education, intellect, study and experience, while examining the validity of this statement.

THE RANK AND DIGNITY OF THE PARENTS OF LORD MAHAVIRA.

Jain scriptures differ with regard to the rank and title of Lord Mahavira's parents. Some say that Siddhartha was a great king and that Trisala was his chief queen. While others regard him as an ordinary chief and address him a Ksha-

triyā Siddhartha, instead of addressing him by the name of King Siddhartha. Similarly, Queen Trishala has been addressed as Kshtriyani Trisala by them. From this we conclude that although Siddhartha might not have been a great king or he might have been a ruler of a small territory, still he belonged to a very respectable royal family of his time, just as the king of Vaishali did. Therefore, it is quite reasonable that in spite of being a very small ruler he was held in a higher esteem by the contemporary kings than other Kshtriya chiefs of his position. There can be no ground for disbelieving this statement.

THE PARENTS OF QUEEN TRISHALA.

Lady Trishala was the daughter of Chetaka the ruler of Vaishali. She was married to Siddhartha, a chief of Kshatriya Kunda Grama, which was situated in the neighbourhood of Vaishali perhaps that is the reason why the name of Siddhartha is found mentioned in Indian histories side by side with the names of other great kings of that time. As Siddhartha was the son-in-law of a great king, he must have been treated very respectfully by others. King Chetaka was a follower of Jain religion. The mention of his name at many places in the Jain sutras shows that he must have been a staunch Jain. Another reason of his celebrity in the scriptures seems to be that he was one of the nearest relations of Lord Mahavira.

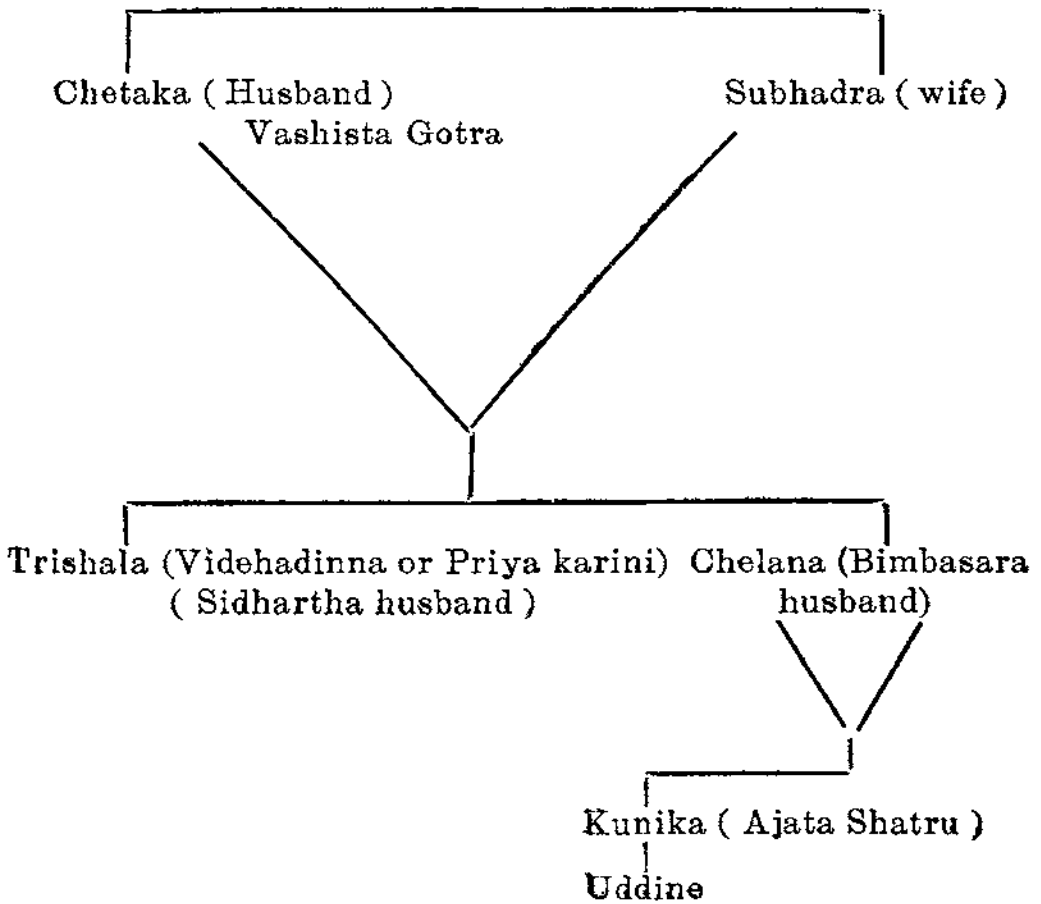
Besides Trishala, Chetaka had another daughter named Chelana. She was married to Bimbāsara (Shrenika) king of Maghada. The name of king Bimbāsara is equally celebrated in the religious scriptures both of the Buddhists and the Jains which shows that at some time he must have been a

follower of the Buddhism also. It is said that his wife Chelana was a Jain by religion, while he himself was a Buddhist. They often discussed religious questions between themselves. After a period of time, Shrenika chanced to meet a saint Anathi who removed all his doubts, and initiated him into Jainism. The reader will find a short account of this happening some where else in this book. Later on, Bimbasara had become so great an adherent of Jain religion that he served our lord in a thousand ways and is regarded as one of the greatest protectors of Jain Religion.

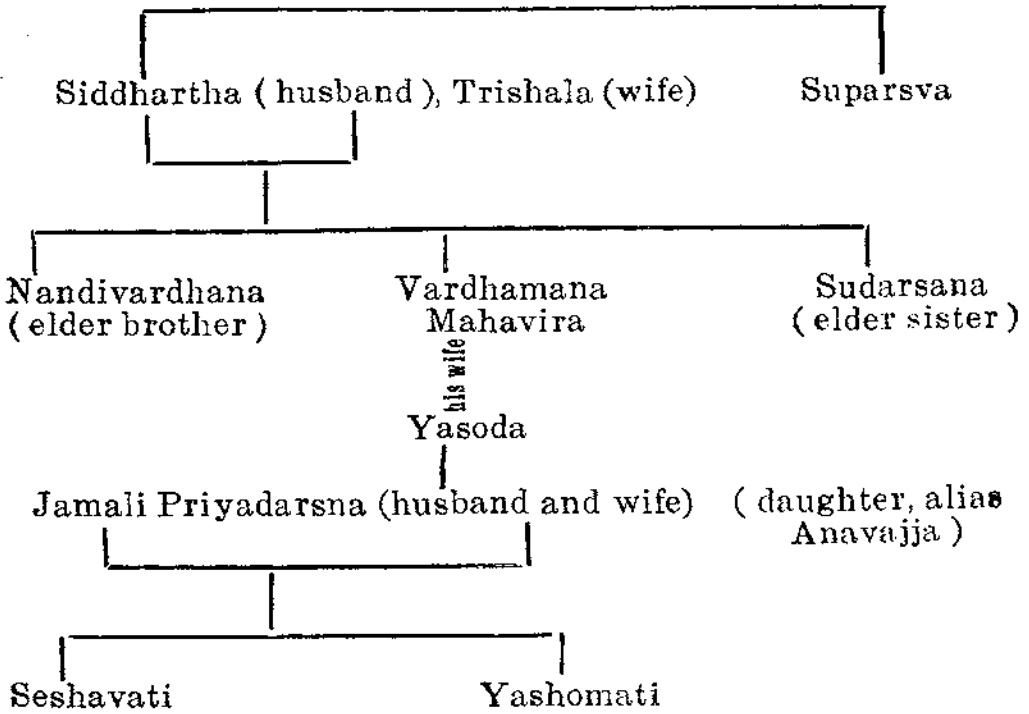
Queen Trisala had three issues: Lord Mahavira, Nandi-Vardhana, and Sudarsana. Lord Mahavira had an uncle who is known as Suparshva. He had also a daughter named Priya-Darshana. In order to give a complete information to the reader, we give on the next page the genealogy of our Lord and his mother.



THE GENEALOGY OF LORD MAHAVIRA'S MOTHER.



GENEALOGY OF LORD MAHAVIRA.



THE FOURTEEN DREAMS OF LADY TRISHALA.

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At the time when the god transferred the embryo of Devananda to the womb of Queen Trishala the latter saw fourteen auspicious dreams which are mentioned below—

(1) A white elephant, (2) a bullock passing before her, (3) a lion, (4) Lakshmi, (5) a garland of fully boomed and fragrant flowers, (6) the moon, (7) the sun, (8) a flag, (9) a dome, (10) a lake full of blooming lotuses, (11) Kshira-

Sagara (sea of milk), (12) the celestial aeroplane, (13) a heap of jewels, (14) blazes of burning fires which did not produce smoke. After that she awoke, regained her consciousness, and began to reflect upon the goodness or badness of dreams. After a long contemplation, she reached the following conclusion "I have seen very auspicious dreams. Their fruit seems very sweet and pleasant. I think the time has come when my husband's name would shine in the world and my issue would shed forth celestial lustre in all directions. It seems that violence, hatred, and vices of all kinds are to give way to non-injury, love and universal peace. Opposition and slavery would soon come to end for good. The world would soon learn that lowest of its creations can rise to the position of a Tirthankara and attain salvation simply on the strength of his good deeds." Although wise queen Trishala had thus understood the significance of her dreams, still, she felt it her duty to inform her husband of the fact and ascertain from him what they really meant. With this intention she got up from her bed, came out of her bed-chamber, and went to the next bed chamber where king Siddhartha was sleeping soundly.

The reader should take a lesson from the above example and should remember that in those days the beds and bed-chambers of husbands and wives were separate. Modern science says that if the husband and wife go on sleeping in the same bed for the whole night, their feelings are permanently disturbed. A man with corrupt feeling cannot possess sound health, and unhealthy parents are bound to produce sickly, indolent, lazy, weak and ungraceful children, who ruin their life and character even before they reach the proper age. Parents

are, therefore, wholly responsible for making or marring the life of their children. When such ill-bred children cannot better themselves, it is simply useless to hope that they would better the conditions of the nation or country to which they belong. Nature destroys those who try to break her laws. It would have been better for man, who is so proud of his knowledge, if he had tried to understand the laws of Nature and obeyed her commands. Man is weaker than horse, bullock, elephant or lion in strength. Realising this he should have abstained himself from sexual intercourse far more earnestly than these beasts. But today we see that in respect of sensual copulation and fulfilment of sensuous appetite, man has degraded himself more than the lowest class of beasts and birds like dogs etc., to say nothing of high class-beasts like elephants or horses. His condition is like that of a man who wants to establish the kingdom of the dead in a ruined city, or like that of a foolish farmer who repents after sowing his field out of season. Hence, if he wants to utilise his body of man for attaining salvation, if he wants that his children should be brave and strong enough to raise the dignity of their nation and country, if he wants to maintain the superiority of his human body and not to be called meaner than birds and beasts, he must make it a point that he observes the religious vow of Brahmcharya in his life, that he ennobles his thoughts and feelings by coming into contact with the saints and studying religious scripture, and that he never sleeps with his wife on the same bed and in the same bed chamber.

Let us now turn to Queen Trishala. She woke up her husband with very sweet words. He found her standing

towards his feet. He asked her to take her seat whereupon the queen seated herself near the king. Then the king asked her why she had come at such an unusual time and in reply the queen related to him the whole story about her vision of fourteen dreams. Siddhartha was very much pleased to hear this news. He began to praise his fortune and plunged himself in deep contemplation in order to make out the meaning of the dreams.

After a while when he raised his head, he said to his wife in a sweet voice. " My dear lady, these dreams denote peace and prosperity to the kingdom. On the completion of the period of your pregnancy, you will bear a child who would be glorious, righteous, an incarnation of non-violence and renunciation." The heart of Trishla began to dance with delight to hear these words, she took leave of her husband and came back to her own bed-chamber. There she did not go to sleep again, but passed the rest of night in meditation and in performing religious rites. After seeing auspicious dreams, if a man goes to sleep and, by chance sees a bad dream, he forfeits the right to taste the fruit of his auspicious dream thereby. Trishala, therefore, deliberately avoided to sleep that night again.

Jain scriptures say that a king ought to perform his daily routine before going to worship the Lord. He must take his bath every day and before taking bath he must have taken some exercise. This shows that about 2500 years ago taking physical exercise was in great vogue in India. However, as soon as the day dawned Siddhartha got up from his bed as usual, performed his daily routine duties, and then went to gymnasium where he took a good deal of exercise

according to his physical strength. When nature herself is restless and active, it is no exaggeration if one says that no being can live or grow without physical exercise. It is not binding upon intellectual people only that they should take physical exercise, but even new born children cannot live without it. Birds and beasts do take exercise, trees and creepers feel its influence and smallest creatures are found exerting their limbs for the sake of health. When physical exercise is so universal in its effect, it would not be out of place if we say a word or two in its favour.

Exercise is an exertion of body or limbs. The act of exerting the whole body is called ordinary exercise, while that of exerting a particular limb is called 'special exercise' As it is said above, physical exercise is in vogue everywhere in this world. Where athletics practise it in the form of 'Dandas' stretching the body like a staff, 'Baithaka' (sitting on the legs again and again) and wrestling, The newly born children are seen doing the same by moving their limbs and crying for nothing in the arms of their mothers. The beasts observe this rule by roaming and running in the forests. Birds digest their food by flying in the air and by stretching and flapping their wings. Only those trees, plants and creepers are healthy and yield fruits and flowers in abundance which get enough of light and air for their growth and thus find an opportunity to move their limbs. Small insects creep and hum which is nothing but a sort of exercise for their little limbs.

Nature has evolved the system of physical exercise mainly with the object of helping digestion and making the body healthy, symmetrical and strong. Maharshi Vagbhata,

who is an authority in Ayurveda (of physical life and medical treatment), dwelling upon the advantages of physical exercise says in his famous book 'Ashtanga her dayā' 'Exercise creates energy, increases strength rekindles digestion, destroys phlegm of the body, and makes the limbs and muscles healthy, strong and beautiful. The 'Bhavaprakasha' a book on medicine says. "By taking regular exercise, a man loses all fear of old age, he remains quite young till his death, and those who are clumsily too fat, loose their fatness also". But the athletic must remember that exercise is not always useful to every one without exception. Those people who do not know the rules of athletics, and who take exercises in season and out of season without any regularity, suffer a great loss in course of time. The author of Bhava Prakasa opines this in this connection. He says 'One who has just taken his food, who cannot control his sexual appetite who is suffering from cough, asthma, tuberculosis, blood, piles and such other diseases which emaciate the body, should never take a physical exercise. But he further says, if a man has not lost his energy he might first walk slowly in open air and then resume his practice of physical exercise, otherwise it will be very injurious to his health.

Extremely vigorous exercises are also very harmful at times. The Ashtanga Hridaya says 'A foolish over-exertion of body gives rise to many dangerous diseases, for example drying up of the fat of body, thirst, consumption, blood-pile, emaciation and cough etc., From the experience of the physicians and the doctors we learn that to walk briskly breathing slowly and deeply through nose in the open air, outside human habitations, in the gardens and hills full of

natural scenery, is the best, easiest, most popular and most useful of all the forms of exercises. The Doctors say while taking a walk, leave your hands at ease, let your limbs move freely in their natural way, do not stop your breath, draw breath through nose freely in a natural way, breathe through nose and never through mouth, for drawing breath through mouth is drawing death nearer.

**SOME RULES FOR PRACTISING PHYSICAL
EXERCISES (AS LAID DOWN BY SWAMI
SHIVANADAJI VARUDA.)**

(1) Pure light, air and cleanliness are the chief requisites for a gyammasium (2) exercise is taken twice in a day; morning exercise recreates energy and interest for day's work; evening exercise avoids bad dreams and produces sound sleep. (3) Sweat is very injurious, it causes disease in the body, therefore it must be immediately wiped off (4) Only useful and natural course is to be followed while practising an exercise. Bending head downwards renders a man mad or blind or shortens his life. Therefore the rule is that head and chest must be kept up erect. (5) During exercise breath should never be drawn through mouth, but it may be given off when one feels fatigued. For breathing air through mouth weakens lungs and causes various kinds of diseases. (6) Air should be both inhaled and exhaled slowly through nose only. (7) It is most harmful to sit down just after taking an exercise. (8) Generally to make water after an exercise is not bad, for it removes extra heat from the body and thus makes the body and the mind healthy and peaceful. (9) Energy and ability are also to be taken into consideration before one begins to take exercise,

for it is very injurious for health to practise exercise beyond one's power and capability, morally or for the sake of show and pride. (10) A period of at least two hours must intervene between the taking of food and exercise. (11) That exercise is very harmful which is not taken at its proper time. (12) An exercise should be taken before bath as far as possible. (13) To rub pure sesamum oil on the body twice or thrice a week in the winter season and twice or thrice a month in the summer season is very useful for health. Mustard oil may also be used for rubbing the body in winter. (14) Exercise is useful only when it is taken lightly, and practised willingly, it is injurious on the contrary, if it is considered as a burden and practised unwillingly. (15) One must try to be cheerful at the time of taking an exercise and (16) if possible, place a mirror before him. This helps him in purifying his feelings and produces a healthy affect on his body and mind very soon.

KING SIDHARTHA AND THE DREAM-READERS.

After taking his exercise, king Sidhartha had his body rubbed with pure oil. He then took his bath, put on his beautiful costumes and costly ornaments and went to his council of state where he sent for the dream-readers at once. When the dream-readers arrived, the whole story of Queen Trishala's dreams was related to them from beginning to end. Queen Trishala was sitting near by, she had come there with a desire to hear the reading of her dreams. The dream-readers calmly thought over them for a while, and then their leader came forward and, said, "My Lord, according to the scriptures there are nine causes of seeing dream which are as follows:—

- (1) All dreams are based on experience. (2) They may be caused by remembrance of things or events heard from others. (3) Minute observation of things often originates dreams, connected with those things. (4) A vexed state of mind is another cause of dream. (5) Sometimes they come quite naturally (being based on experiences of previous lives). (6) The more the anxieties increase, the more a man is entangled in the net of dreams. (7) A disturbance brought by heavenly beings also produces dreams. (8) Performance of religious rites removes calamities and gives rise to auspicious dreams. (9) Bad dreams are the results of sinful acts.

Six of these causes produce dreams which have no significance whatsoever. The remaining three are productive of dreams which are full of significance and bear fruit immediately. If the dreams are seen in first quarter of the night, they bear fruit in twelve months if they are seen in the second quarter, they bear fruit in six months, similarly, those which are seen in third and in the fourth quarters of the night mature fruit in three months and in one month respectively.

After this, the head of the dream-readers said, 'My lord there are 72 kinds of dreams according to the science of dream-readers. Thirty of these dreams are very auspicious; out of these thirty, fourteen are seen by that fortunate lady who is to give birth to a Tirthankara or a Chakravarti and seven, four and one are seen by those who are to give birth to a Vasudeva, a Baladeva and a Mandalika respectively. Queen Trishala has seen fourteen of these auspicious dreams at a time, which clearly shows that your kingdom, wealth and glory would increase, your family will grow, and your queen at the completion of her pregnancy period, shall deliver

a child who should come out to be a Chakravarti or a Tirthankara and who would attain salvation in the end. If he becomes a Tirthankara he would put an end to all miseries and corruption of this world. Peace and prosperity would reign supreme, and he would serve as a guide to the mistaken people of this world to right path. "Hearing such an auspicious prophecy of the dream readers, the king and the queen felt so very happy that they could not speak for joy. They showed a great love and respect to the dream-readers, and after giving them a huge sum of money in presents, sent them to their houses. Council of state too, congratulated the king very respectfully for his good fortune. Then the king dismissed his court and queen went to his harem accompanied by her maid servants.

QUEEN TRISHALA AND THE NOURISHMENT OF THE EMBRYO.

Queen Trishala passed her days of pregnancy very happily and very carefully. The king's treasury began to increase in wealth since the day he saw her fourteen dreams; God Jambhaka also helped the king in excavating wealth from underneath the ground and hoarding it up in his treasures. The boundary of his kingdom also enlarged and his glory increased more than a hundred times. No doubt even the most fearful forests turned into beautiful cities to those who have got the wealth of good deeds done in previous lives. People became their friends and well-wishers and the whole world became ready to supply all kinds of precious stones to them. Thus, seeing the general prosperity of kingdom both the king Siddhartha and queen Trishala now began to feel more and more the truth of the prophesy made

by the dream-readers. They resolved that if they got a son as prophesied by the dream-readers, they would give him the lucky name of Vardhamana (Prosperous) one who would be endowed with all good qualities. Trishala now became more care-full about the protection of embryo. She observed all the rules laid down by the scriptures in this connection. Her first concern was to improve her health. She took her meals in very small quantities several times in a day, she did not even touch heavy, bitter, acid, sour and tasteless food and she did not use those things for medicine even which were not meant for eating or drinking. She was also particular about her dress. She did not wear tight clothes for she knew that if she did so the embryo would not grow, and it was quite probable that it might get displaced in the womb. She never allowed her thoughts to come under evil influences. Her ways of living were also ideal, she did not climb up or down high places, she did not run, jump or dance; and she kept herself aloof from all actions requiring bodily labour, because she knew it for certain that if she did so she might miscarry the child. She deliberately avoided feelings of sorrow, care, fear and anger, for they affect very deeply the mind and arteries of the embryonic child in the womb. She did not sleep in the day time for she knew that would give rise to bad feelings, uneasiness and dyspepsia. She walked very little and very slowly too, and slept soundly for complete ten hours at night. She never entwined her hair forcibly but combed and cleaned it again and again, so that the pores of skin might not be filled with dirt and pure water may pass easily through them. From the day of purity-bath she had as if taken a vow to remain cheerful, to decorate herself, and to put on pure white clothes. Her diet consisted chiefly

of things which were sweet, liquid, tasteful, fatty, hunger-stimulating and light. She had heard from others and also read in books that the goodness of the character of a child depends upon his mother, therefore, she tried her best to conduct herself in the best possible way.

The mothers should learn how to conduct themselves during the period of pregnancy from the life of queen Trishala. But they should also know that mothers alone are responsible for making or marring the characters of their children. It is they who make their children brave, charitable, honourable, wealthy, learned, righteous, and desirous of attaining salvation, and it is they who make them poor, sick, lame, crippled, and leprous.

USE OF AVDHI-JANANA BY LORD MAHAVIRA IN THE WOMB OF HIS MOTHER.

The early period of Lord Mahavira's embryonic stage was very pleasant for the parents. After some time, by means of his Avadhi-Jnana, Lord Mahavira learnt that his stirring in the womb caused a great uneasiness to his mother for lessening the pain of his mother, he stopped all the motions at once. But, if instead of lessening the pain of his mother, produced a contrary effect on her heart. She began to think all sorts of rubbish and cursed her fate saying, "Either my embryo has been stolen by some one or it has died, or disappeared in the womb. One of these things is sure; had it not been so it could not have ceased to move. That is all due to my evil deeds. I must have committed some sinful act in my previous life, whose bitter fruit I have to taste now. I must have separated young ones of birds or beasts or little infants

of men from the bosoms of parents, or, I must have strangled people by force and snatched away both their lives and property, or I must have destroyed the nets of birds and beasts, or, I must have viewed the children of other people with a jealous eye, or I must have tried to destroy embryos of others by means of medicine etc., or I must have set fire to the forest and taken the life of hundreds and thousands of dumb innocent, creatures, or I must have misconducted myself in some other ways. Had it not been the case, how could my foetus be lifeless at this stage Oh how I was cherishing hopes in my heart, Ah ! Destiny, they are all crumbled to earth. It was not in my fate to have the honour of being called the mother of a high soul. How could it be possible that great souls can be born without severe penances, and renunciation. Let it be so, but Oh Lord, what was the fault of the dream-readers that their prediction was falsified ? Surely fate is all powerful learning and endeavour do not count. Ah Providence ! if such was to be my fate why I did see the fourteen dreams at all ? Thus lamented queen Trishala who had lost herself in a whirl-pool of misgivings. She was much depressed in her spirits and the former cheerfulness had completely vanished from her face. All though she did not express her thoughts before others for grief, still her maid-servants could read very clearly her afflicted heart from her face. At last the king was informed of this fact. When he heard this sad news he was much grieved at heart and began to curse his fate. He could not bear his grief any longer and approached the queen with a heavy heart. But to his utter sadness he found the queen in a very pitiable condition. Other members of the royal family also heard this sad news, and ran

up to the palace of the queen. All were perplexed in their minds, because they could not do anything in this respect. Therefore they went away to their houses in utter hopelessness. Sometime thus passed by, queen Trishala, king Sidhartha and the members of the royal family were again to see the happy days once more. By means of his Avadhijnana Lord Mahavira in the embryo felt, "My remaining motionless in the womb has become a cause of unhappiness to my parents and other members of my family. They cannot eat and sleep peacefully on account of their cares and anxieties. I had decided to remain motionless simply with a view to lessen the pain of my mother but the result was just the contrary. I never intended trouble to her. However what is done, is done, now I must not loose time in removing their anxiety." Thinking thus, he shook instantly his little embryonic body, and Lo, the heart of the mother again began to throb with delight. She was pleased to learn that her hopes were revived and budded into flowers. The parents and other members of their family now forget all their troubles and felt very happy. Would-be Lord Mahavira again reflected in his mind. "When stopping my motions only for a short time caused so much pain to my parents that they were much depressed in body and mind, it is quite clear that they bear a great love and affection for me. When merely a shade of separation can make them so restless, my accepting the vow of renunciation, in their life time, would surely break their heart with grief. It is no wonder that they may die of grief or separation. Is it that I cannot do anything for them ? Am I under no obligation to them ? Surely I am, yes, I determine today that I would not accept consecration

during the life time of my parents. Although, considering the pain of human life and its value this bargain would cost me very dearly. Still I can think of no other means better than this to repay my parents for the affection and benevolence that they have showered upon me.

Here we would attract the attention of the readers and request them to mark the ideal conduct of an ideal child. He discarded the very ideal of his consecration, the consecration which is the only object of one's life, so long as his parents were alive; with this consideration only that he might please them and make them happy during their life time. And why not he was to be one of the greatest man of this holy land of India in the near future. That is the reason why he regarded the mother higher than earth and father higher than heaven; and by means of his Avadhi Jnana he decided about his consecration while he was still in the womb. He knew perfectly well that life, strength, learning and fame grow only when one tries by all means to please his parents and those persons who are superior to him in knowledge, righteousness, learning, experience and character. The reader cannot find an example of love and devotion better than this. After taking his birth, Lord Mahavira left no stone unturned to please his parents. Thus we should know that it is the duty of every child to please his parents, to carry out their wishes and to serve them most sincerely. On the contrary, it is a sin not to obey their orders. But, how should we describe those children of today, who quarrel with their parents, fight against them or call them bad names. They should pause and think for themselves what bitter fruit they shall have to taste for their filthy words and sinful deeds. We can only point out that this action of theirs is highly

undesirable and shameful for their lives.

The ' Jnata-sutra ' of the Jain says that Lord Mallinatha the nineteenth Thirthankara, always used to go to touch the feet of his parents in Grihashathasrama. Similarly Lord Krishna Chandra used to touch the feet of his parents daily, which fact is mentioned in the ' Antakrit Sutra '. We need not deal with this topic at length for our scriptures tell us all about it, and they can be consulted at any time. Ethics also emphasizes filial devotion. All scriptures of all religions in the world have given the chief place to filial service and filial devotion. We would like to give here some adapted forms of extracts from scriptures of other religions, and opinions of learned men in this connection. We hope and feel that a feeling of filial devotion would spring up in the hearts of those who would read or hear them attentively.

The Quran says, the doors of heaven are always open to him who has served his parents whole heartedly. Do not speak harsh words to your parents. Respect them humbly. Always pray to God be kind to my parents for they have nursed me in childhood and have made me a man.

The Bible, the religious scripture of the Christians, says, ' Always behave respectfully with your parents and be careful about their wants. '

' The Aventa ' the religious scriptures of the Parsis says, ' Never annoy your mother in the least.

The ' Manusmariti ' of the Hindus says, " Parents have to suffer so many troubles at the time of a child's birth and nursing him up that it is imposible for him to recompense them even if he serves hundred years. Therefore it is the duty of every son to please his parents as well as his guru

by acting according to their wish. All the penances are taken as done if these three are pleased. To serve them and to gratify them by all possible means is the greatest penance. No religious rite should be performed without their permission."

In 'Mahabharata' a religious scripture of the Hindus, Grand father Bhishma tells Yudhisthir, In my opinion the filial devotion to parents is the best form of religion for the three lokas (worlds) and in three Ashrams (Divisions of life etc.) are all included in the parents. The Guru is still superior to them. He who always worships them whole heartedly is sure to gain the victory over all the three worlds. He who has pleased them has pleased the whole world, and he who has displeased them has destroyed all his good deeds. This is my firm belief.

Shrimad Bhagavata Purana says 'No body in this world can ever requite the good turns done to him by his father the creator of his body. The son who acts according to the intention of his father, is the best son. He who does the work entrusted to him by his father sincerely is a obedient son and who does not work even when told to do so is the worst son.

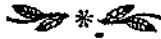
"The Upanishad" says, "The mother is just like a goddess and the father and the Acharyas are like gods."

Greek and Roman men of eminence like Cicero, Pythagoras and Confucius also observe that one ought to have great devotion for parents and ought to pay due respects to them.

From the extracts and opinions quoted above, the reader would surely come to the conclusion that every child should have filial devotion. But the question is how one can serve

best one's parents. We would suggest these five essential requirements for filial service:—(1) Respect (2) Affection (3) Devotion (4) Obedience (5) Courtesy. Those who want their betterment in this world or hereafter would be well advised to keep these five points before them and do service to their parents and elders. It ought to be remembered that all progress lies in parent's happiness.

CHAPTER VIII



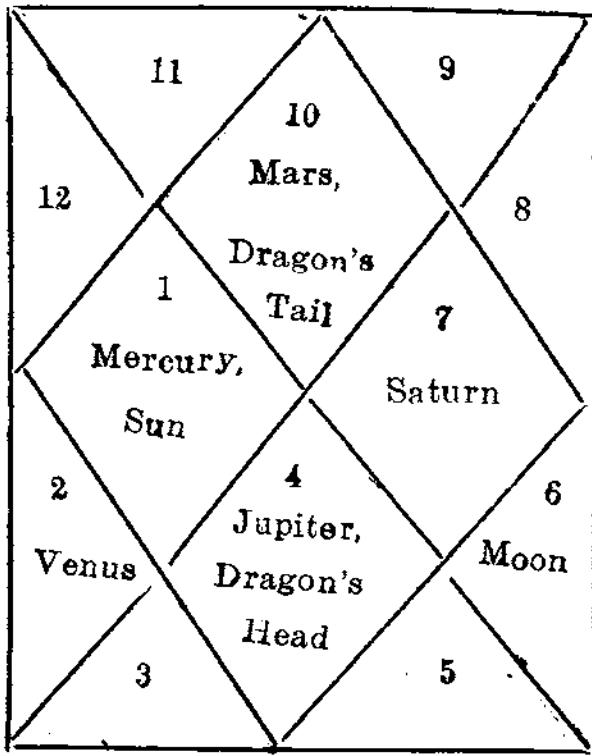
LORD MANAVIYA'S BIRTH AND BATH CELEBRATIONS.



Queen Trishala passed the remaining days of her pregnancy period very happily. The days passed one by one till she counted full nine months and seven and a half days from her conception. It was at this time that the condition of the world began to change. All the four quarters seemed to be cheerful as if they were overflowing with a strange kind of love. Cool, fragrant and gentle breezes began to blow everywhere. Nature had put only one commodity on the market delight, delight, delight-and nothing else. Spring the lord of seasons, prepared himself to welcome our would-be Lord with all his glory and splendour. The Cuckoo hid herself among the fragrance-laden branches of the blossoming mango trees in order to proclaim in her sweet and shrill voice the arrival of our Lord to this world. Roses and Mogras opened their buds as if they were bursting their sides with

laughing on the arrival of their Lord. Black bees sang welcome songs under the pretext of their sweet humming notes. Learning from the wind that the Lord had pleased to come into this world the trees spread delicate carpets of various kinds of fragrant flowers at every place. There were good omens, too, visible every where. At last, the moment came when Lord Mahavira saw the light of the day. That auspicious day and that omenous moment will be remembered for ever in the history of the world.

It was the thirteenth day of the bright of the month of Chaitra in the year 250 Parshva Era or 599 B. C. the moon being in conjunction with 'Hastottara' when queen Trishala gave birth to a son who was exceedingly beautiful, charming and lustrous; who was shedding lustre like that of gold; and who has possessed all the good qualities of a lion. By means of his good deeds, this child attained the title of 'Lord' later on and was blessed with Eternal beatitude in the end. His birth horoscope is given below:—



Before we tell you which of the Gods and Goddesses took part in the birth celebrations of Lord Mahavira, we want to make it clear that although we respect and welcome proudly the, divine, beautiful, lustrous and glorious birth and body of child Mahavira, our respect and welcome are due only to his human body and to the sacred deeds that were to be performed by that body in future. Had he appeared before us in his divine form and in his divine body, we, who are entangled in the net of worldly attachments and who are wandering ignorantly from the right path, could not even have recognised him, to say nothing of welcoming or respecting him. Therefore, we must accept it without any hesitation that Lord Mahavira came before us in a sacred human body due to his Karmas; and that we, too, can approach him in our human body with our human Karmas; not only approach him, we can put our human nature and its short coming before him and request him to pardon them. The day, we firmly decide to do so, we have learnt the lesson of following in the footsteps of Lord Mahavira.

The news of Lord Mahavira's birth reached the celestial beings, Bhuvana-Pati, Vyantara, Jyotishi and others, in heaven. They tried to spread it among other gods; and soon there was a great bustle among them to catch the first opportunity for taking part in the birth-celebrations of Lord Mahavira. Preparations were made and the sky was full of aerial conveyances. This is quite natural that every body likes to welcome and respect the holy and the righteous. Some of the gods took upon themselves the duty of blowing fragrant air every-where and spreading softest carpets of flowers plucked from the blossoms of the trees for the guests to walk on. Some tried to reach Siddhartha's house under the pretext

of washing away the dirt from the roads by means of rain-water from the sky. All the Kumaris (maidens) came there, in their celestial garments, from all directions, and assembled in the maternity house of queen Trishala under the pretext that they would sing ceremonial songs and take part in other functions also. Shakrendra (the Lord of Heavens), too, came there with his family with the intention that he may find an opportunity for casting a devotional look on and serve the future Liberator of this world. Ten twenty and thirty-two Indras of various celestial regions, Seens and Moons hastened to take part in the birth-celebrations of the son of King Siddhartha. All the gods observed the birth ceremony of Lord Mahavir in great hilarity and mirthfulness. The reader may say that Siddhartha was a very small king or, to be more precise, a mere chieftain; and as such, how could it be possible or proper for so high souls as gods to come and join in the birth celebrations of his son? But they should remember, in the first place, that although Siddhartha was not a great king still he, was connected with a great kingdom of his time—the kingdom of Vishali, which was, then, one of the most prosperous and well-known kingdoms of India. Secondly, the effect of righteous deeds of his son that he had done in his previous lives had already bred in the minds of people an idea of vastness of his wealth, kingdom, happiness and fortune. These were the two main causes, on account of which all great men and gods took part in the birth-celebrations of his son. The gods also celebrated the 'Athai' Mahotsava (a ceremony named ' Athai ' which extends over eight days) in the Nandishwara Dvipa (the Island

named Nandishwara). Due to celestial agency, the whole function was over by the end of the night. As soon as the day dawned, all the gods and goddesses departed happily for their places. The king was very happy, He praised his luck and that of the queen again and again. His relatives too, came and congratulated him on his good luck. But, Ah! the joy of Trishala !! who can describe that? we, at least, cannot with our material pen. Only he can do full justice to it who was there at that time to see everything with his own eyes. Even he too, may not, for the principle " words without sight and sight without words " applies to him also. The function of the tongue is to describe and not to see. It therefore, cannot do full justice to a thing which it has not seen for itself. Similarly, the function of the eyes is to see and not to describe, and it is impossible for a man to describe a thing properly until his eyes are endowed with speech. Hence conclude that even those people, who saw Trishala in her extreme joyfulness, cannot describe her properly.

Next day, after performing his daily routine, Siddhartha went to his council-chamber, where, according to the old tradition of the kings, he sent for the chief superintendent of jail and ordered him to set all the prisoners free in honour of his son's birth-day celebrations. The superintendent did as he was bid to do. It has become a custom with the kings from very ancient times to set the prisoners free on the occasion of a son's birth-celebrations, coronation, victory in the war and other such great functions. King Siddhartha, too, followed the same practice. He called an assembly of his subjects, great and small, in his hall of state. There the king and his subjects showered boundless sympathies and

love upon each other This rite was observed in the form of presents, announcements and salutations. The festival lasted for ten days. There were rejoicings and merry-makings all-round. The king disburdened many people of their debts, repealed many customs and duties, and paid from the royal treasure the debts of those who were indebted to outsiders. All the necessary things were supplied to the subjects so that they might celebrate the occasion, in the same manner, throughout the kingdom.

On the third day, the new-born child was taken out with a pomp to see the sun and the moon. On the sixth day the most beautiful and the most graceful ladies of the city assembled at the royal palace to sing ceremonial songs. They wore all the marks of their being merry women e. g. saffron, paste and other ointments. They were wearing the twelve kinds of ornaments and had decorated themselves in sixteen ways prescribed in the scriptures. Queen Trishala kept busy with them in great joy. After the performance of 'nocturnal devotions' presents and gifts were exchanged. The Jata-Karma ceremony (ceremony to be observed after the birth of a child) was performed on the eleventh day and the "Nama-Karama" (name-giving or baptismal) rite on the twelfth. The king invited all his friends and relatives, and caste-fellows to join in the ceremony. The guests brought beautiful and valuable presents with them. The king received them very gladly. When the function of receiving the gifts and presents was over, the guests were invited to a feast in the king's palace. The king speaking on the occasion said, "Happiness, wealth, wisdom, and prosperity of my subjects and myself began to grow from the day, this child

came into the womb of his mother, and that peace and prosperity still continue to grow in the same form. Seeing this general prosperity of the state, it would be better if the little prince is given the significant name of 'Vardhamana' (that is, growing or prospering)." The whole assembly supported this proposal of the king unanimously. When all the rites were over, the guests departed to their homes wishing good luck to the king, his kingdom and the little prince. Although the beggars daily received good food and good clothes in alms, that day they got their desired things. The king and the prince in their turn received benedictions from them. When the benedictions were being showered on him from all sides, his hair stood on end, and he could not but praise his own fortune and that of queen Trishala more than his. The king often mused and said, "I am a ruler of a small state, still I am honoured and respected by great gods. All this is due to my son; but the union of such a good lady as Trishala with me has not the less to do with this glorification of mine." After some time the king sent for the dream-readers who had prophesied the birth of a son to him. He received them very cordially and gave them much wealth, on their arrival. When the dream-readers departed, they blessed the child to win fame which should spread to the ends of all directions.

Prince-Vardhamana grew daily as the Kalas (phases) of the moon grow, and thus he established the significance of his name. From his birth, he was quiet and grave. He was good looking. His body was symmetrical and of rosy tint. Ladies of high families, who came to see Trishala and her child, took him in their arms, patted and kissed him, and

showered great love on him. They looked towards the child with an affectionate eye and praised their own fortune. Mother Trishala was very much pleased to see the increasing love of those ladies for her child.

APPOINTMENT OF EXPERTS IN CHARGE OF THE PRINCE.

Many experienced, learned, grave, quite, generous, healthy, well-behaved and meritorious persons of high families were appointed to take charge of prince Vardhamana's nursing and education. The parents believed that the children of rich people get corrupted only through their contact with servants who are ill-natured and evil-minded. The parents leave their children wholly to the care of the servants, with whom they have to pass the major part of the day. It is at this time that the reflection of the evil nature, impure thoughts and mean actions of the servants falls on and taints the nature, mind and actions of the pure-hearted children. It is on account of this reason that these children bring into disrepute the name of their ancestors, family, caste, religion and country, as they grow old. Their thoughts, words and deeds are more impure than those of their guardians. Neither they are scrupulous about eating or drinking anything or behaving at will, nor do they show any respect for their traditional manners and customs and ideals of their family. They become enemies of Modesty, Truth, Self-control and Patience, Their manhood is nothing but a developed form of the influences which they received in their boyhood. If the parents act some-what more wisely and put their children under the charge of ideal persons, they may turn the current of their lives to any direction they want. Some time the

children, who are kept under the guardianship of people of a law origin may turn out to be warriors, or patriots; but their bravery and patriotism are of quite a different kind. Their bravery consists in eating anything unscrupulously and feeding up-their bodies too much. Their courage lies in trembling with least cause of fear. Their glory is another name of showiness. They buy foreign things with the wealth of their own land which was earned by their country-men in the sweat of their brow, and then, they call this action as theirs 'Patriotism'. We firmly believe that if the readers try to put into action these admirable principles of king Siddhartha and queen Trishrla, at the time of nursing their children under the charge of their servants or guardians, they are sure to make them happy and prosperous in their lives.

THE TITLE OF "MAHAVIRA" TO PRINCE VARDHAMANA.

Child Vardhamana soon grew into a boy. He used to play various kinds of games with other boys of his age. One day; all the village boys had gathered at one place and were playing a particular kind of game named 'Kalamadali'. In this game, one boy climbs up a tree and the rest try to catch him. When this first boy is caught, he is regarded as "defeated" or "out", and he, who catches him is supposed to be "victorious" or 'a hero'. Next time, it is the turn of the 'victorious' boy to climb up the tree first and the rest try to catch him. While these handsome little boys were busy with their game, Indra, the Lord of Heavens, by chance, began to praise the matchless strength and courage of prince Vardhamana in the Assembly of the Gods. One of the gods

could not bear this praise of a human child in the presence of distinguished gods. He argued with Indra on this point, and walked out of the Assembly in order to test the strength and courage of the boy. Having reached near the play-ground the god changed his form, took the shape of a fearful snake and coiled himself round the trunk of the tree upon which the boys used to climb in their game. Fortunately, this time it was the turn of Vardhamana to climb. He ran up to the tree and was about to climb it when his playmates, who had jumped aside in fear, pointed out the snake to him and asked him to run away with them. Brave Vardhamana stopped them and said, "Why do you run away, my dear friends ! This is a little worm, while we are men. It cannot harm us. Do not run away. I will catch hold of it and remove it from this place " The boys, who were trembling with fear got some relief from the encouraging words of Vardhamana. Child Vardhamana daringly stepped forward and caught hold of the venomous snake. The boys who were standing near again fled away in extreme terror. They feared that he would fling it over them. Vardhamana again gave them assurance and prevented them from running. The boys knew the tenderness of his heart and the truthfulness of his nature, and, therefore, they stood where they were. Vardhamana at once removed the snake to a distant solitary place and left it there. That game was then stopped and they began to play in some other manner.

The game which was now started, was "Horse and Rider". The god again left his body of the snake and mixed with the boys. One of the conditions of the game was that the "defeated" boy should stand himself as a horse and the "victorious" boy should mount upon his back as a rider. The

game began. Vardhamana was 'victorious' every time. He mounted on the back of the boys one by one. When the god's turn came to be ridden, he thought it a good opportunity for deceiving Vardhamana and testing his strength. As soon as Vardhamana mounted upon his back, he began to enlarge his body till it was as tall as a palm tree. Not only did the height increase but the breadth, too, increased proportionately. With his formidable shape, the god wanted to frighten Vardhamana, but he was too clever to be thus duped. His companions were, no doubt, panic-stricken. He was very sorry to see them running in all directions. He, therefore, gave a slight blow on the back of the god, who bent under it and was constrained to lower down his body. Vardhamana got off it very easily and called his friends to come near him. The boys were very much pleased. They ran up to him and clasped him into their arms. Meanwhile, the god assumed his real form, prostrated himself before Vardhamana, and asked forgiveness for his fault. He said, "I had disbelieved the words of Indra who had eulogized your strength and glory. I, therefore, came here to test your strength by various means. But, now, I find that you have proved yourself far worthier than what the Lord of Heaven described. Indeed, you possess measureless strength." Having said these words, the god departed for his own place. On his way home, wherever he stopped he talked to others about the bravery of prince Vardhamana. The boys, too, were very glad to hear the words of the god. They stopped the game and returned to their homes, praising the courage of the prince all the while on their way. When they reached their homes they related the whole story about that day's incident to their

parents and kinsmen. The news spread in the city like wild fire. People explained the strength and courage of Vardhamana in a thousand ways. From this day, Vardhamana came to be known as Mahavira, i. e. 'A great Hero'.

EDUCATION OF PRINCE MAHAVIRA.

COMPOSITION OF JINENDRA GRAMMAR.

A match-stick contains fire within itself; it does not require any more fire from outside. Rub it and you will get it. One thing, however should be remembered in this connection: the match-stick cannot produce fire until and unless it is already tipped with a composition of sulphur and other inflammable substances. We do not say that some other two things when rubbed together cannot produce fire. They do, but they require a vigorous rubbing in which the smaller and weaker stick or thing is sure to break or be destroyed before catching fire. This example will suffice to show that prince Mahavira had accumulated a vast treasure of knowledge by way of study during his previous lives. It was this effect of learning that he was born with Avadhijnana and now, when he became old enough to go to school, he was saturated with that knowledge. He simply required a 'kindling of his memory, a rubbing of the match stick against some thing. In support of our statement, we would like the reader to study the minds of some children of a school or a family and know for himself how different they are from one another. There is a boy, who learns a thing as soon as it is taught. Not only does he learn it but he also acts upto it and that too so very cleverly that even the

specialists are surprised to see it. And what is it all due to? It is due to his learning in the past lives. It is the sweet fruit of his continuous hard labour for mental culture undertaken in innumerable previous births. There is another boy in the same class or in the same family, who is so dull-headed that he cannot learn a thing even when it is taught to him a hundred times. Here, we are constrained to suppose that he is poor in his possession of knowledge that he might have attained in his previous lives. He is, therefore, helpless. Keeping this in our mind, we now turn to the main topic.

Prince Mahavira was now seven years old. In the beginning of the eighth year his parents thought of sending him to school. He was placed under the tutelage of an able teacher. The teacher first wrote the alphabets on the black-board and pronounced the letters one by one before the prince. He then asked the prince to learn them by heart. Mahavira wrote out all the letters, learnt them, and pronounced them correctly before the teacher. The teacher thought that there was no wonder if the boy learnt the alphabets so soon, for he belonged to a high family; and his parents who were highly learned, might have taught him so much at home. For the second time, the teacher wrote some figures of notation on the board, and the prince again learnt them very soon. He wrote out all the figures with the table of multiplication and showed them to his teacher. The teacher again ascribed the same cause to his cleverness, and did not wonder. For the third time, he gave some questions of addition and subtraction which prince Mahavira solved immediately. For the fourth time, the teacher gave him questions of higher classes, but the prince solved them all

in no time. Now teacher was very much surprised to think how it was possible for a boy, so young in age, to solve such difficult questions. He began to admire the intelligence of the prince. For the fifth time, he asked him to solve some questions of the highest class of his school, and the prince did them laughingly in no time. The wonder of the teacher increased still more. He began to regard him as a genius. He felt that the presence of such a brilliant, gay and intelligent student in his school was really an honour to him and a credit to his school. But he was in a great fix as to what he should teach to him, for he seemed to know everything that was taught in his school. However, he put some very intricate questions to Mahavira, which he himself could not solve, but to his utter surprise, the prince again solved them in his sportive and easy manner. Now the teacher realised for the first time that his disciple was not an ordinary boy, but a great soul under the disguise of a boy. He plunged himself into a deep contemplation, and began to think all sorts of things. At one time he would ask himself, "Why has the king sent this boy to me? Surely, not to read, but to test my knowledge." At another time, he would have fears of being dismissed from the school. Sometimes he would think, "Let some days pass in this manner. After that, I would take this boy to the king. I would ask the king or a learned man of his court to examine the boy. I believe the prince would come off with flying colours at that examination also. This would surely bring me fame. Wealth will pour down at my feet. I would return home carrying bushels of money with me. My name will be celebrated throughout the kingdom. I shall have an easy access to the king's palace. I shall have no wants then and my life will be prosperous and happy in

every way." Such ideas made him restless. Seeing him thus agitated, Indra (the Lord of Heaven) came there in the disguise of an old Brahmana.

On his entrance in school, god Indra was received and greeted by the school-master. After enquiries about each other's health the disguised Indra put to the teacher some very abstract questions which were based on scriptures. The teacher was now still more perplexed. He thought, "Ah Fate ! I was already bewildered enough by this boy Mahavira; what was the need of sending another test to me ? O Lord ! Have they conspired to snatch away my bread." Thus thinking, he cast a sorrowful glance upon Mahavira, who stood up at once and said " Sir may I answer these questions ? " The teacher himself was waiting for this favour, for he wanted to maintain his dignity somehow. Although Indra knew it quite well that Mahavira could answer his questions, still with, outward indifference, he said, " How can this youngster answer the questions which even such learned man as the teacher himself requires time to solve. " But the prince was feeling restless. He said, " Well sir, hear me, " and he began to answer logically all the questions of the old man, one by one. He explained before all, the mystery of the questions which had puzzled his teacher so much. The teacher, the students and other people, who were present there at that time, were greatly amazed and began to applaud the prince very highly. While the teacher was pleased with the intelligence and learning of the boy on the one hand, he felt very much disgusted, on the other hand, to think his own inferiority in learning and intelligence.

The disguised Indra put ten more questions to the boy and the boy answered them all one by one. While explaining

those questions, the prince dwelt upon all the relevant points. He explained every point so clearly that even the most ignorant individual could easily understand it. His countenance was still grave, quiet and cheerful. He had solved those intricate problems within a few seconds, which the philosophers are puzzled to solve and for the solution of which they require time. The questions were based on (1) Sanjana-Sutra, (2) Paribhasha-Sutra, (3) Vidh-Sutra, (4) Niyama-Sutra, (5) Pratisitha-Sutra, (6) Adhikara-Sutra, (7) Atidesha-Sutra, (8) Anuvada-Sutra, (9) Vibhasha-Sutra, and (10) Nipata-Sutra.

It is said that the answer to these questions, made by the Future Lord, took the form of a big 'Grammar' later on.

The amazement of the teacher knew no bounds when he heard the answers of the prince. He said to himself, "Surely the king has sent his son to school to test my ability and for no other purpose. It is, therefore, not wise to stay him here any longer. I think, I must take him to the king and relate to him the whole story of the wonders he has worked in the school up till now: otherwise I shall be deprived of my living one day, and my reputation, which I have hoarded uptill now, will be spoiled altogether." So he determined to see the king. Indra also supported him saying, "This boy appears to be a very mysterious figure to me. When he is so sharp-witted and so highly-talented at this young age, it is difficult to think how great a genius he would prove himself to be in future, I think and believe that he would be an extra-ordinary great man in near future. The wonder is that although he is so wise he is not proud of his knowledge in the least. He combines in himself qualities which show that he will not

only plunge deep into the study of the scriptures and reveal the mystery thereof but will also teach a lesson of Non-violence, Truthfulness, Self-control and Charity etc. to the world. I am very much pleased with his good qualities. I bless him from the bottom of my heart, that he may rise very soon and be a help to the ailing beings of this world." With these words the disguised Indra left for his place, and the teacher also proceeded to the king with the prince.

THE TEACHER ENTERS THE ROYAL PALACE WITH PRINCE MAHAVIRA.

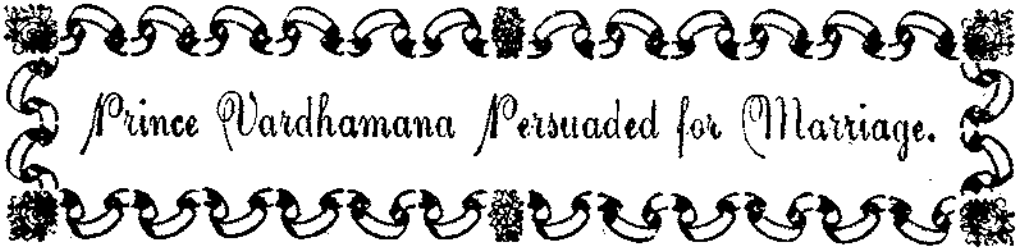
The teacher brought prince Mahavira in the presence of the king. The king received him very warmly and requested him to take his seat beside him. After greetings were over, the king asked him the object of his coming to the palace. The teacher under the feelings of shame, inferiority, love and truth began to say, " Long live your son, Oh King ! Even at this young age, he is so highly talented that my knowledge appears quite insignificant before his. It is not only I but other men of letters, too, bow down before his intelligence, knowledge and genius. They say that he would very soon amaze the world with his knowledge and genius, and will be called " Svayam Buddha " (" Self-inspired " or a " Born genius "). There is not a shade of pride or jealousy in him; and the good qualities of his temperament show that he would be an ideal renunciant and a strong supporter of non-violence in his life. I have not taught a single word to him since he was admitted into my school. On the contrary I have learnt something from him. Previously I was very proud of my knowledge and learning; but now, I simply hate them and feel it that I know nothing. His

wonderful intellectual power has inspired many old and dull students of my school; and his ideal character has left a deep mark on their outlook. To be frank, I have reached this conclusion that you had sent this boy to school to test my knowledge and ability. There is not a tinge of flattery or lie in what I have said." King Siddhartha returned very respectfully, " Master Sahib ! you are wrong. You should never think like that. A test of teachers ? Impossible ! Boyhood is the time when every child should be taught reading and writing. At least, the custom has got to be observed. If we disregard our religious rites and customs, and do not observe them duly it is quite probable that religion may dwindle to insignificance and may be wiped out of its existence one day. That is quite another thing that one boy remembers everything as soon as his memory is tickled; another learns thing when he is taught for some time; and a third one cannot understand a thing even if he is taught that a thousand times or for the whole life; for, that depends upon the strength or weakness of the effect of good deeds done by them in their previous lives. However that may be, my son's memory of his previous knowledge has been revised by going to school; and what can be more creditable than this ? You should not, therefore, feel sorry in the least. I am very pleased with your frank and honest behaviour. I expected the same from you, and that was why I put my son under your charge. I wanted that he should have remained in your institution for some time, more but if you say, I am very glad to withdraw him from school." With these words, king Siddhartha asked prince Vardhamana to give with his own hands a large sum of money to his teacher, and after paying due respects to him, he took leave of him.

The reader must have marked well how an Indian teacher behaved with his student and how he realised his responsibility in ancient times. The parents and guardians of the students trusted the teachers. The students were well-behaved. They always tried to win the favour of their teacher. Both the teacher and the taught were lovingly attached to each other. We do not know if there ever will come a time in India when the teachers and the taught will again meet in the same cheerful and loving manner as they did in ancient times.

CHAPTER IX

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The reader have already heard the praise and admiration of prince Vardhamana from the mouth of his teacher. People got more opportunities to see and hear about the miracles worked by his extra-ordinary genius and physical strength after that. He thus own the hearts of people, who now began to call him by his second name "Mahavira" only, for that was wholly in keeping with his excellent qualities of head and heart. His magnanimity manifested itself even in the most insignificant of his actions. People felt in their heart and said to themselves. "He seems to be a great soul born to improve the lot of all living beings of this world; for actions, his genius and his bodily marks all go to prove the truth of this belief." Thus astonishing and pleasing his parents, his kinsmen, and people of his town. Prince Vardhamana grew as the moon in the Shukla-Paksha (the bright half of a

lunar month) grown every day. Gradually he passed his boyhood and stepped into the doorway of handsome youth.

Although, from the wonder-working and superhuman powers of the child, the parents had already imagined the trend of his future life, still impelled by their love for their dearest son, they began to search for a suitable bride for him. A contemporary king known as ' Samara-Vira ' had a daughter named Yashoda. She was of a marriagable age. King Samara-Vira had sent out his men in search of a suitable bride-groom for his daughter. On their return, the messengers related all about the extra-ordinary genius and wonderful knowledge of prince Vardhamana to King Samara-Vira, who felt very glad to hear this news. He at once ordered his loyal ambassadors to go to the court of King Sidhartha and request him to accept the hand of his daughter in marriage with his son, prince Vardhamana. Sidhartha received the ambassadors very warmly; and in the course of conversation, which thus ensued, he said to them, " Queen Trishala and I wish from the bottom of our heart that we might see the marriage-ceremony of our beloved son being performed, before our eyes, in our life-time. But while our heart begins to throb to see his miraculous deeds, his peaceful temperament and his feelings of kindness, generosity and self-control, we shudder at the thought of his renouncing the world. His feeling of detachment (from the world) is not new. It was there when he was born, and since then it has been increasing day by day. We have tried to sound him about it; but have found that it remains uncharged at the time of greatest joys and greatest sorrows. That is why we could not raise the question of his marriage before him uptil

now. We have intended several time to place this proposal before him, but thinking that our courage would not stand before his arguments about renunciation we could not do so. We shall try once more with your help, to inform the prince of our intention. We shall entrust this work to his own friends and companions. By the good luck of the princess, our desires may be fulfilled through them.

King Siddhartha then sent for the friends and companions of Vardhamana. When they arrived in the royal palace, he instructed them about their duty which they had to do that day. He also gave them various kinds of temptations so that they might endeavour to persuade the prince with application and sincerity. The friends, then, went to the prince and resumed their work as usual. After that, they approached the prince one by one, and cleverly avoiding the proposal of his marriage, they began to talk on various other topics. Finding a suitable opportunity, some selected friends put before him the proposal of his marriage, which was supported by all unanimously. As soon as the prince came to know the intention of his friends, he said:

“ My dear friends ! You are living in my company for a long time, and are perfectly acquainted with my temperament. You must have clearly marked my feelings of detachment for this world. Still you talk like this. I really pity you very much for such impure ideas of yours.”

The friends said:

“ Dear Prince ! You are right. We understand your mind quite well. We also know that material happiness is not worth a hundredth part of spiritual happiness gained by renunciation. But your contact itself has taught us also to feel that it is the duty of every son to obey his parents. We

have come here to remind you of the same. Your parents think themselves very fortunate in that they have got an ideal son like you; but they are equally eager to see your marriage celebrations with their own eyes. It is not only your parents that are so eager to see you married, our parents, too, are anxiously waiting for the auspicious moment when you shall walk round the altar with your bride and accept her hand in marriage. Although life is short and its mission very great, and the question of marriage is wholly incompatible with that mission, still it is one of the important objects of man's life to please the parents by obeying their orders. We have been living with you for so long a time, but your kind heart has never disregarded even a single prayer made by us. Should we not hope that our this request, too, shall be granted by you ?”

The prince replied:—

“O my wise friends ! It seems that you are stuck up in mud of attachment. In the first place your very thought seems to be vitiated; secondly, being my companions and bosom friends it is highly undesirable for you that you should plan like this for my ruin. You know quite well that attachment to wife and children is the root cause of karmic bondage. It is an obstacle on our way to self-realisation. Moreover, we have lived in the company of our wives and children in all our lives; is that not sufficient for our satisfaction ? Human life is a great blessing. It is meant for living piously and attaining salvation and not for indulging in sexual pleasures. I do not know why we should waste our time in the company of our wives and children; why we eat with them, sleep with them, play with them and go to see

fairs and exhibitions with them ? These pleasures are not ever-lasting. Many great men have ruined their lives by attaching themselves to their wives. Therefore, Brethren ! I advise you that, if you want a true peace of mind, you must keep away from this weakness and try to save other people also. I would have long accepted consecration had it not been for the love of my parents who should have died of the pangs of my separation if I accepted it."

In the long discussion which thus ensued the prince was victorious, for his strong arguments could not be refuted by his friends. They were about to leave the place in great disappointment, when queen Trishala appeared on the scene. The prince and his companions bowed to her most respectfully. Vardhamana said to her with a smiling face " My dear mother ! it is a matter of great joy to me that you have obliged me with your kind visit to my place. But, mother, you ought not to have taken so much trouble by coming over here. You had better called me instead. I would have felt very glad to present myself before you at your command."

Queen Trishala then said, " My dear little child ! I have been blessed with your birth by the maturing up of good deeds that I did in my previous lives. All the astrologers say and we, too, see, hear, and feel more and more that you are that soul born of me as a son on whom the worldly creatures are always eager to cast a devotional glance in worship: this is certainly a matter of great honour to me, to the family of my father and my father-in-law, to my caste and to my country. I also know that you are born mainly with the object of raising the fallen creatures of this world. But, in spite of

all this, our worldly hearts are not yet prepared to give up the feeling of "son" in you. Your father and I regard you as our 'son' to this day; that is why, we are so eager to see the celebrations of your marriage ceremony with our own eyes. It is our earnest desire that we might see the face of our daughter-in-law, your bride, also through you. My boy, it would be very good of you if you allow your kind heart and sweet nature to accept this one little request of your mother, may be, simply to please us. My darling, may your glory spread its lustre over the face of this earth! May the smallest incident of your life serve as a lamp-post for the helpless people of this world. This is my blessing to you."

The mother stopped here. She put the prince on the horns of dilemma. For a time, there was a great struggle between his feelings of detachment and his mother's kind persuasion. At last, the prince decided to obey his parents, for he did not want to displease them. He, therefore, said to his mother and his friends, "Although I do not see any good in my being married still, if my being married can safeguard the interests and happiness of my parents, my kinsmen and my companions, I am ready to sacrifice my interests and happiness for their sake. I have not the least hesitation in making this declaration, believe me."

The faces of the mother and the companions brightened when they heard these words from his mouth. They praised the tender heart and the sweet temperament of the prince very highly, and then departed for their homes. Queen Trishala too, came back to her palace and related the whole story to the king. The king was very pleased to hear this news and he at once informed the ambassador of the same.

The ambassadors felt so very glad to know this that they began to praise the good luck of the princess, of her parents and of her kinsmen. The towns-people also rejoiced to hear this good news. Then amidst a great pomp and show, princess Yasoda was betrothed to prince Vardhamana by the ambassadors of the king Samara-Vira. After fixing the date for marriage king Siddhartha sent them back with a large sum of money and presents to their king.

THE MARRIED LIFE OF PRINCE VARDHAMANA.

The marriage ceremony of prince Vardhamana was celebrated with great magnificence and splendour at its fixed time. The beauty of the occasion was increased all the more by the presence of many great men that were invited to the marriage from far and near. This time too the prisoners were released from the jails; customs and duties were repealed and gifts and presents were given in very large numbers. Princess Yashoda thought herself very fortunate in getting such an illustrious prince for the husband. The long cherished hopes of the parents and kinsmen of prince Vardhamana were now fulfilled when they saw the face of the lovely bride in their house for the first time. King Samara-Vira had given many elephants, horses, servants, maids, riches, and other necessary things to Yashoda as a part of her dowry. There were rejoicings and merry-makings in every part of the kingdom on this occasion. Congratulations were sent to the king and to the newly wedded couple. The marriage of prince Vardhamana had pleased all with the exception of one and that one was the prince himself. He was not influenced by it in the heart. His mind remained as calm and cool and as indifferent as it was before his marriage. This was a

mere warning of his renouncing the world to his parents and kinsmen. Although apparently he was leading a married life and enjoying all the pleasures of the royal palace still his mind was primarily occupied with the one feeling of self control. He did enjoy worldly pleasures that came to him of their own accord, but he enjoyed them with a feeling of active indifference, and self-control, and not with a feeling of indulgence. But It was necessary for him to act like this because karmas cannot be destroyed until their fruits reaped by the doer himself. He was not desirous of material wealth or of worldly fame. He was not attached even to his wife and parents. The only thing that he was mad after was to do good to thers and then to attain self-realisation. He wanted to sever all his connections with this world and lead the life of an ascetic as soon as possible. The main object of his life was to give shelter to the miserable creatures of this world, and to attain salvation in the end. He did not try for his own liberation only but also guided other people to the right path. He removed all their doubts by means of his knowledge and thus they were made to imitate him in his right conduct. When they saw him performing the ten duties meant for a hermit they too, followed suit. The indifference of people, who can remain uninfluenced both at the time of enjoying worldly pleasures and at the time of practising self-realisation cannot manifest itself until and unless the reality of the thing is known. They live in the world and they experience all the feelings of joys and sorrows but their worldly life when observed more minutely, appears like that of a lotus in water. Living in the world they live above the world, just as a lotus growing in water is untouched by it. They came into this world as if with a vow to enjoy without indul-

gence the pleasures enjoined by fate and to keep their mind calm and cool at the time of greatest miseries and troubles. Prince Vardhamana passed a portion of his married life in this way. During this period, while his palace always remained full of luxuries and comforts which were meant for binding him to the world, his pure mind was experiencing more and more the unstability and transitoriness of this world and was proceeding towards renunciation. He however remembered quite well his promise that he had made while in his mother's womb, and, that why he did not think it proper even to propose his consecration before his parents.

A daughter was born to the prince some days after his marriage. She was named Priy-Darsana. Later on she was married to a prince named Jamali who belonged to a high family and who was a fit match for her in age, merits, health, knowledge and faith.

King Siddhartha and queen Trishala had now grown old. One day they sat together and talked between themselves in the following manner, " Our bodies have now become too decrepit. It seems that our end is drawing nearer and nearer. We were debarred from accepting the consecration simply by our attachment to the world and our love and affection for Vardhamana. Our indulgence might be justified from the point of view of gaining our own selfish ends and material interests, but as regards protection and maintenance of the established laws of religion as well as our future welfare in the next world, we have acted quite wrongly. Now we must be up and doing, for according to the proverb, " Let bygone be bygone and act, in the living present " we must make the best use of our life that remains. It seems quite

advisable that we must now purify our soul by taking upto renunciation. We need not vex ourselves on the question of the care of our sons. The elder prince Nandi-Vardhana is very gentle and obedient. He can very well maintain the dignity and tradition of our family. Vardhamana, too, is competent in all respects. He is loved by all, and people are religiously devoted to him." The husband and wife were at one with each other on this point. Therefore, they prepared themselves for leaving home and taking the vow of Samthara (renunciation).

The first measure that they adopted for the fulfilment of their vow was a feeling of kindness to all living beings. Next they decided to keep aloof bodily, mentally, and verbally, from the eighteen kinds of sins, e. g. injury, lie, theft, etc. After that they confessed sins committed by them in the presence of a Guru. And, then taking their seat on the bed of dry grass in a solitary place they took a vow to pass the rest of their life without eating or drinking anything. Religious feeling was already predominant in them for they belonged to the assembly of the Shravakas (male disciples) and Shravikas (female-disciples) Shri Kumara, who was a descendant of the twenty third Tirthankara, Lord Parasnatha. They observed their duties of an ideal Shravaka and an ideal Shravika very sincerely for sometime, after which they departed to the next world in great happiness. There they were blessed with a birth in the twelfth heaven. After finishing their life in the twelfth heaven they will be born in Maha-Videha Khetra, where they will accept consecration; and after destroying the eight kinds of karmas, they will leave this world for Eternal Bliss.

The parents of Vardhamana died when he was twenty eight years old. His kinsmen and specially his elder brother, Nandivardhana, felt the pangs of separation very much, but prince Vardhamana consoled them all. He said to Nandivardhana brother, death is the logical conclusion of birth. He who is born is sure to die sooner or later. None is immortal in this world. It is therefore, useless to grieve for a thing which is not real. If you grieve for the body which is nothing but a collection of atoms of matter which when separated are immortal, undestructable, unchangable and unborn. Wise people never allow themselves to be over ridden with infatuation. They always believe in the immortality of soul, that is why they are not moved by the joys and sorrows brought about by its birth or death. It is the ignorant people alone who think that body and soul are one, and who, therefore, indulge themselves in all sorts of sorrows and wailings cosequent upon the birth and death of the soul. I, therefore, request you, my dear brother, to do away with your grief and to mind your business that is in hand. World is only another name for life and death. They are most indispensable parts of its existence. Pray get up and be consoled. It is the coward and the ignorant that grieve.”

These significant words of prince Vardhamana removed the feeling of grief and infatuation from the heart of Nandi-var dhana. Thinking that public opinion was in favour of his younger brother, Nandi Vardhana now requested prince Vardhamana to sit on the throne of his father and to take the reins of government in his hand. Legally Nandivardhana was the rightful heir to the throne, but there were two causes which prevented him from accepting the throne. In the first place, public opinion was completely in favour of prince

Vardhamana, for he had amazed and won the hearts of people by means of his good qualities. It was therefore his sincere desire that wise Vardhamana should assume the reins of government so that he might get an opportunity for devoting himself to spiritual culture, uncumbered by worldly cares. But it was quite impossible for Vardhamana to accept the proposal of his elder brother and that for two reasons, firstly to accept the crown was to go against the national convention and secondly, his life itself was consecrated to some other purpose. The first and the last mission of his life was to gain complete possession over spiritual kingdom which was everlasting. How could then he be tempted to accept a kingdom which was sure to decay one day. When the king's ministers knew it for certain that Vardhamana would not accept royal dignity, they, at last, put his elder brother, Nandi Vardhana on the throne of his father, and celebrated his coronation ceremony according to the rules laid in scriptures.

Not long after the coronation of his elder brother, Vardhamana went to see him one day. King Nandivardhana received him very cordially and in the course of conversation that followed, he asked him the object of his visit. Prince Vardhamana replied very impatiently; "Brother I cannot continue to live in this world any longer. Will you kindly allow me to accept consecration and thus allow me to purify my soul?" These words wounded the heart of Nandivardhana. He turned pale with grief at the thought of separation. He said very sorrowfully, "My dear Vardhamana, I am too much afflicted by the separation of our parents, how shall I live if you too will leave me alone? You are said to be a fountain of mercy and kindness but you have come to probe the wounds of my heart which were yet unhealed after the

separation of my parents. I need not say anything more, for you yourself are wise enough to follow the right course. I hope you will take into consideration the good and welfare of the people and of myself before you take a final decision in this respect."

Tender-hearted Vardhamana could not hear the painful words of his brother any more. He stood up at once and came back to his palace. The words of Nandivardhana had touched him to the quick. He now found himself between Scylla and Charybdis on the one hand, he was fettered by the love of his family, on the other, he was being drawn by his own love of humanity which was waiting for his help. He shut himself in a closet to think over this problem for some time, and at last, decided to postpone his idea of accepting consecration for some time more. Although this thing did not quite harmonise with the feeling of his heart, still finding no other way to please his brother and his subjects that time, he had to make this decision, and had thus to postpone the execution of his object for about two years more. He now left the use of luxuries altogether.

Prince Vardhamana was now more than twenty eight years old. It was a little more than one year that was remaining for his accepting consecration now.

When our future Lord completed the twenty-ninth year of his age, the Laukantika gods presented themselves before him and began to praise him in very mild tones as they had done in the case of other Tirthankaras. They said, you are the Lord, the true well-wisher of the creatures of this world. You are Salvation incarnate. Please explain the true meaning of the salvation to the world, so that people may

lose no time in coming under the banner of Non-Violence and finding their way to peace, prosperity and happiness." Hearing these words of gods Lord Mahavira felt it necessary to proclaim the importance of charity before the world charity which he considered to be the first requisite for attaining Moksha. (Salvation). With this ideal object in his mind, he began to give alms to the poor and needy. At such times god Vishramana, by order of Indra , always keeps the treasure of the would-be Tirthankars full, so that they might fulfil their mission without any hindrance and explain the right method of almsgiving to the world. This was also the case with lord Mahavira. The scriptures have dealt with the method of alms giving at great length. The man, who always gives alms to the poor, is loved by all. Even his enemies become his friends. Charity is one thing in this world which purges a man of all evils. Its value increases a hundred-fold if it is given with devotion and sweet words. It is said that it is very difficult to find a man who is generous yet sweet-tongued, who is learned yet modest and not proud, who is brave yet forbearing, and who is wealthy yet liberal. But prince Mahavira combined within himself all these four qualities in their best form.

Nandi-Vardhana, too, tried his best to assist his dearest brother in accomplishing his resolve. He opened charity houses at many places, where several kinds of things besides food and clothes were given in charity. The deformed, the decrepit the blind, the lame; the maimed, the dumb, and the orphans whoever went there did not come out disappointed. They were given alms according to their own choice. Now, the people in the town and outside felt that the prince was almost sure to accept consecration and to busy himself in

the spiritual welfare of himself and of the world. This ideal object of the prince led many thoughtful persons to despise their own life and the transitory pleasures of this world. They said to themselves, "Oh, fie on us who are so much lured by the temptations of this world. We would gladly waste our life in vain hankering after material pleasures, but would never like to make the best use of it by accepting consecration. And this is the case when we have not enough even to maintain our lives and to live happily. While we are so anxious for acquiring material wealth, there is young Mahavira, who has spurned like a straw the measureless wealth and pleasures of the palace, and is impatient for consecration. He believes that the highest material pleasures are so many causes of karmic bondage he therefore wants to exchange them for self-control and abstinence of a true monk. After getting peace of mind and true knowledge of the self, he will guide the suffering humanity on its way to salvation. His life is really very praise worthy." Such talks could now be heard in every home, and the result was that the rich and the poor all began to flock to his palace with the intention that they would get alms as also touch the feet of Lord Mahavira at one and the same time. The scriptures say that a thing received in charity from the hands of those great souls who are going to be Tirthankaras, is very lucky and auspicious. If the kings or capitalists receive it, and place it in their treasures they remain full for the next twelve years; they cannot diminish in any way. Similarly, it increases the glory and fame of those who are desirous of them, it cures the patients of their diseases and renders them immune to their effect further for a period of twelve years.

Lord Mahavira was thus giving away things in charity and people were receiving them in thankfulness. At this time Saudharmendra, Ishanendra, Chamarendra, Balendra, Bhuvana-patis, Viyantara-gods, Jyotish and Vidya-dharas: all there had come to attend upon the prince. Although, Lord Mahavira was infinitely strong, yet, in order to help him respectfully Saudharmendra placed his hand underneath his at the time of giving alms. Ishanendra had taken upon himself the responsibility of regulating the speech of those who were begging alms, so that they might not ask for more than what they were destined to receive. And if unfortunately some body got less than what he ought to have received Chamarendra and Balendra were there to recompense them. When a beggar, who was destined to receive alms from the hand of the Tirthankara could not get access to him, due to physical disability or the crowd of people, the Bhuvanpatis brought his share and gave it to him. The duty of the Vyantara-gods was to escort the beggars to their homes after they had received alms, while that of the Jyotisha gods was to tell the correct time for giving alms. Thus, one crore and eight lacs of gold coins were given in charity every day. This system continued for one full year. Prince Mahavira donated three thousand millions eight hundred and eighty eight millions of gold coins to the beggars excluding the sum which was donated by king Nandi-Vardhana at the same time.

We have referred to this enormous sum of donation only to show the reader how our Lord placed before the world an ideal example of the importance of charity by giving alms to the poor and needy with his own pious hands. He has shown us that charity is the first step towards salvation.

When the feeling of attachment goes away from the mind, when one is not troubled by such considerations as ' This is mine,' ' That is thine,' then alone the feeling of ' Equality ' springs up in his heart, and it is the attainment of this position which entitles a man to give alms. A Man who has not acquired this feeling of equality cannot be liberal and frank in giving. A miser should shudder at the very thought of giving charity. He would rather faint if he could hear somehow of donation of more than three thousand million gold coins. For he has learnt only to hide or to take, ' and not to give.' That is the reason why he is caught tightly in the clutches of attachment.

Attachment, which is the root cause of all kinds of sins, is the cause of karmic bondage. The more a man is attached to this world the more liable is he to pass through the cycle of births and deaths for an endless number of ages. It is on account of this very reason that the first advice of Lord Mahavira to the mistaken people of this world was to break the shackles of attachment; and to attain this end. He started the system of alms-giving, which is the first and the chief means of attaining salvation. A man can save himself from being ground in the mill of karmic bondage by leaving his selfishness which gives birth to attachment, and attachment brings in its tail joys and sorrows which catch a man in karmic bonds. Therefore it is necessary that readers should try to give up attachment and learn to give gifts to others so that they might go nearer the realm of liberation.

CHAPTER X

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The Initiation Ceremony of Lord Mahavira.

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ord Mahavira, having secured the permission of his elder brother, king Nandivardhana, had already fixed the date of his initiation. The king also did not, in any way, think it proper to delay his brother's sacred wish any longer. But, no doubt, prior to this he wanted to give the most difficult test to Lord Mahavira by setting before him the snares of worldly temptations; and he did test him. Lord Mahavira had every time emerged out completely successful of all these tests. In the long run, when the king had been fully convinced that all his efforts failed against Vardhamana and produced adverse effect on his life, and that his soul was further being dyed in the fast colour of relinquishment, he permitted his younger brother to get himself initiated in the order of works.

As the day of initiation approached nearer the face of Lord Mahavira shone brighter with joy. King Nandivardhana also, ordered his servants to decorate the town in a beautiful manner. The servants receiving their behests took to their respective duties whole-heartedly. The pavilions etc. and other things were erected in their proper places. In order to see and celebrate that grand initiation ceremony all the sixty-four Indras and other gods and goddesses arrived there. The kings of numerous principalities, chiefs and chieftains also gathered in a large number. A grand palanquin studded with jewels, called " Chandraprabha " was made ready. On that day a huge crowd of people was spread on all the sides. The musical instruments were playing solemn melodies in such a manner that they were as if announcing to the assembled people the unreality of the world and shouting with sky-rending voices " O dear friends ! the creatures of the world ! realize the importance of self-restraint in order to achieve eternal joy. "

Lord Mahavira was taken to the bathroom on the morning of the 10th day of Agahana Krishna. There he was anointed with the cool and refreshing water of the Kshira-Sagara ! There were gods standing on all sides of the bathroom. Indra and other gods were holding garments in their hands, which were to be put on by the prince. After the bath his body was anointed with highly perfumed unguents made of excellent varieties of sandals etc., which were very cooling, fragrant and highly prophylactic. After the anointment he was dressed in divine robes and decorated with ornaments and was seated in the grand, well-decorated, palanquin Chandraprabha by name. It is extremely difficult to describe

the unique grandeur of that occasion. That procession was taken out with great eclat through the main streets of the town. The sky-rending and solemn music, which created an atmosphere of detachment from the world, was peculiarly captivating. When Lord Mahavira was well dressed and decorated some were waving Chauris over his head. The gods riding their Vimanas were showering fragrant flowers. In front of the palanquin there were the chief deities, King Nandivardhan, the invited princes and the members of the royal family. Behind them there were the chiefs who had come from long distances, knights and the gentry of the town. The gods were playing sweet notes of music on their clarinets as if they were announcing to the deluded world that even gods attended upon those, who sacrifice their worldly comforts and pleasures in the service of humanity. The accompanying crowd was giving out the sky-rending shouts of "Jaya Jaya Nanda", "Jaya Jaya Bhadda." The procession was passing on slowly in this manner. On the way his relatives greeted him in a hundred and one ways. Here and there elderly persons along with gods were pronouncing benediction on him. They were saying, "O saviour of the world, you should be able to control your sense-organs through right knowledge, right faith and right conduct and be able to observe successfully the duties of ascetic life throughout your life. May you enjoy fully the divine and eternal happiness of liberation after successfully passing through all the troubles. May you not be affected by attachment or aversion. You may not even dream of them. May you be victorious over the most invincible enemies in the form of eight kinds of karmas, by the practice of Sama (Peace), Dama (Restraint), Samiti

(Carefulness), Gupti (Control of mind, speech and body) and Dhairya (Courage) and other external and internal austerities. May the power of pure maditation and of self-realization be an infalliable weapon of your mind, speech and body and may liberation ever smile upon you. O Benefactor ! May you be blessed all round." The grandeur of this scene was extremely charming.

In this manner, by the evening, the entire procession following the palanquin reached the interior of the park Jnata by name. There, under an Ashoka tree, the bearers gently took down the palanquin from their shoulders. Lord Mahavira stepped out of it. He was very eager to put off the ornaments and the royal robes. By this time he had been performing austerities and observing fast for the last two days during which period he had not accepted any food or drink. The time of the Lord's initiation ceremony approached. With the commencement of the Uttara Phalguni Nakshatra the Lord put off his royal decorations and garments. In return, Indra, the lord of gods, put a celestial garment on Lord's shoulders. The hair was pulled by hand. The god Indra dropped the hair into the Kshirasagara. At that time the people were profoundly calm and quiet, and so was the surrounding nature. The lord, then, bowed to Siddha Bhagwan and accepted the duties of ascetic life. It is said in Acharanga sutra: After offering salutations to Siddha, he avoided all that is sinful and adopted right conduct which is characterised by equanimity. Thus the initiation ceremony was over, and imediately after this he realized the fourth knowledge called the Manah Paryaya. The readers should not feel surprised at this; it was all due to the prepara-

tions made by the Lord in his previous birth. This fact is illustrated in worldly life, too, sometimes, a businessman just moves his tongue and becomes a millionaire, while another works day and night and tries to live up to the highest ideals, yet he is hardly able to keep his body and soul together. O readers, you might have now realized the secret of this. One has with him the balance of the good Karmas of his previous birth while the other is without any such balance to his credit. It is, therefore, said, "As you sow, so shall you reap," However, now with the aid of that Manah Paryaya Jnana he could know what was passing in the minds of all the creatures living in the two and a half continents and two oceans. Lord Mahavira, then, got ready to start from there.

THE SIGHT OF THE NEWLY-INITIATED LORD.

Let all those who are unable to observe the austere ceremony of initiation come forward with us to the park Jnata by name and see with their mental eyes the newly-initiated lord and try to make their lives fruitful. On seeing the Lord ready to depart, people could not control themselves any longer, and tears flowed from their eyes. For a while despondency prevailed there. Our pen is unable to describe even partially the ocean of despair in which the people were plunged. Our pen is drowned in the streams of tears flowing fast from the eyes of the people. Let us however, proceed further.

Lord Mahavira, now taking the vow of kindness to all creatures, stood in the park named Jnata, in order to liberate the world. First, the gods and the family members bowed down to him and duly greeted him. Then the huge mass of

people bowed before him respectfully praying to him for their safety from the worldly affliction. The Lord, shattering all the worldly snares, discarding all the royal paraphernalia, and observing self-restraint, got ready in his rising youth to experience self-realization, and to liberate himself and the whole world. The lord was all radiance. He was extremely handsome and bright. On seeing such a sacrificing lofty soul all the people present there spoke thus: "O Lord, you are the only true saint in the world; you are the mine of all mercy and kindness; You are the saviour of the weak and the miserable. The power, which enables the saints to observe the hardest austerities after relinquishing the princely joys, emanates from you. May the world be blessed at your hands"

THE SCOPE OF WORK, THE RIGHTS AND THE RESPONSIBILITIES OF THE INITIATED LORD.

O! Readers! Lord Mahavira is no more an ordinary ruler. The entire universe is now under his spiritual sway. In his earthly kingdom he could have some enemies, but here even his enemies are eager to make friends with him. There were different kinds of punishments in his earthly kingdom and hatred towards the wicked, but in his spiritual kingdom even the worse offenders are to be reformed through amnesty. The sin is to be despised, but the sinners are to be embraced. On entering the bounds of his spiritual kingdom all the living beings of the world became his kith and kin. Formerly our Lord used to reside in a particular apartment of his palace, now all the palaces of the world are eager to kiss his feet. Formerly as a prince, he was the master of a limited quantity of worldly wealth; but now self-realization

would be his constant and boundless wealth; further, he will bequeath this wealth to the world in a new and definite form. Formerly, very few people could have the courage to approach him but now the entire world will kiss his feet. Formerly, a limited number of people obeyed his laws, under government pressure, but now every one will obey his law of non-violence, and practise it in his life, and only then he can achieve his true place in the world. Formerly, thieves, robbers or other cheats could rob him of his material wealth, but now these very people would come to him, express repentance on their misdeeds, and request the Lord for his guidance. Formerly, his uncommon knowledge, divine intelligence and valour were used for only a limited few, but now these very gifts were to be used for the good of the entire world. Formerly, our Lord could met out different treatment to persons and things but now his treatment is uniform towards them all. Formerly, it is quite likely, he might have made constant effort to conquer enemies like passion, but now wherever his clarion call would reach these enemies would themselves fly away from there. O Readers: our lifeless pen made of dry wood has been able to describe, only imperfectly, the external significance of that unique spiritual kingdom; it is beyond its power to describe its real significance. Only he, who has entered the bounds of this spiritual kingdom, can describe it.

If you have seen and learnt here anything, you should take a vow before the Lord to carry it out in your life. May his sight infuse eternal power in your soul! May you be blessed with boundless energy to give a practical shape to your vow.

LORD'S DEPARTURE FOR KUMARAGAON

When Lord Mahavira stepped out of the jungle to go toward Kumaragaon the king Nandivardhana and all his family began to gaze at him with wistful eyes and began to lament bitterly at his separation. King Nandivardhana spoke in a pitiful voice, "O brother: how shall I be able to pass, without you, the remaining days of my life? When shall I meet my comrade? With whom shall I be able to discuss and solve the intricate problems of politics? O brother you being free from affection and malice will not remember anybody, but how shall I be able to forget you?" Alas! there was no friend with him there at that time to console him except his flowing tears tried to soothe his burning heart but how could it be possible for the humble tears to succeed, when even gods had failed to soothe him.

They gazed at the departing figure of the Lord, till it vanished from their sight. Now they began to cry and lament more bitterly. Finally being consoled by Indra etc. and taking Lord's divine words as their constant companion, they returned to their respective places. The gods also went to their respective abodes.

OBSTACLES IN HIS FIRST TOUR

The fragrance of the highly performed unguents applied to the Lord's body was spreading in all the directions. The big bees, mad with its aroma began to search for its source in different directions. Finally, having secured the body of the Lord, the source of the fragrance, they being charmed by the fragrance, began to perch on his body and feed upon

the unguents. These big bees become so mad with feasting upon the fragrance that they began to suck his blood and also eat into his flesh. Then the physical pain became horrible, but the Lord bore all that smilingly. This cruel deed of the humble-bees continued so long as there was the least flavour of the unguents in the air. The Lord calmly took it for the result of his actions in the previous birth. O readers, what a unique coincidence of forgiveness, non-violence forbearance, sacrifice and self-restraint is to be found in him. But how narrow is the pass of this coincidence ! How dangerous ! Do you also desire to pass through this narrow and dangerous pass and reach the highway of liberation ? If you are unable to do so today, do it tomorrow, after ten days, nay, after ten years, but you must do so before the last moments of your life. You must enter it once, you cannot reach the royal road of liberation without passing through that narrow pass. Therefore, if you wish, you must continue your efforts towards the achievement of that aim.

On one hand the humble-bees, clinging to the Lord's bright body, were clearing off the accounts of some karmas of his previous life or they were praying to the Lord again and again, " If you are the saviour of the fallen, then you should uplift us". on the other hand the jungle fairies also, smelling the fragrance of that unguent, seeing the rising youth and unique charm, and feeling his sweet sight desired to flirt with him and tempt him differently in order to secure him. But as a precious stone cannot be pierced through with the soft petals of a flower, in the same way, these temptations could not have any effect on the heart of our lord which was full of equality. Not to speak of looking at them with his

bodily eyes, he did not direct his thoughts towards them. This attitude of detachment of our Lord created in their hearts a hatred for their own beauty. Their physical pride was dashed to pieces. Indeed, iron also turns into gold when it comes into contact with the philosopher's stone. O Readers, our philosopher's stone is most valuable because the ordinary philosopher's stone is after all lifeless. That philosopher's stone is not worth the name which cannot turn iron into gold. This power is in our Lord only. Once a man tries to understand our Lord with a pure heart, or tries to follow and appreciate him, he begins to aspire for 'Godship', however cruel and wicked he may be. And in due course he can achieve his aspiratin to the extent of his determination and action.

Then before sun-set lord reached near Kumaragaon and finding a suitable place for meditation he stopped there. After a short while, concentrating his vision on the tip of his nose, the Lord posed himself for meditation.

THE COWHERDS' CRUELTY TOWARDS THE LORD

Meanwhile some cowherd boys happened to pass that way and began to graze their cows etc., there. But, all of a sudden, they got an urgent call and without waiting for an answer from the Lord, they went away, leaving behind the cattle grazing in his charge. Finishing their work they returned; but, when they did not see their cattle there, they were much disturbed. They inquired of the Lord, but he was in meditation. Who could reply, then? When they did not receive any answer their suspicions grew more, and they went in search for their oxen in different directions. While the cowherds were searching for the oxen, the oxen in there

own way filled their stomachs and returned to the place where the lord was standing in meditation. On the way the cowherds could not see their cows etc. The cowherds were much disappointed after a long search, and they returned to the place where the lord was standing in meditation. Seeing their cattle near the lord, they felt very glad but all sorts of suspicious ideas came into their minds. They began to discuss together thus. This is the ascetic who concealed our oxen; this is the person who troubled us so much; it was his cunning trick to hide the cattle. It was our good luck that we got back the oxen. No one knows how long he will stay here. He put our lives in danger on the very first day, who knows what misfortunes would follow if he stayed here longer. Why should we not, then, drive him away, this very day. If he is not punished for his very first mischief, he would feel encouraged to commit many more."

So saying, they snatched the Lord with the ropes lying on their shoulders. The cowherds beat the Lord to their full but he did not utter a word in return. Not to say of uttering a word, he was not at all moved from his meditation. Our lord had discarded all physical pride; it was, therefore, impossible for him to think of these things. The Lord took the cruel deed of the cowherds for the repayment of some of his past karmas. Consequently, instead of hatred and malice towards them his love, increased for those bags. O Lord, victory to thee ! There is no other person in the world, today, who can be so forbearing in the reaping of the fruits of his karmas, in spite of his physical, spiritual and moral strength. But O Lord, if you had not borne all these ordeals patiently and allowed in your mind the slightest notion of revenge, how could this cruel world, which is very exacting in its tests,

would have recognized in you the pioneer of fearlessness, devotee of truth and the sole defender of forbearance, love and non-violence ? How could this cruel world realize the true significance of your leadership ? Non-violence has always been the hand-maid of heroes like you, otherwise in the hands of the cowards and the cruel people non-violence puts on the dress of cowardice and tyranny. O Lord, May the cowards also turn into bold and truth-loving persons after reading an account of your life.

Here, the Lord was being harassed by the cowherds in such a terrible manner that the god Indra thought within himself, " The Lord has taken initiation; from today the very course of his life is altered; no one knows where he will be and what he will be doing." As soon as this thought entered his mind he found out the Lord's place with the help of his clairvoyant knowledge. Then he learnt about the misfortunes that befell the Lord. He was very sorry to learn all that, and he immediately traversed all the way from the heaven to see the Lord. He reached the Lord as fast as he could. On reaching there he saw the devilish treatment that was being meted out to the Lord. He at once forbade the cowherds and rebuked them for their cruel treatment and sent them away from there. After that the Lord's meditation was over and Indra bowed down to him, and spoke very politely with folded hands, " O Lord, only a short time has elapsed since your initiation, and this is the condition of your body. Lord's body and such terrible cruelty of the humble-bees ! Such impudence on the part of the churlish cowherds: O Lord, not one, nor two, nay twelve years you have to pass in such troubles. If such conditions prevail in future also, how shall

we be able to bear this horrible sight. You have to lift up the creatures of the world with the help of this physical form of yours. Have we no duty with you in such a time? O Lord, kindly permit us to attend on you in the form of servants, so that we might serve you as your body-guards." The Lord answered him coolly and with a smiling face, "O Indra, firstly, a man is protected by his karmas done in the previous life when he is in the forest, battlefield, among his enemies, in water, fire, ocean, steep or crag, or in sleep or swoon, that is, in the time of danger, when there is no other protection, a man's karmas of his previous births protect him. Secondly, a man pierced with a hundred arrows cannot die unless and until his destined time has come. But the same man when his destined time has come, dies at the mere touch of a straw. Thirdly, those who are Tirthankaras " Never receive such help from other to conquer their internal enemies, in the form of their karmas. They face all the obstacles, worries and troubles, confidently, with their own brilliance and spiritual force and bear them smilingly. The sole object of their birth and life is to achieve Kevala-jnana or Omniscience through their own spiritual development. After attaining Kevala-Jnana of this type, they desire to effect their spiritual development as well as that of others, paying no heed to what people say about their efforts in this connection. O Shakrendra, there is not the least tinge of self-glorification or any disregard for your proposed help."

O Readers ! did you see the high ideals of great souls, and the enormous difficulties in their paths? This is why the people of this world accept them at their ideals; they try to follow them in their foot-steps. Indeed, they are the friends of the entire world. They alone have the power to

remove the miseries of the miserable. They are always eager to do good to the world. They do not care in the least for their own body, but they exert every nerve to remove the troubles of the afflicted. They act like light-houses for the forlorn. No evil passion of the world can stand before them. They show to the world the path of self-realisation. They are the true defenders of truth and non-violence.

Sins fly away and vanish at their very sight. It is they who have embraced the sinners and made them turn their face against evil. Such great souls never counteract the troubles that come in the path of their self-liberation with the help of their acquired powers. How so ever hard the miseries may be that befall them, they never try to ward them off, nor do they seek any human or divine help. Their sole object is to reap the consequences of their karmas however severe they might be. It is impossible for them to seek for any body's aid. Otherwise it would only add to the sum total of their karmas. This is why they suffer the consequences of their previous karmas with steadiness, courage, patience and forbearance.

A man can, perhaps, atone for his ordinary karmas through physical, oral or spiritual austerities, but one must reap the fruit of his Nikachita karmas. Nikachita is a technical name of a variety of karmas which has come to operate. Without reaping the necessary he cannot achieve the object of his next life. The Lord had already realised the truth of this principle.

The Lord said to himself, " When high souled sages that have the honour of belonging to the 13th stage of spiritual evaluation stop the operation of Nikachita karmas, persons

like Indra could not be expected in the least to do so". perhaps, the Lord did not allow Indra to have his way for this very reason. Indra became a staunch votary of the Lord, after seeing his deep devotion, austere penance, downright self-denial and other like attributes. He, then, prompted by his great affection for the Lord, entreated him to permit him to live with him. But the Lord had not the least affection for his body, how could he then, accept service or protection offered by Indra or any body else? How could the darkness or fear or troubles stand before the brilliant light of his great spirit? O Readers, what a unique lesson of self-reliance combined with innocence, truth and fearlessness has Mahavira taught you through his conduct. But Oh, how mercilessly you, the professed followers and worshippers of his name, throttle virtues like innocence, truth and fearlessness. This is how you have lost your spiritual force and look up to others for help in the ordinary affairs of your life; self-liberation is an extremely distant thing for you. To-day, you have lost all sincerity, truth and intrepidity on account of your ignorance; and thus you have enslaved yourself and your country. Is there any limit to this slavery? Oh the followers of omniscient and brave Lord, if you have, in your heart, the least regard for your lord and his conduct, you should cut down the chains of slavery and break down the fetters of serfdom. Gird up your lions! Don't bring blot on the name and worship of your omniscient Lord. Awake! Arise! Make the innocence, truth and intrepidity of your Lord your own; and, thus, relearn the lesson of self-reliance and carry it out in the daily conduct of your life. You can realize your lost spiritual force only through self-reliance. Which is that swaggering nation that can call you cowards

or slaves in spite of your self-enlightenment. May self-reliance develop in you !

Then Indra praised him within himself for his self-reliance and started for his abode. But before his departure he left behind a Vyantara god called Siddhartha, who was formerly the son of Mahavira's mother's sister, to protect him against troubles. Here, Lord Mahavira also, unshakable like Sumeru Mountain, and profound like the ocean, entered into meditation to clear the balance of his karman.

CHAPTER XI


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The Non-Omniscient Condition of Lord Mahavira

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ARRIVAL IN THE KOLLANGA SANNIVESHA.



ngrossed in deep meditation, the Lord passed that night in the forest of Kumaragaon. In the morning, he resumed his roamings and went to Kollanga Sannivesha. Here he broke his fast at the house of a Brahmana named Bahula. The gods took the opportunity of raining celestial garments, ornaments, gold coins, and scented water on and near the house of that Brahmana, on that occasion. Sky-rending words of 'Oh, the charity'. 'Oh, the charity' were audible everywhere. After breaking his fast, the Lord left that place.

THE FIRST RAINY SEASON IN THE MORAKA SANNIVESHA.

During his roamings, Lord Mahavira reached the hermitage of sage Duijanta in the Moraka Sannivesha. The sage was a friend of the Lord's father. He received him very warmly and requested him to pass the rainy season in his hermitage. The Lord kindly accepted his request and passed one night standing there in meditation. The next day, he resumed his 'Vihara'; and thus sanctifying one place after another by the dust of his feet, he passed the days previous to rainy season. During this period, he practised penances and meditation thoroughly. But it must be remembered that he never preached his sermons during this period, nor was he ever desirous of doing so without acquiring a completeness of his knowledge.

THE FIRST RAINY SEASON AND IMPOSITION OF VOLUNTARY RESTRICTIONS BY LORD MAHAVIRA.

Just before the rainy season Lord Mahavira returned to Moraka Sannivesha, and the sage welcomed him who took his abode in a hut made of hay. The rains began to fall the grass grew round the hut and attracted a large number of cattle to graze. The Lord was absorbed in meditation and did not take any notice of the cows. They were, therefore, at liberty to graze there as long as they liked. But when they moved to the huts of other sages of the hermitage they were beaten and driven away by them, and thus they again reached the hut of the Lord. The sages could not brook this patience of Lord Mahavira. They went to the Head-Ascetic of the hermitage and lodged a false complaint against the Lord. They said

“ The cows come and graze round the hut of Mahavira. Not only this, but in accordance with their beastly nature, they have also destroyed his hut. Mahavira sees all this, but never tries to stop or drive them away. People, therefore think that he is the only real ascetic in the whole hermitage while others are merely a band of rogues,” The Head Ascetic was at one with them. He went to the Lord and said to him very scornfully, “ It is seen, Oh sage, that even birds do take care of their nests. But you, being the son of a Kshatriya (warrior) and a prince, could not protect even your own hut from the cows. Fie on such carelessness ! what a vast difference between your father and yourself. Your father always tried to protect this hermitage, while you have allowed it to be destroyed through your own laziness. The ignorant may be pardoned for their carelessness, but the wise have no excuse. ”

The Lord heard all these taunts of the head ascetic very patiently. He was not at all angry with him. He was determined to put an end to his karmas anyhow. Still, being compelled by a feeling of his duty as an ascetic, he decided to leave the place, after accepting the following vows:—

- (1) That he should never live in unwelcome places;
 - (2) That to be silent is gold;
 - (3) That he should always be careful about the soul and never about the body.
 - (4) That he should take his food using his own palm as a dish.
- and (5) That he should never render service to a Grihastha (a layman).

After taking these austere vows, the Lord at once left that place and did not wait even for the end of the rainy season. Although other hermits were much pleased with his going away, the head ascetic repented for what he had done. He tried to trace out the Lord, but in vain.

**THE ENTRY OF THE LORD IN ASTHIKA GRAMA AND
THE ATTAINMENT OF SAMYAKTVA (RIGHT FAITH)
BY A YAKSHA.**

From Moraka, the Lord went to a neighbouring village, named Asthika. It is said that a Yaksha, named Shula-Pani, lived near that village. He used to kill all those who passed by him and placed their bones at a certain place. By and by there was a great heap of bones, and it was due to this heap of bones that the village was named as Asthika (Bony). The people of that village were always in danger of being killed by the Yaksha, and finding no other way of escape, they tried to please the Yaksha himself by worshipping him. On his arrival in the village, the Lord heard this story and desired to stay for meditation in the very abode of the Yaksha. But the people were very much alarmed to hear this determination of the Lord. They said, "Lord! It is never advisable to live near the abode of that man-eater. When his very presence forebades death, how can your Lordship think of meditating in his abode? Your Lordship has yet much to do for the welfare of this world, and as such it is not desirable that you should put your life in danger in this way. Although we offer him our services, worships and oblations in order to please him, still we are always afraid of being killed by him. It seems we were not born to live fearlessly. To talk of staying in the abode of the Yaksha is

just like inviting death to devour oneself and then to try to escape alive from his jaws. We would therefore request you to change your mind and stay somewhere else rather than in the abode of the Yaksha. We are at your disposal and will make all arrangements for you if you like. But the Lord could not be frightened in this way. He firmly rejected the proposal of those people, who now felt constrained to let him live wherever he liked. The Lord now started for his destination.

After reaching there, the Lord took his abode in one corner of the Yakshalaya (temple of yaksha) and giving up all thought of his body, kept standing in meditation. Evening came. The priest asked him not to stay there longer; but his words produced no effect upon the Lord. He stood meditating quite as fearlessly as before. After some time, the priest too went away leaving the Lord quite alone in the temple of the Yaksha.

The night fell, and the denser the darkness became the more afraid were the villagers for the life of the Lord. At his fixed time, the Yaksha came. But when he saw the Lord standing there in the guise of an ascetic, his anger knew no bounds. He tried to frighten him away in various ways. First, he gave a loud roar, to hear which the wild beasts were terrified, the birds fell down from the trees, and the peacocks began to trumpet taking it to be the noise of the thunder, but it produced no effect on Lord Mahavira. Next, he assumed gigantic shapes of huge animals and fearful monsters and tried to frighten the Lord but in vain. The third time, he took the shape of a very hideous snake, and began to hiss before the Lord. He bit the Lord at many places, but could not thereby disturb him in his meditation. His poison prove-

useless on his body. The reader would think that when a single bite from an ordinary snake is sufficient to kill a man, it is really something of a miracle that one would not die even when one is constantly bitten by a poisonous snake. But he should know that it is nothing but the strength of penances coupled with Truth, Non-violence, Holiness, and want of vanity. Every one is at liberty to try this way. There is no restriction of time or place or ability and disability for attaining this strength. All people, men and women, old and young, rich and poor, high and low are equally entitled to possess it.

Thus the Yaksha played a numberless ugly tricks upon the Lord; but to his utter astonishment he found that they produced just the contrary effect upon him. His face was becoming more and more serious not on account of fear and pain, but on account of internal happiness.

While the Lord was passing through these ordeals, Sidhartha Vyantara (a semi-god), who had known all these incidents through his Clairvoyant knowledge, came running to the Yaksha and, said, " O Silly Yaksha ! What have you done ? Don't you know that he is Lord Mahavira ? Even Indra, the Lord of heavens, worships and bows down to him. If he comes to know of today's incidents, what will become of you ? I think the end of your life is at hand. Could you not recognise him even from his face ? When you knew it perfectly well that people ran away with their life from your very presence, it was not very difficult to understand that one who had deliberately stayed in your abode must have done so relying on his own strength." The Yaksha had already lost his heart to see his tricks being baffled

by the Lord, but now when he heard these words from the Siddhartha Vyantara, his fear knew no bounds. The spiritual self was victorious over the animal self, and he silently accepted his own defeat before the Lord. Not only this, he began to feel regard for him as a great soul instead of a mere ascetic. He praised his bravery and showed respects for his courage and patience. He was so much over-whelmed with the greatness of the Lord that he fell down upon his knees and asked pardon for his faults. Then Siddhartha god said to the Yaksha, " It seems, Oh Yaksha ! that so far you have been unable to know the Truth; that is why such an evil life has been forced upon you. Now try to know the Truth; show your respects to the holy men and worship them as gods; keep company with the Sadhus and obey them as your elders; have faith in the scriptures and do not regard them as fabulous or absurd; learn to love all living beings as you love your own self; never bear any grudge against any one, and remember that there is no more heinous crime than to give pain to others. Your present action of causing injury to the creatures of this world would lead you to a more degraded position. Therefore, if you want to improve your life you must change the trend of your life, and try to be pious by showing sincere penitence for the sins that you have committed so far. Follow this path, and you are sure to attain eternal bliss. "This simple advice of Siddhartha god produced so deep an influence upon the Yaksha that he left his evil nature altogether and began to hate his own faults. He made the greatest confession for his sins, and in accordance with the advice of the god, he adopted 'Right Faith' in the end. He bowed down to the Lord and said," You are very gentle, Lord ! You have returned evil

with good. Not only this, you have changed the current of my life and have forced it to flow in the right direction. Had you not been so kind upon me I would have indulged more and more in committing evil deeds and would have killed many innocent men and animals at random, for which (action of mine) I do not know how many lives of birds and beasts of prey I might have been given in order to commit still greater sins, and how long I might have been compelled to lead the rotten life of hell and to bear all infernal tortures there in. Lord ! it is owing to the strength gained by seeing your holy feet that I could save myself from all these future miseries. I now want to remain your devoted servant for ever." With these words, he applied himself to the worship of the Lord.

Lord Mahavira practised two penances of 15 days each, in his first Chaturmasa (i. e. the four months of the rainy season). He observed complete fast during these days. Thus he passed his first Rainy season in meditation patiently suffering all kind of troubles and miseries, teaching a lesson to the cruel by means of his spiritual power. It was in the year 281 of the Parshva Era that Lord Mahavira resumed his Vihara, and devoting most of his time to meditation in the way, he came to Moraka once more.

LORD MAHAVIRA IN MORAKA MEETING WITH THE CONJURER ACHCHHANDAKA

There lived in Moraka a very evil-natured and deceitful man named Achchhandaka. Although he did not know anything, nor did he possess any occult power, still he was known as a conjurer among the people. He prepared various

kinds of false Talismans and magic rings, gave them to the people, and thus earned his living robbing them of their money, religion, and virtues at one and the same time. As soon as the Lord reached there, and the fame of his truly austere penances and meditation spread far and wide, and the people of that village began to smell simulation and deceitfulness in the actions of Achchhandaka. They were now on their guard, and attracted towards the Lord more and more. This clearly meant a decrease in the earnings of Achchhandaka, who, feeling very much disgusted, came to the Lord one day, and said in trembling voice, "Mercy—Incarnate ! You are all respected; wherever you go you will be worshipped in the best possible way. But foolish people like myself are always careful of their livelihood. Lord ! no sooner did you make your appearance in this village than the people began to devote their attention to your penances and meditation. They have lost faith in me and my actions; and consequently my earnings have considerably decreased. If such conditions prevail for a long time, it would be very difficult for me even to maintain my family. I would be very glad if you kindly leave this village, and go to some distant place where these people might not reach. When they do not see you, they would not imitate you; and naturally, then, they would not disregard me." The Lord was deeply touched to hear these pitiable but sincere words of the conjurer. At the same time, he was reminded of his own promise of 'not staying in uncongenial surroundings'. He therefore, did not think it proper to stay even for a single minute in that village. He at once resumed his Vihara, and visiting Vachala Sannivesha on his way, came to Svetambari city.

CHAPTER XII

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Chanda-Kaushika Gets A Blessed Life.

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In his way from Vachala to Shvetambri Lord Mahavira met a cowherd lad, who, being greatly influenced by his extra ordinary reserve, grace and simplicity, enquired him about his destination, and learning from him that he was bound for Shvetambari, said very modestly, " Surely this is a short-cut to Shvetambari but it is very dangerous for it is beset by a very fearful and poisonous snake. The poison of an ordinary snake does not affect without biting, but it is said that his poison does affect the body as soon as he sees anybody; and that is why he is called 'Drishti'-Visha-Sarpa' (a snake with a poisonous glance). Not only human beings, but even birds and animals are panic-stricken to hear his name. They never pass by the way where he lives, and if by chance they do, they cannot escape alive from him.

Many innocent people have thus lost their lives. I would, therefore, request you not to follow this route; you may take another which is not very far off from this place. It is certainly never advisable to risk your life for nothing." With these words the boy went away and Lord Mahavira, who was pleased with the love and simplicity of the boy, stood there in meditation for a few seconds.

It was not long before he discovered by means of his spiritual knowledge that the snake was a great soul in his previous birth whose fall was caused by a sudden maturing of his inauspicious karmas and that his present actions were such as would lead him to still worse conditions. He felt that he could be easily brought back to the right path and that the strength and energy, which he was wasting in perpetuating sinful acts, could be soon applied to performing righteous deeds.

If a man has got strong mental faculty and if he utilises it for the welfare of mankind it is so far so good. But if he misuses his powers in obedience to the maturity of his evil karmas, he can be easily brought to the right path by man of spiritual culture. Lord Mahavira could not lose this golden opportunity. He was born only to spread peace and happiness in the world and to teach love and affection to all living beings. The main object of his life was to redeem the fallen creatures and to propagate the feeling of equality among men and animals, birds and beasts, worms and insects. He therefore, decided to curb down the evil inclinations of the cruel snake and to turn them to another direction. And this decision of the Lord was quite in accordance with his good nature. Although people hated the snake on account of

his cruel actions, he was not an object of hatred for the Lord. According to him despicable was he who despised and not he who was despised. He said that a man, who is really desirous of spiritual development and who is given to doing good to humanity, keeps friendly relations with all; he mixes with all and regards all as his equals. The Lord had also practised endurance, and the main object of his penances was to endure all kinds of troubles and hardships that came into his way of serving the humanity. He knew it quite well and taught to the world by means of his actions that a man should never be satisfied with doing easy work, for many spiritual powers remain undeveloped if they are not properly exercised. It is desirable therefore, that we should always attempt difficult problems and make them easy by means of our own spiritual powers. For the Lord the disability lay not in the man who was spiritually un-developed, but in him, who, being spiritually developed, could not bring him to the right path or who showed cowardice of any kind. By means of spiritual knowledge the Lord had known the cruel power of the snake and its source, and now he wanted to turn him into a peaceful and gentle creature.

With this idea in his mind, the Lord did not pay any heed to the requests of the cowherd boy but went on his way as fearlessly as before. Truly mountains are shaken off by the winds at the time of the world's destruction, but high personages of a firm resolve can never be shaken in their mind even when they are faced with greatest calamities. The main object of their life is to do their duty and never to do what is unworthy. They would rather die than to give up this object. Lord Mahavira came at last to the hole of the snake and choosing a fit place near by, he prepared him-

self for meditation and penance. When he had stood there peacefully for some time meditating on the self, the snake came out and saw the Lord standing fearlessly before him. He began to burn with anger and said to himself, 'Oh, the courage of this man to stand firmly and fearlessly here in my solitary and calm territory of the forest where even the birds beasts of prey fear to enter. He is standing close to me, just within my reach. It seems he has been suffering from some greatest calamity on account of which he wants to throw himself into my mouth; surely, he is waiting for his death. "It is undoubtedly true that a man, who is suffering from joundice, sees the refelection of the yellowishness of his own disease in every object of whatever colour; and the man who becomes blind in the month of Shravana (the English month July), when there is greenesse everywhere in Nature, sees greenness in every object even in the hottest summer when everything is dry and bare. The reader must have understood the reason of this deception. The snake himself was suffering from wordly miseries but he thought that the Lord, who was quite unattached to worldly joys and sorrows was suffering from them. This is the difference between the light of knowledge and the darkness of ignorance.

Now the snake proceeded towards the Lord and, having reached near him, gave out a loud hiss on his body. His very hiss was so poisonous that a kind of blue light spread all round and something like a spark of fire began to shine in the air. The birds which were sitting on the stumps of trees and bushes (which had been already burnt by his poison) fell down on the ground, and the wild beasts that were running by met the same fate. But the Lord stood quite unaffected by that poison. The snake then felt very angry;

he rushed upon the Lord, and bite him on his toe. But he was very much surprised to see that his poison could not affect him in the least and that he stood as firmly and as calmly in meditation as he was standing before. The serpent was very proud of his power of administering poison to the body of man, but now he was ashamed to find that his pride was gone. He tried his power once more, and bite the Lord at many places on his person. He also tried to fell down the Lord on the ground by means of his hissing, but physical power gave way to spiritual power at every time.

In this age of science, it is quite possible that people should indulge in various kinds of criticisms of this point, and truly the matter looks so on the face of it. But it is merely an exhibition of one's ignorance to suspect the truth of a thing for which a number of concrete examples can be given. Go to a village and you will find that even an ordinary man can catch a snake simply by repeating his crude incantations, and as long as he stands before him, the most poisonous snake has not the courage of opening his mouth until and unless he is pressed or teased to be so. Thus are the snakes charmed by incantations. If a poisonous snake bites a man, the snake-charmer can call him by force of incantations and ask him to suck up the poison from the place where he bit. Not only this, the village people can pass through a forest full of wild beasts quite fearlessly. The bears, the wolves and the lions stand like goats, and cannot have the courage of attacking them.

This is the effect of incantations. When such crude penance and meditation of modern times can be so powerful in their effect, there is no wonder if the poison of that snake

did not produce any effect on the body of the Lord who was a Yogi and an Ascetic who had no equal in spiritual attainments in the world. A true ascetic has no other business except to meditate on the soul. He does not feel attached or detached to anything in the world. He regards all as his own self manifested in various forms. He is, therefore, afraid of none, nor does he frighten anybody. In fact, he does not care for any good or evil that comes to him.

Such is the position of a meditative Yogi, and such is the influence of spiritual power. We also meditate, and we also practise penances; but does any one of us concentrate his mind so deeply even for a couple of minutes as not to feel the creeping of worms, the sting of the scorpions, and biting of the snakes on his body, or not to be conscious of any disease such as the itch and the ring worms. Until and unless we acquire this position, we cannot know the true worth of spiritual knowledge and meditation as well as worship and penance. We may take resort to false meditation and false penance but they would not serve our purpose. Perfect happiness cannot be attained in life without deep concentration of mind. Therefore, it is desirable that if we want to improve our spiritual life we must try to practise mental concentration of this kind at least for five or six minutes every day, if not more.

When all the attempts of the snake failed, he was very much ashamed of himself. He was also surprised at his failure. At the same time he felt pity for the Lord, who did not make any efforts to protect his body. He was also influenced by the courage and bravery of the Lord, and for the same reason he felt a kind of love for him. All these feelings rose in his heart one after another in a twinkling of an eye, and

he looked towards the Lord as one under the influence of some magic. His evil nature began to tremble. At that time he saw the body of the Lord as a living body composed of pity, kindness, peace, Non-violence, Patience and Bravery. After seeing his universal love, he could no longer restrain his cruel feelings in his heart. As soon as he got rid of his evil feelings he fell a prey to self hatred. He deeply felt the pricks of conscience for the misdemeanour that he had showed to the Lord. It was clear from the movements of his body that he was seriously repenting for his faults. Such is the effect of the company of the good. It wrought such a radical change in the temperament of a snake who was the very poison-incarnate. But they are fortunate who can attain it, for it comes as a result of maturing up of the fortunes accumulated in various births, and true knowledge can take its rise only when the darkness of ignorance and folly is removed by its light. Without the knowledge, we cannot know ourself; therefore it is desirable that we should keep company with the good and follow the path of righteousness if we want to attain the true knowledge of self.

To see these changes in the feelings of the snake, Lord Mahavira said to him, "Wake up! Wake up, Chanda kaushika, I am very much pleased to see you changed so soon. I find that you too, are feeling happier. This unprecedented manifestation of good qualities in your heart is the result of your last auspicious karmas, and now it is up to you to preserve it. You should try to know your real self. You have been unhappy because you have forgotten yourself, and your unhappiness has resulted in causing pain to many innocent and poor creatures of this world. I, therefore, advise you to

repent for the misdeeds that you have done in this life and sincerely atone for them. Review your past actions at a glance and find out the cause of this downfall. Do not commit any more faults in future, otherwise you shall have to suffer still worse consequences. ”

The snake heard these words of the Lord very attentively, and began to reflect over his past actions. It was not long before he came to know that in his previous birth, he had been a hermit, who was more or less of a bitter temperament. One day, he was going with his disciple to beg alms when suddenly his foot fell upon the carcass of a dead frog. The disciple, who was of a stubborn nature, paused at once and said, “ Guruji, Stop ! Stop ! Do not go further. You have crushed this frog under your foot, therefore, you shall have to atone for it. ” The hermit replied, “ No boy ! I have not killed this frog. It was lying dead already. Only my foot has touched it by mistake. ” But the disciple would not accept the truth of these words. He wanted to have his way and persisted on his previous statement. At this, the hermit felt enraged and decided to teach him a lesson for his impertinence. Coming to a lonely place, which he thought to be fit for this purpose, he fell, all of a sudden, upon his disciple, but before he could cause any injury to him, his head struck against the upper portion of a house and he fell senseless on the ground. he lay there in this condition for some time and, at last, gave up his ghost in great agony of death.

This hermit lost all his merits simply by acting under a fit of anger, and we do not know for how many lives he had to suffer for the consequences. After his death, he was, due to his physical penances, born among the Jyotisha-gods; and when he had completed that life, he again descended to

this earth, and was born as Kaushika, the Kulapati (Head Ascetice) of Kanaka-Bala. He was owner of the land where the ascetics lived; but he was so cruel and bad-tempered that the ascetics had to leave that place. Now Kaushika was the sole monarch of that lovely forest. He did not allow any one to come within the boundary of his forest territory and pluck fruits and flowers or cut wood from the trees. On account of his cruel deeds and bitter temperament, people began to call him by the name of Chanda-Kaushika (Chanda=fercy).The older he grew the more cruel he became. One day some Ksatriya princes of the town of Shvetambari came to his park for sport. As soon Chanda-Kausika's eye fell upon them, he rushed to punish them for trespassing upon his land. But instead of killing them, he himself died. While he was rushing in a blind rage towards those princes, he suddenly fell in an old well and died then and there. The same Chanda Kaushika, took, after his death, the body of the Snake; and, on account of his cruel nature, in this life too, he was known as Chanda-Kaushika". He gained the knowledge of his past actions through the mercy of the Lord. Now he was quite certain that if he did not leave his passion of anger, he will have to meet a still bitter fate. He therefore decided to act according to the biddings of his conscience and promised to leave his passion of anger from that very day.

Some people think that it is the best policy to cut iron with iron, but they are wrong. The passion of anger is said to resemble a fearful fire; and to pacify a man who is in passion by being angry with him, would be like extinguishing burning fire by adding more fire to it. But this is against experience, against reason, and against what we know.

We have never seen fire being extinguished by fire. On the contrary, we know that it can be extinguished by water or by dust. In the same way, the internal fire of anger can be extinguished by means of love and forgiveness, and never by anger. For anger adds to its fierceness and makes it dreadfully dangerous. At the same time, a man cannot free himself from its effects even after his death; he has to undergo innumerable low births to suffer its consequences. Poison kills him who has taken it knowingly or unknowingly, but this cannot be said in the case of Anger. It kills not only that man who is under its influence, but it even destroys him who comes near it. One who gets angry without any cause, brings about his own ruin. A man, who is under the fit of anger, forgets himself and does not hesitate even to kill his elders and dear ones. And, in the last stage, when his anger takes the form of repentance and sorrow, he sometimes commits suicide. Anger makes a man weak physically, mentally and morally, and this weakness manifests itself on his face. No body should, therefore, try to revenge anger with anger. He who can wisely control anger is called 'glorious' by wise people. He may assume strictness at times, but his heart always remains as tender and delicate as butter. He tries to liberate the down-trodden with all his might. On the contrary, the principle of 'anger for anger' gives rise to various kind of misdeeds and troubles. This is the reason why the Lord did not show any anger to the snake or reduce him to ashes by means of his pencial powers. He acted very wisely and pardoned him for his faults. Had he not acted in this way, the atheists of today might have found fault with his super-natural deeds.

Even now there are some weak-minded people who put quite a different meaning to this act of the Lord. All these various interpretations show that they do not understand the truth behind it and those who understand it, do not try to follow in the footsteps of the Lord. We shall, therefore, give a short sketch of the forbearance of the Lord.

In fact ' Forbearance ' is the virtue of a strong man which enables him to bear insult patiently and Lord Mahavira fully possessed this virtue. He was strong enough to take vengeance upon his antagonists but even then he bore all their insulting remarks patiently. His idea was that when someone tries to injure us, our duty is to know whether his act would really cause some injury to us, and if, under a fit of anger, we are unable to make such decision, we should go to some wise man and take his advice. When we are quite sure of the said act being really injurious to us, we should try to find out the cause which led our antagonist to act like this. We should think seriously whether we ever caused or intended to cause any injury to that man wittingly or unwittingly, if not, whether he suffered any loss through our mistake. If this be the fact we should not complain against him. Do we not try to take revenge upon him who has harmed us ? If we do, what right have we got to think of ruining a man who acts as we act and who feels as we feel. Our duty should be to regret for our mistake, and frankly to ask pardon from him. In this way we can correct ourselves without losing anything at the same time.

If after making a careful review of our past actions we find that we are faultless, we should try to know under what circumstances our antagonist was compelled to per-

petrate the said crime. Was his intention really bad, or was he compelled by the circumstances to act in a certain way? The next thing that we are to do is to put ourselves in the same position in which the antagoists was, and than think how we would have acted under similar circumstances. If, after investigation we find that the intention of the man was not bad, but that the cirumstances alone were responsible for the fault that he committed we have no right to be angry with him.

And if it is proved that our antagonist tried to harm us knowingly, it means that he is ignorant; and an ignorant man is no better than one out of senses. Such a man is really pardonable. We should not be angry with him, and if we are, we shall cause not only our own ruin but the ruin of the whole world. We form one of the links of the body of the world; and if one limb is poisoned, others must get affected thereby, and the result would be that the whole body is poisoned and corrupted at last. Taking into consideration the good of ourselves, of our antagonist and of the whole world, it is desirable to pardon him who has tried to harm us. If the human society accept this principle and act according to it, and if people pause to think in this manner before taking resort to anger or revenge, many of the evils of this world would be washed away from existence. There would be no necessity of holding and playing with any International Peace Conferences or of passing bogus proposals on World Disarmament; that science which is the root cause of all man-slaughter, blood-shed, and trouble shall itself lose its force. In the last and present Great European War it was the increasing power of such science which was mainly

responsible for such a great loss of life.

But people should not misunderstand this pious forbearance of the Lord to be cowardice, for in that case bravery shall lose its importance in this world. On the contrary, it can be proved that forbearance has always been the characteristics of the brave and the strong and never of the coward and the weak. Can this laudable quality be ever found among those cowards who are frightened to hear cry of a cat or a mouse, who conceal themselves in the corner of their house, for fear of blows, or who act like women in taking shelter in various places in order to save their life ! Their very heart throbs with fear; they do not know what forbearance is. Only the strong and the brave, who are also able to punish the culprit in any way they like, know the real value of it. But if those people talk of forbearance, who are afflicted at heart on the one hand, and are cursing their antagonist on the other, as well as who are afraid of coming out of their homes, they simply ridicule it, give it another name of impotency, and bade goodbye to heroism.

Revenge has got no place in forbearance. As long as there is the least sign of revenge in the heart, forbearance can not take its root; and until and unless forbearance is fully established, there is every possibility of revenge, evil, and corruption taking possession of it.

Let us now examine the exterior of revenge. Revenge can be seen in its naked form when one man uses abusive language in return for the abusive language of another. There are many other forms of revenge which are fully described in the Jain Scriptures. For example, in the above

instance, suppose the man did not use abusive language in return for the abusive language of another; but he chose a more civilised way of taking vengeance; that is he sought the help of the police or of the court for this purpose. Here, too, the feeling of revenge is there; only the way of executing it is slightly changed for the better. There is another form of revenge when a man does not use abusive language in return for the abusive language of another, nor does he go to sue in the police or in the court; but he suddenly speaks out these words, " He spoils his own tongue by abusing me. He will have to suffer for it one day. Indeed he will have to pay with interest for it. " Here, too, we find fear, modesty, and pride mixed together. This form of revenge is better than the first two, for in it the decision is not taken at once but is left for the maturation of the Karmas. It would not be out of place here to point out that even the number of such people who cherish this feeling in their heart is hopelessly small. There is one more minute form of revenge in which the feeling of revenge lies concealed in the heart and manifests itself only at times. Whenever we see our antagonist suffering from some calamity, we suddenly cry out in excitement, " Hurrah ! this is the same man who abused us at such and such time and place. Good God, although it is after a long time, still we are sure, he is reaping the fruit of his own actions. Surely the judgment of nature is inevitable may be that sometimes it is delayed. " The very existence of such a feeling in our heart shows that we are anxious to see our enemy being punished somehow; had it not been the case, we would not have burst out in this way. Whatever might be the source of that suffering, we are likely to think that it has been caused only through our agency. This feel-

ing of revenge was latent in our heart and, manifested itself when it found an opportunity for manifestation. Many great men, even the noblest, support this form of revenge directly or indirectly, and the reason of all this is want of forbearance.

We must remember that the feeling of animosity troubles us not only in this life, but it pains us even in the next world. A man, who cherishes this feeling at the time of his death, has to pass through various kinds of low births where he suffers all sorts of unbearable torture for untold ages. Forbearance is the only means which can save him from all these troubles by putting an end to his feelings of animosity and revenge.

Lord Mahavira could propagate his principle of universal love among the cruelest of worldly creatures on the strength of his own ideal forbearance, and he could pass the remaining days of his life in peace and happiness, only due to it. We, too, can make our lives happy and peaceful by acting according to his accepted principles of forbearance in our life. He never treated anger with anger, nor did he ever think ill of him who abused him or hurt him in any way. His words and deeds showed to the world that the fearful fire of anger can be extinguished only by the cold water of forbearance, and never by anger or revenge which act like ghee (fat) enflame it still more fiercely.

If the cruel oppressors or evil-doers change their nature, if they become kind and peaceful as soon as they come under the influence of such a forgiving man there is nothing wonderful. On the contrary, it would be really very surprising if such great souls are unable to change their nature,

for the chief mission of their life in this world is to put an end to the cruelty of the cruel and the evil of the evil-doers by means of their good qualities, and to establish peace and happiness in this world by bringing the mistaken people to the right path.

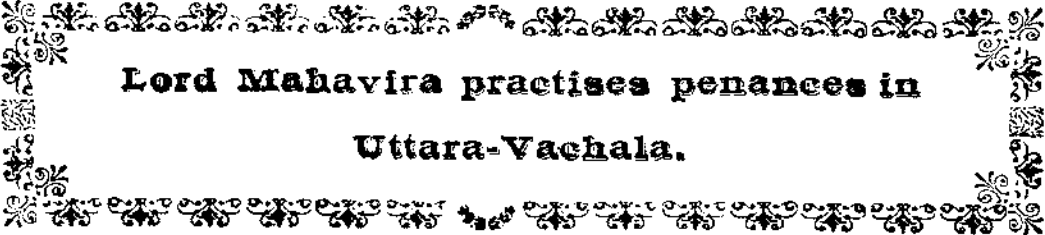
Forgiveness, truth, spiritual power, Non-violence and self-control of the Lord produced so great an influence upon Chanda kausika, the snake, that he took the vow of keeping fast from that very day in order to account for his unma-tured karmas, and promised that he would not molest any living being in future. In order to avoid injury to the life of living beings with his poisonous hissing and breathing he pushed his hood into the hole and kept his body outside. Just after this occurrence, some cowherd lads saw the Lord standing near the hole of that fearful snake. They were very much surprised at it and advanced a little in that direction. They climbed upon a tree, and from there they saw the body of the snake lying outside the hole, the Lord standing there in meditation. Their wonder knew no bounds to see this sight. They were also a little delighted to think that the very snake who had killed a number of their cattle now lay power less like a dead thing. This was certainly a feeling of reve-nge, but it must be rememberd that all people cannot become Lords. The cowherds climbed down from the trees, and began to throw stones towards the snake from behind. But when they saw that the snake did not move his body, they came nearer and in accordance with their boyish nature began to strike him with their sticks. The snake bore all these injuries patiently. He thought that his present trouble was nothing when compared with the horribility of his evil

deeds. Goodness or straight-forwardness after becomes a cause of trouble, and Chanda-Kaushika now welcomes this goodness. He thought that his beneficence lay only in atoning for his evil deeds by means of straight-forwardness. By this time the boys felt pity on him. They ceased to beat him and ran away to the villagers to inform them of this occurrence.


As soon as the villagers heard of this, they hurried to see the Snake and the Lord standing there in meditation. They thought to themselves that this wonder was worked by the same ascetic for no one else had the courage even to come near that place. Talking among themselves that the hermit was really powerful to lower down the pride even of poisonous snakes, they returned from that place. The path which had been lying waste for years, and which was closed till yesterday, was now opened for general traffic, and people were pouring to see the Lord in that vicinity. They were all attracted there and began to love and worship him. The ghee-seller women who passed that way offered their love to him, and worship him with ghee. Chanda Kaushika did not move lest he might strike awe in the hearts of his worshippers. This ghee-worship of the Snake continued for sometime until the ants began to be attracted by the ghee that stuck to his body. When the worshippers saw that the ants were biting the Snake on account of ghee, they stopped to pour it on his body; but the ants had bitten him so much that his body had become like a sieve. This time the Snake showed extra-ordinary patience. At other times, he could move his body this way and that but now for fear of killing any ant under his body, he had completely ceased to move.

He bore all these troubles patiently for fifteen days, after which he breathed his last in the same condition. After his death, he was born in the heaven named Sahasrara. Lord Mahavira, then resumed his roamings and started for Uttara-Vachala country.

CHAPTER XIII



Lord Mahavira practises penances in Uttara-Vachala.



ord Mahavira now reached the village Uttara-Vachala, where he practised penances for fifteen days. At the end of this period he was going in search of faultless food and drink in order to break his fast when he passed by the house of a pious house holder. As soon as he saw the Lord, he came to him and requested him to accept food and drink from him. The noble Lord took his food at his house and resumed his roamings soon after that.

UPASARGA (DISTURBANCE) CAUSED BY SUDRISHTA ON HIS WAY TO SURABHIPURA.

When Lord Mahavira was going to Surabhipura from Uttara-Vachala, one day he had to cross the Ganges in the way. A boat-man was very much pleased to see the cheerful and happy expression on the face of the Lord and requested

him to sit in his boat to be ferried over to the other bank. The Lord accepted this request of the boatman, took his seat in the boat, and was about to start for the other bank when an owl suddenly began to cry out. A foreteller named Kshemila, who was also sitting in the same boat, heard this cry, and said to the boat-man, " I doubt if we can safely reach the other bank of this river. The cry of the owl indicates the same fact. It is quite probable that we might have to face some fatal calamity before reaching the middle of the current. If, however, we are saved, it would be sheerly through the spiritual power of this ascetic. " The boat-man did not care at all for the words of the foreteller. He continued rowing unaffected by any thought of impending danger. By and by the boat reached the mid-current, where there dwelt a god named sudrishta. He belonged to the class of the gods called Naga-Kumaras. He was a lion in one of his previous births, and was tailed faultlessly by Lord Mahavira in the body of Vasudeva Triprishta, in one of his previous lives. He thought of taking his previous vengeance upon the Lord at this time. He said to himself, " He had killed me merely through his vanity of strength. Now I have got the opportunity for taking revenge upon him. I shall not, let him go alive. He shall have to pay with interest for his misdeed. "

It should be remembered here that Lord Mahavira had killed a lion when he was living as Triprishta in one of his previous births. The soul of the same lion had now come to take vengeance upon the Lord. Indeed the existence of karmas cannot be denied. They bind one and all in their fold. The kings and the beggars, the rich and the poor, the Tirthankara and the ordinary soul are all under their influence,

and can never be disburdened of their debt, until and unless they have cleared their account to the last pie. They cannot live in peace until they have paid their debt whether it be today, or tomorrow, or at any future date. In his prosperity and youthfulness, man blindly perpetrates many evil deeds and commits various kinds of sins without pausing for a single moment to ponder over their consequences. The first consideration with him is to satisfy his present desires at any cost. He acts according to his will and cares for nothing. But we must remember that the karmas are all powerful, and nobody should expect from them a relaxation in his punishment. In other words, the existence of such thing as 'pardon' is unknown to them. All are equal under the Law of Nature and all are free to live and act as they like, provided that they do not break the Law. If, on the contrary, the Law of Nature is broken, the severest punishment is inflicted upon the culprit. To oppress the weak and to take the life of the poor, through the vanity of power and strength, is simply to break the Law of Nature. If, therefore, we try to rebel against the authority of Nature, we must also be prepared for the worst. Whether we are possessed of the power of diving into the bottom of a deep ocean or climbing on the peak of the highest Mountain, whether we are world-conquerors or are versed in all the arts and sciences of the world, whether we can fly into the sky like a bird, or do anything wonderful by means of magic, we cannot escape the punishment to be inflicted on us by Nature for our misconduct; we get it one day or the other. It is therefore highly desirable that we must always have this motto before our minds' eye that "there is no escaping from the consequences of the deeds done" and then act very cautiously.

As soon as the idea of Revenge occurred to him, god sudrishta rushed towards the boat, and gave out a loud roar which terrified all except the Lord. Therefore, in great rage, he said to him, " Now, you cannot escape alive from my grip. You shall be caught in my storm and will give up your ghost. Open your account-book of the Karmas of previous lives, and pay me back my money with interest which you owe to me. Without paying your debt you cannot move from this place. You had killed me for; no fault of mine; now, to atone for that you shall have to deliver your life as well as the life of all those who are sitting here with you !"

With these words, the god set blow a storm upon the whole company. The water of the Ganges rose to an enormous height, and carried away with it all the trees and bushes growing near the bank. The wonderful sound of the rising and falling of the waves frightened all passengers; but Lord Mahavira was undisturbed in his mind all along. Only at times, there could be seen the feelings of restlessness and spiritual lustre strangely mixed together in him. This indicated that he was aggrieved to see his companions in panic and trouble. Those, who were sitting beside him, were well aware of this condition of the Lord, but they had not the courage enough to ask anything from him. It is rightly said that the troubles and sorrows of others are clearly reflected in the pure and tender and mirror-like hearts of great souls. They risk their own lives in order to save other people from danger. By this time the boat began to rise and fall with the waves. The boatman tried his best to control it, but all his efforts proved fruitless before the power of the god. He was very much dejected and left the

boat and its passengers to the mercy of Providence. When the passengers saw the boatman so much dejected and disappointed they lost all hopes of their lives and thinking that the last-moment had come they burst them-selves with various kinds of prayers.

The scriptures deal at length with the advantages of the company of the good and saintly. Even to-day its value is not decreased. Whenever we are too much vexed with our daily life, whenever we are in utter want of recreation, or whenever some secret anxiety troubles us, we too can partly remove our mental affliction and uneasiness by studying the scriptures or by keeping company with the saints. When such a great soul as the Lord himself was there, the crossing of an ordinary river of this world should not have been regarded as perilous. But on account of their ignorance, narrowness of outlook and perversity of mind the passengers could not understand the Lord and his ability; they could not even imagine that the man sitting beside them was possessed of radiant spiritual lustre. On the contrary, some of them began to shower abusive words on the Lord, when they saw that he was sitting quite carelessly without doing anything. They did not think that "In prosperity the heart of the great becomes gentle like a lotus-flower, while in calamity it is hardened like the rock of a great mountain."

By this time, Sambala and Kambala, the two Naga Kumara gods, had come to know of this sudden calamity of the Lord. Sudrishta belonged to the same species as these gods did; but as he was nearing the end of his celestial life his power was gradually waning, while these two gods who

were just in the prime of their life were more powerful and brave than Sudrishta. In their previous births they were bullocks kept by a religious man named Jinadasa. Jinadasa fed them regularly and did not exact more work from them than they were capable of doing. They were, therefore, very happy in their life. Jinadasa had made it a rule to be kind to the animals and to avoid the following five kinds of cruelties most resolutely.

1. Bandha (Tying down)--To tie or to ask others to tie his own tamed animals.

2. Vadha (Beating)--To beat or to ask others to beat his own animals cruelly.

3. Chhavichchheda (Amputation)--To amputate, to goad, and to cause injury or ask others to amputate, to goad, and to cause injury to ear, nose, tail, or any other part of the body of his own animals.

4. Atibhara (Overload)--To exact more work from and to put heavier loads on or to allow others to exact more work from and to put heavier loads on their own animals than they are capable of doing or carrying.

5. Bhakta-pana-vyuchchheda (Non-feeding)--Not to feed the tamed animals regularly.

One day, Jinadasa was observing a Praushadha that is, forgetting all worldly cares and refraining from the four kinds of foods, he was meditating on the self in solitude, when one of his closest friends came to him and asked him to lend his bullocks for being yoked to his own bullock-cart by which he wanted to go to a fair. But as Jinadasa was

absorbed in meditation and, as he had completely refrained himself from all sorts of activities for that day, he did not say either 'yes' or 'no'. From this the friend concluded that 'Silence means consent', and therefore, he untied the bullocks and led them home. He yoked them to his cart, seated a number of his kinsmen, neighbours in it and started for having a recreation in the fair. The bullocks were very fast to run and as soon as they were yoked to the cart they dragged the cart with the speed of the 'wind'. But the friend was not satisfied with this only. He asked his driver to drive them still faster, so that he might get the fullest pleasure from his drive. The driver did as he was bid, and drove the bullocks as fast as he could. Neither the friend of Jinadasa nor his driver could form any idea of the trouble and over-exertion that the bullocks were put to, for they did not belong to themselves. They drove them to their satisfaction throughout the day and visited many places for the sake of recreation. The bullocks had never suffered so much trouble throughout their life as they were compelled to suffer that day. Neither they had ever carried so much load before, nor they were compelled to run so fast, nor they were beaten in this way. They passed that day somehow or other, but they had no hope of living any longer. When night fell, the friend of Jinadasa unyoked them and tied them to their pegs. He did not even make any arrangement for their feeding. The result was that the condition of the bullocks worsened still more, and they were just on the point of death, when the sun rose, and Jinadasa after finishing his 'Praushadha' came to them. He found them in a very critical condition, and felt pity on his friend for this ill-treatment to his bullocks. He

at once set to nurse them, but as they were almost dead by this time, all his efforts to bring them to life failed. At last when he felt quite sure that there was no hope of their living, he kindly uttered the 'Namokara Mantra' (Sacred-syllables) in their ears. The bullocks heard this Mantra attentively and breathed their last just after that. Due to their living in the company of Jinadasa, the bullocks got rid of their animal life and were born as gods after their death. Sambala and Kambala represented the souls of these two bullocks of Jinadasa in the previous life.

These two gods came to the Lord and challenged Sudrishta to fight. Within a couple of minutes, they stood victorious and cleared away all the gloom and deception caused by Sudrishta. Now the people were able to breathe. They were glad to think that the peril was over at last. Some of them thought that they were saved from this danger through the good luck of their children while others were expressing their sense of obligation to the Lord. They said: "Our Karmas had matured up all at once while we were in the boat, and it was due to the mercy and power of this ascetic that we did not meet the worst fate. Had this ascetic not been in our midst, we cannot think what would have been our fate. It is rightly said that a single Ascetic is sufficient to carry the boat across the Ocean of this World". By this time the boat had approached the other bank, and all the passengers got down singing songs in praise of the Lord. The Lord, too landed on the bank, and as soon as he got down he absorbed himself in meditation for a moment with the intention of atoning for the sin of Iryapathika

(any Karman incurred in the act of going). Just after finishing his meditation the Lord resumed his Vihara and started from that place.

CHAPTER XIII



Pushpaka follows in the Foot-steps of the Lord.



uring the Vihara Lord Mahavira reached the Sthunaka city. But he did not enter it. He stayed under a shady tree and absorbed himself in meditation. Just after the Lord had left the place on the opposite bank of the Ganges, a palmist, named Pushpaka, chanced to pass by that way. He observed the foot-prints of the Lord, and with the help of his knowledge of the science of Samudrika (Palmistry), he concluded "Surely, these foot-prints must be of an emperor. It seems that, for some reason or other, he has been forsaken by his followers. He is left alone and must be searching for a companion. Why should I not go and offer myself as a companion and assistant to him? This is the right time when I can enrich myself by helping an emperor and pass my days in peace and happiness." Having come to this conclusion, the palmist started in search of the said emperor.

and following in the foot-prints came to the place where Lord Mahavira was standing in meditation. There the foot-prints stopped. But to his utter surprise and bewilderment the palmist found that instead of an emperor there was standing a hermit meditating under a tree. He was very much disappointed and began to curse the science of palmistry as well as his own knowledge of it. He drew a deep sigh and said to himself, "Had I known that I was going to meet a beggar instead of an emperor I would never have wasted my time in travelling so long a distance for nothing. Had I remained at my own place instead of coming over here, I would have earned something at least." While Pushpaka was thus revolving in his mind, Indra came there and seeing him in utter disappointment, said to him "Pushpaka ! do you think this ascetic to be a mere beggar ? If you think so you are mistaken, for he is not an ordinary beggar. He is a beggar whom the emperors worship and whom Indra, the Lord of Heavens, is always eager to pay his obeisance to. Truly, he is a beggar for the mistaken people like yourself, but in fact he is more than the Chakravarti and the Gods including Indra himself. Only a few days back he gave millions of rupees in charity. To day he has come out to give such a valuable thing in charity to the creatures of this world which can make the miserable happy and the beggars rich Do not be disappointed therefore, your desires shall be fulfilled; for nobody has ever turned hopeless from his Durbar. This ascetic appears in the same form and shall always appear in the same form in which he is worshipped by his devotees. Neither your palmistry is wrong nor your calculation is incorrect. Surely, he is an emperor; and you can take

from me as much money as you like." Indra then gave various kinds of precious stones and jewels to Pushpaka, who was very much pleased to receive them and began to praise the ascetic in his mind. He bowed down to the Lord and went home with the money. Indra, too, returned to Heaven, and soon after that Lord Mahavira resumed his Vihara.

The second Chaturmasa (Rainy-season) of the Lord in Raja-Griha and his meeting with a Weaver.

From Sthunaka the Lord came to Raja-Griha. Here he stayed in a Dharma-Shala (charitable public-hall), which was situated in Nalanda, a quarter of that city. This Dharma-Shala belonged to a weaver. The reader will ask why he choose this place for his staying, when he could find many better places in Raja-Griha? Truly so, but why in Raja-Griha alone? He could get any number of places anywhere he went. You know it quite well that if you care only for your own family, your family alone will help you at the time of trouble. But if you care for the whole quarter or for the whole village in which you live, the whole quarter or the whole village will help you in danger. In the same way, if you sacrifice your own happiness for the happiness of the whole world, the whole world is sure to serve you and to act according to your will. It will shed its own blood like water in order to protect you. But first it is necessary that you should take up such a vow and then offer yourself, body and soul, to the service of humanity; until and unless you act in this way, you cannot win the favour of the world; it cannot think you to be its servant, helper and companion. The Lord had made a great sacrifice. He was, so to say, born for realizing these very objects. He had many considerations in

staying in the, Dharma-Shala of the weaver. In the first place, the weaver was a great devotee of the Lord. Secondly, that place was quiet, secluded and far removed from the public haunt and, therefore, fit for meditation. And thirdly, the Lord did not distinguish between the high and the low, between the touchable and the untouchable, because he was a philanthropist. For him that man was low whose thoughts were low, whose feelings were low, and whose heart was impure. On the contrary, he regarded that man to be the highest, who, though of a low birth, possessed high thoughts and noble feelings. According to him a man, who possessed a pure heart, could turn the most unholy into holy men and the degraded into high personages, simply by touching them. There is no need of learning, knowledge, intelligence and strength, or of any particular time and place, or aptitude for practising right conduct. Untouchability is the greatest blot on humanity. To regard a man untouchable or to treat him as such is to insult humanity. Purity does not consist in not touching the sinners, but in keeping aloof from sins. To think oneself untouchable or sinner simply by touching an untouchable man or a sinner is to disrepute religion and to corrupt its high ideals. Religion does not bar us from staying anywhere, but it bars us from following a wrong path from oppressing others in order to gain our selfish ends and from being immoral. The word 'immoral' has a wide sense. Just as a man, who, being dissatisfied with his own wife, indulges in reducing other women into debauchery, is called immoral; in the same way, a King, who does not perform his royal duties well; a student, who does not apply himself to studies wholeheartedly; a hermit, who does not practise the right

conduct but indulges himself in sexual pleasures; and a soldier, who does not care for the protection of the public, but frightens them and practises bribery, are guilty of immorality. Religion is a thing of the heart. Indeed it maintains our life, awakens those who are sleeping, transfuses new life into those who are awakened, makes them active who are inspired, leads the active to the path of prosperity and the prosperous to self-realization. It is like nectar that enlivens the dead. It is that philosophers stone which transmutes the iron-like ignorant people of this world into gold. It is useful for all under all the circumstances. It is not a raw thread which can be broken into pieces by one stroke of wind.

Thus we see that Lord Mahavira made no distinction between man and man; and it was due to his following this ideal that he could attain to Tirthankara-hood. If we pride in calling ourselves the followers of the Lord, we must try to get rid of our weaknesses; make no distinction between man and man, practise the principle of 'equality' in our life, and make our life pure and noble. May Lord Mahavira thrill you with this feeling of philanthropy.

Lord Mahavira stayed in the Dharma-Shala of the weaver, and began to meditate there. Occasionally people came from far and near and considered themselves very fortunate to see the Lord in meditation. The owner of that Dharma-shala, the weaver himself, attended upon the Lord and prayed to him every day to pass the Chaturmasa (the four months of the Rainy Season) in his Dharma-shala. But his request could not be granted as the Lord remained

absorbed in meditation for the most part of the day. One day, when the Lord was sitting at ease, the weaver again requested him to stay for the rainy season in his Dharma-shala. The Lord, who was now perfectly convinced of his sincere devotion for him, acceded to his request and decided to pass the four months of rainy season in his Dharma-shala. The weaver was very much pleased to hear this decision of the Lord and went home in great satisfaction.

The Lord now began to live in the Weaver's Dharma-shala, and practised monthly penances there.

CHAPTER XIV



LORD MAHAVIRA AND GOSHALA



n those days, there was a man named Mankhali, who earned his living by showing pictures to village people. He came with his wife Bhadra to a village named Shakhana, and stayed there in the Go-shala (cowshed) of a Brahman, named Bahala. Bhadra was pregnant at that time; and after completion of the period of pregnancy she gave birth to a son whom the parents named Goshala after the name of the place where he was born. Gradually the child grew young and began to learn the art and craft of his father with application. He was very clever, but his temper was rather strange. He was never on good terms with his parents, and the consequence was that he separated from them in their old age. Once, in the course of showing pictures to the village people as a hereditary profession, he came to Raja-Griha and stayed in the same Dharma-shala in which Lord

Mahavira was staying. Lord Mahavira had completed one month of his penance by now. The next day he went out from the Dharamshala in search of pure food and water for his 'Parana' (food that is taken just after the completion of a fast or a penance), and came to the house of a rich man named Vijaya. Vijaya offered the purest food and water to the Lord, and immediately the gods showered the five kinds of precious stones over his house. The news spread like wild-fire in the city. Goshala also heard it. He went out in search of the Lord, and when he reached the house of Vijaya the Merchant, he realized the truth of what he had heard. He, then, said to himself, "This beggar is not an ordinary man. He seems to be a high soul. If there is a heavy shower of gold, jewels etc. on the house of a person who has given him food and water only for one time, what fortune may not be his who remains in his service day and night ? Could I become his disciple, my stars would surely shine one day. The service of great men never goes void. They are like big trees. Just as the big trees give shade as well as fruits, in the same way great men give protection as well as riches. And if by chance they are unable to give the latter they cannot help giving the former." With this idea, he came to the Lord and said to him very modestly, "Lord, the doings of great people like yourself are always peculiar. They never boast of themselves. It is their actions that exhibit their greatness to the world. They themselves lead a very simple life, and can live upon dry crumbs of bread if they can get them; but they can make those rich and happy with whom they are pleased even for once. Thus they give not only material happiness but also spiritual happiness. Lord, you and I have been

staying at the same place for the last so many days, but I was so unfortunate that I could not realise your virtues upto this time. To day, I have been able to understand a portion of your divine virtues from your actions, and now have been so much influenced by them that I want to become your humble disciple and servant with all my heart. Will your Lord-ship be so kind as to make me your disciple? I will leave no stone unturned to please you by my services in every way." Lord Mahavira heard the request of Goshala silently, but he did not say a word in reply. He had known already by means of his spiritual insight that the intention of Goshala was based on selfishness. Still Goshala began to regard himself as a disciple of the Lord.

He left his profession from that day and applied himself to the service of the Lord. He lived upon the alms that he begged from the houses of laymen. Thus the second month also passed and as usual Lord Mahavira broke his fast at the place of Ananda following the rules of faultless food and its acceptance. In the same way, at the end of the third month, he accepted food and water from another good layman named Sudarshana. The gods likewise rained the five kinds of precious stones over their houses too.

Now the fourth month ran its course and the full Moon day of Kartika came nearer. Goshala, who had accepted the Lord as his Guru (preceptor), was still in doubt about his ability and wisdom. He said to himself, "They say that Lord Mahavira is a great philosopher, and a great seer, but I have not yet got any chance to put his ability and wisdom to test. Today is the annual day when there will be rejoicings and festivities in every house. I cannot get a better

opportunity to test his knowledge than the one that I have got today. Let me, therefore, put a suitable question to him by which I may be able to know the depth of his knowledge without annoying him. With this idea in his mind, Goshala began, "Lord, the annual celebrations will be performed in every house today. Indeed this will be a very happy day for all the people. I think, I shall have some better things in alms bowl to day. Can your Lordship guess what rich quality of food and other things I shall be given on this auspicious day?" The Lord replied, "Indeed, today is a festival day, and there may be rejoicings and merrimakings in the houses of worldly-men, but for the ascetics all days are equal. They have nothing to do with the festivities or mournings of this world. They ought to devote every minute of their life to meditation and be satisfied with whatever kind of food they get for eating. However, if you insist for the answer I say you shall get some rotten and stinking food to eat today." Goshala showed a slight disregard for the answer of the Lord and started instantly for begging alms. He was quite sure that he would get some better things in alms today, but his hopes were not realised. He knocked at every door from morning to evening, but he did not get anything in alms, to say nothing of rich food and drink which he was expecting. At last, when he was too much tired and all his high hopes thoroughly collapsed, a layman called him to his house and gave him the same quality of food as the Lord had foretold to him. The sun had set by now; and as Goshala was feeling the pangs of hunger too much he sat down at that very spot and ate the food without showing any contempt for it. Now when he realised the truth of the prophecy

of the Lord, he repented in his mind for the behaviour that he had meted out to the Lord in the form of testing his ability and knowledge. At last he said, "What is fated must be awaited. The moon is hundreds of miles away in the sky, she shines in the night time, and is surrounded by innumerable stars on all sides, still she is not beyond the reach of destiny. Is not she eclipsed by Rahu (Dragon's Head) at the destined time? Indeed it is impossible to get rid of the clutches of destiny." Thinking in his mind that principle of destiny is applied to all without exception he took patience and returned to the Lord.

But before he reached there, Lord Mahavira at the end of the fourth month, sumed his Vihara and reached Koltaka, a neighbouring village where lived a Brahmi named Bahula, who was a resident of that place; he saw the Lord coming toward his house, and requested him to accept food from his hands. The Lord accepted faultless and pure food at his house. No sooner did he accept food and drink there than the gods rained the five kinds of celestial articles in very large quantities which surprised the onlookers too much.

When Goshala could not find the Lord in the Weaver's Dharma-shala, he was very much dejected in his heart; only the other day he had tested the ability of the Lord, and as a result of that test, his faith in the Lord had increased very much. He now wanted to be his true disciple for ever. His paternal occupation he had already left; today he gave up all his belongings to the poor and determined to renounce the world for good. He got his head shaved that very day and started for Kollaka in search of Lord Mahavira. From the talk of the people of Kollaka, he concluded that Lord

Mahavira must have been staying there. He, therefore, made enquiries about his whereabouts and, at last, was successful in his attempts to reach near him. When he saw the Lord, he said, "Lord, you left the Dharma-shala, without giving any instructions to me. Now I will never leave you. I have made a firm determination to be your disciple from today; you are my 'Religious Preceptor', and I am your 'humble disciple.'" Thus Goshala became the disciple of the Lord. Soon after this, the Lord resumed his Vihara and came to the village Brahmana-gaon.

This village was divided into two main quarters—one was in the possession of Nanda and the other in the possession of Upa-Nanda. Nanda and Upa-Nanda were the two brothers of whom the latter was wealthier. Lord Mahavira went to the house of Nanda to beg food for him; but Goshala who was tempted by the mansion of Upa-Nanda, left the company of the Lord and went to beg his food from Upa-Nanda's house. Lord Mahavira did not object to it, for personally he made no distinction between the rich and the poor. On the contrary, Goshala had not yet been able to control his senses and to check his desires. In the very beginning, even when he intended to become the disciple of the Lord, the idea of Nidana (remunerative hankering) was there. And as such it was quite natural that he should make distinctions between man and man. However, he came to the house of Upa-Nanda, while Lord Mahavira reached the house of Nanda. Nanda received the Lord very warmly and offered pure food and water to him very respectfully. But when Upananda saw Goshala coming towards his house for begging food, he ordered his maid servant to give him the

fusty and stale rice. Goshala thought it to be an insult of him, and began to rain abuses on Upa-Nanda. Upa-Nanda got furious and ordered his maidservant to throw the rice over his head. She obeyed his master and hurled the rice pot over him. Goshala was furious with anger at this misbehaviour. It was quite improper for an ascetic like Goshala to lose his temper like this. He got angry with Upa-Nanda and said, 'If I am a disciple of a great ascetic, let this house of Upa-Nanda be burnt to ashes this very moment.' As soon as he pronounced this curse, the Vyantara deities, in order to prove the greatness of the name of Lord Mahavira, though misused, set fire to the house of Upananda, which was reduced to ashes in a moment. Goshala did not act wisely when he pronounced this curse in anger. He misused his ascetic power for a bad purpose instead of using it for doing good to others. Indeed he was yet far from being a true ascetic, otherwise he would not have thus got enraged. Lord Mahavira now resumed his Vihara and came to Champapuri towards the beginning of the Rainy season. The people of Champapuri requested him very earnestly to pass his rainy season at their place and Lord Mahavira gave his consent accordingly. This was the third Chaturmasa. Lord Mahavira decided here to observe fasts of two month's duration each. When he commenced his austere penances, people came to see him. They were greatly surprised and delighted, while some of them wept to see his life of hardships. They blamed themselves when they compared their own mood of living with that of Lord Mahavira. At the end of the rainy season, Lord Mahavira left that place and went to Kollaka.

After performing meditation in a solitary place at

Kollaka for some time, the Lord started for Patrakala, from where he went to Kumara-gaon. There was a garden named Champaka near that village. Lord Mahavira chose this garden for meditation. Goshala was with the Lord. There was a wealthy potter Kupana by name who lived in this village. As a rule, wealthy people generally fall a prey to various kinds of vices. Only a few of them possess strong character. That is the ideal use of wealth when it is spent in a good cause, e. g. in opening hospitals and dispensaries for the patients, in establishing educational institutions for the illiterate, in uplifting the nations, caste or country, in maintaining the poor, the crippled and the decrepit, in giving relief to the sufferers from famine or other natural calamities, and in saving the life of numberless dumb cattle and innocent beasts etc. It is therefore, desirable that every rich man, who wants to leave his name in the transient world for ever, should invest his money in a good cause.

This potter, named Kupana, was a great drunkard. He was so much addicted to wine that all his wealth was gradually decreasing like water leaking out from a cracked pot. Although he was aware of this fact, still he could not check his habit of drinkig. He was the owner of a Dharma-shala, in which a saint, named Chandracharya, was staying at that time. Chandracharya belonged to the line of the disciples of Lord Parshvanatha, and was very wise and well-informed. He had bestowed the right of being Acharya (Head) of the Sangha (Assembly of Sadhus) upon his own disciple, Varddhana-Muni, and himself applied to observe a very austere vow, named 'Jina-Kalpa'. He used to practise meditation every day in order to exhaust his karmas competely.

One day, he was going to a village for begging food, when Goshala met him on the way. It was but natural for Goshala to have an introduction from the hermit. Saint Chandracharya said that he was in the succession of the Nirgrantha (passionless and possessionless) disciples of Lord Parshunanatha. Goshala laughed at this and said to him very rudely, "Why do you boast for nothing." Can the wearing of coloured clothes make a man a Nirgrantha ? Enough, enough ! You have adopted this mood of living simply to fill up the belly without much difficulty. You sell for farthings the precious and pious name of the Lord in order to earn your living easily. Why do you not leave this habit of straying and practise penances and meditation like my venerable Guru, the great ascetic ?" This led to a dispute between them. Goshala was very angry. He pronounced a curse upon the saint and said, "Listen to me, oh so-called Sadhu; you shall have to taste the bitter fruit of this misbehaviour that you have meted out to me at this time. I say" Your Upashraya (i. e. the place of residence for monks) shall be burnt to ashes this very moment." The ascetic said in return, "Goshala ! it seems you are far away from being a Sadhu who is above all anger, greed, delusion etc. Had you been a Sadhu, you would not have shown so much anger to me. I, therefore, declare it strongly that your curse will not have any effect on me or my Upashraya (resting-place). You have adopted this guise of a Sadhu, but you do not realize that you are sowing the seeds of Karmas. Why do you spoil your mind and your tongue for nothing ?" Goshala was very much ashamed to see that his curse had failed to bring about the desired effect. He, therefore, quietly walked away

from that place and came to Lord Mahavira. God Siddhartha was waiting upon the Lord at that time, and it was in his presence that Goshala related the story of his meeting with Saint Chandracharya to Lord Mahavira. The god did not like this rude behaviour of Goshala at all. He, therefore, said to him, "Goshala, you have not yet been able to learn modesty, patience and good conduct. In spite of your being a Sadhu, you cannot control your tongue. This is certainly a blot on sainthood. How could, then, your curse produce any effect on the saint, who belongs to the line of the disciples of Lord Parshvanatha? A man ought to be kind. He must try to please every one by means of charity, hospitality and sweet words. He should even try to please his enemy. The power of speech that is given to you is not meant for troubling others or for thinking ill of others. You must know it for certain that your actions are all against the law of nature. Watch the doings of nature and reflect upon them. Man has got one tongue and two ears; he should therefore, speak less, but hear more. You should try to learn how to control your speech."

Lord Mahavira now left Kumargaon for Choraka. Here the spies of the King were in search of some thieves. When they saw Lord Mahavira and Goshala, they took them to be thieves in disguise, arrested them; and brought them before their ruler. The ruler, too, took them for thieves and ordered his soldiers to tie them hand and foot and throw into a well. The soldiers obeyed their master and threw the Lord and Goshala into a deep well in a jungle. Lord Mahavira was unaffected by this treatment meted out to him; but Goshala, on the other hand, thought it to be unbearable punishment.

He began to weep and cursed his own fate. Lord Mahavira was as cheerful even now as he was before, for great men ever remain unaffected by joys or sorrows. He said to Goshala, "Goshala, do not regard calamities as 'calamities'. They are the gifts of Nature. Just as it is impossible for the lightning to flash without clouds, in the same way it is impossible for the virtues of a man to shine without calamities." Here lies the beauty and reality of life. Goldsmith has said the same thing about life--

"The life of a man is journey—a journey that must be travelled, however bad the roads and accomodation."
—Goldsmith.

Shortly after this, Soma and Jayanti, the two nuns belonging to the Shasana (Order) of Lord Parshvanatha passed that way with their companions. Learning from the people about this occurrence, they came to the well and gazed inside it for a long time. At last, they discovered the two hermits, one of whom appeared very cheerful and calm in the midst of all the calamities and troubles that had befallen him. They also marked him cheering up very calmly the other hermit, whenever he moaned in agony of his wounds. Every word, that he spoke in consolation, was full of sweet nectar. From their knowledge of the jain-scriptures, from their experience gained by keeping company with the saints for a long time, from the contemporary circumstances and from the talk of that grave, cheerful, calm, and exceedingly lustrous ascetic, the nuns concluded that ascetic was undoubtedly a great soul. They said to themselves, "Should we not think that he is the last Tirthankara? This does not require any more proof; for the extraordinary gravness and

cheerfulness on his face, the brilliance of his body and the exceptional lustre mixed together, his fearlessness as well as his eagerness to pay for his Karmas all these go to prove, nay they cry loudly, that this great soul is none other than the last Tirthankara. ”

When they saw this sight and were convinced that the sufferer was the Lord himself, the nuns immediately went to the ruler of that village and said to him, “Brother, your soldiers have committed a great fault in throwing the last Tirthankara, Lord Mahavira, the dearest son of king Siddhartha, into a well with another hermit. You should take them out at once, otherwise you would lose the future happiness of your life.” The ruler began to tremble when he heard these words of the nuns. He condemned the foolish action of his soldiers as well as himself for trusting the soldiers unthoughtfully. He immediately started towards the well accompanied by his soldiers and felt very much ashamed to see the Lord in that condition. He repented for his own action and asked pardon for his faults from the Lord. He assured the Lord that he would inflict a severe punishment upon his soldiers for that mistake. He said as a ruler, it is my duty to do justice to all and to do my duty unfailingly. I can not let injustice pass unnoticed. The soldiers ought to have investigated the matter thoroughly. There can be no greater fault than to misbehave with the innocent wayfarers, much less with great personages like yourself. I should now do what the law requires me to do. I should not fail in my duty. It never befits a responsible ruler to be influenced by selfish considerations, when the occasion required him to do his duty.” When the soldiers heard these words, they began to

tremble with fear. Lord Mahavira noticed that the soldiers were very much afraid of the lot that was to befall them; so he, at once, asked the ruler to pardon them for their fault. He himself pardoned the ruler and his soldiers and resumed his Vihara thereafter.

Thus passing through one Upasarga (calamity) after another, and roaming through the forests and Jungles, Lord Mahavira came to a town named prishta-Champa. The rainy season was drawing nearer; so on being requested by the people, he decided to stay there and pass his fourth Chatur-masa (four months of the rainy season) in that very city. This time, he intended to practise more severe penances than before, and with this intention, he observed a fast of complete four months. He practically showed people the way how to lead a spiritual life and how to attain supreme peace in this world. He then resumed his Vihara with Goshala.

From Prishta-Champa, Lord Mahavira came to Krita-Mangala, a village mostly populated by the rogues and the hypocrites. There was a separate quarter of this village in which only the prominent heretics lived. They had built a temple for their family-god in the centre of that quarter. Lord Mahavira took his abode in a corner of this temple and remained there absorbed in meditation. He stood there so calmly that he looked like a pillar of that temple from a distance. The winter season had advanced too far; cold winds were blowing, and water of the lakes and ponds often turned into ice.

It was about this time, that one day, at midnight, the worshippers of the idol came there with their friends and relatives; and, in order to please their family-deity, they worshipped the goddess of wine with due respects.

Bottles were opened and all got drunk excessively. Immediately after this, there was another scene. Men and women selected their pairs and began to sing and dance, being intoxicated with wine. This was the respect that they had for their temple and this was their ideal type of worship. Their action was so foolish that even shame was ashamed and surprised to see it. Sometimes they fell senseless on the ground as they danced wildly and were trampled over by others who were intoxicated with wine. Their condition thus became very pitiable. Various kinds of feelings such as hatred, fear, pity, laughter, anger and surprise sprang up in the heart of Goshala, when he saw and heard of these things taking place in the temple. He tried to suppress his feelings for a time; but, at last, when he could not help he broke into laughter. The drunkards thought it to be an insult to themselves. They beat him severely and knocked him out of the temple. Goshala thought it to be a retaliation of his own Karmas and he had to lie outside the temple shivering with cold. When his limbs got benumbed and his teeth began to clatter with cold, some of the drunkards took pity on him and brought him in the temple. Three times did Goshala insult these men in one way or another; and three times was he cast out of the temple and again taken in. Indeed it was not possible for him to get rid of his habit. "It is easy to persuade and bring to the right path a man who is ignorant; it is much easier to persuade a man who possesses the knowledge of right and wrong; but it is never easy to persuade one who has a little knowledge, and who thinks himself to be the wisest of all. Fire can be extinguished with water; the sun-shine can be warded off with an umbrella;

the strong and wild elephant can be brought under control by a sharp goad (Ankusha), various kinds of diseases can be treated with medicines, and even poison can be counter-acted by means of different kinds of incantations; but it is impossible even for the Shastras (scriptures) to bring to the right path the people who are proud of the little knowledge that they have."

Goshala again did the same mischief for the fourth time. At this, some people got ready to give him the severest possible bodily punishment; but they were prevented from doing so by some of their companions who said, "Whom are you going to punish? Had he been a man, any punishment would have been fruitful. But as he is a brute, he ought to be pitied. To show anger to him is to throw ourselves in fire." Therefore, they knocked him in one corner of the temple, and indulged in their pleasures once more. They left that place before dawn and went to their houses. Goshala again complained to the Lord of the bad treatment meted out to him, and the Lord simply advised him to learn forgiveness.

After leaving that place, Lord Mahavira came to a Village named Haridru, and absorbed in meditation standing under a tree outside the village. Soon after this, there came a merchant bound for Shravasti. The night had set in, and it was impossible to find the way in the darkness. He therefore, stayed under the same tree where Lord Mahavira was meditating. He said to himself, "These hermits would serve me throughout the night as watch-keepers without any payment and I can sleep soundly untroubled by any cares and anxieties about my merchandise." The night was very cold and the land was woody. The merchant was shiv-

ering with cold. He made fire to keep himself warm and passed the night with great difficulty. As soon as the day dawned, he started for Shravasti without quenching the fire, which was spreading towards Lord Mahavira as if to kiss the feet of that glorious soul in reverence. Lord Mahavira did not prevent it from proceeding towards him, but stood like an inanimate object as cheerfully as before. Neither did he move an inch from his place nor did he feel any interruption in his meditation. Now the meditation was being complete. Goshala saw that the feet of the Lord was being burnt by fire. He drew the attention of the Lord to his feet, but the Lord said, "Goshala why should I be sorry for this? It is the fruit of my own Karmas which I must taste ungrudgingly. If I do not repay my debt of Karmas at this time, it will increase with interest every day. I should, therefore, clear off my accounts in this very life." Goshala marked an extraordinary graveness, a supernatural calmness, and a ray of radiance upon the face of the Lord. He silently praised the forbearance and the exposition of the Karma doctrine of the Lord again and again, and decided to mould his life in the same mould in which Lord Mahavira had moulded his own. Just after this, Lord Mahavira resumed his Vihara.

GOSHALA SEPARATES

Lord Mahavira passed through Langala and Choraka, and was going with Goshala to a village named Kalambuka, when Kala-Hasti, one of the two rulers of Kalambuka, who was coming with his soldiers, met him on his way. He took the two hermits to be thieves in disguise and ordered his men to arrest them and bring them before him at once. The

soldiers did as they were told to do. Kala-Hasti fettered the two hermits and brought them to his brother Megha. This was the same Megha, who had been in the service of the Lord's father. He recognised the Lord and set him free at once. He then begged pardon of the Lord in a thousand ways; and the Lord, after pardoning all his faults, proceeded on his way. Although Goshala bore all the troubles on the advice of the Lord, he did not bear them willingly. He was tired of them and was now wishing at heart to get rid of them. He was seeking for a way which at last he found. But what way was this? Did he attain salvation and that, too, earlier than the Lord? Certainly not. Salvation is a precious thing—so very precious that ordinary people cannot easily pay for its price. It cannot be easily obtained by the pilgrims of this world. Sometimes it is necessary that a number of lives should be devoted for obtaining it. But, then what was the way that Goshala discovered? The reader should know that, "A man gets what he wills,"; so Goshala got what he wanted. He was not in favour of ending the troubles and sufferings of this world by bearing them, but he wanted to escape from them by keeping himself aloof from them. His desire was fulfilled; and one day, while he was going with the Lord, he came to a crossing in the way. He stopped there suddenly, and said to the Lord, "I am now too much dejected at heart by suffering various kinds of unbearable troubles and calamities. It is my most sincere desire that I should always remain with you; but I have been abused, insulted, and beaten by people, so much so that it has become often impossible for me to tolerate such insults any longer. I have, therefore, decided to separate from you and to try my own

fate." With these words, he said Good-bye to the Lord, and parted company with him.

It is very difficult to conjecture what calamities Goshala had to suffer after his separation from the Lord. A man, who had to suffer all kinds of Upasargas even while he was under the protection of the Lord—the Lord, who taught peacefulness, forbearance, forgiveness and non-violence to the world; now goes to the shelter of worldly beings, in search of happiness. How foolish he is and how unfortunate too? Think of his ignorance of the Law of Nature and about karmic theory and then imagine what heart-rending calamities he might have suffered in the zigzag and narrow streets of this world after his separation from the Lord!

LORD MAHAVIRA IN EYES OF THE READERS

But from this the reader should not conclude that Lord Mahavira also wanted to escape from these Upasargas like Goshala. He had altogether a different object before him. He wanted to reveal and solve the intricacies of spiritual life to the wise people of his age and of all future ages. He had proved himself to be pure gold, after being tested several times on the touchstone of Upasargas. He loved all living beings without a tinge of hatred for any one. He wanted to clear off his accounts with the Karmas, being self-dependent and self-reliant, in this very life. He did not want to be helped by anybody, his instruction was as bitter medicines are necessary and useful for keeping the body free from diseases, in the same way physical sufferings are necessary for walking on the highway of salvation.

There is no wonder if the Lord had to suffer various kinds of physical troubles and hardships in order to attain spiritual knowledge, for when a student has to undergo various kinds of corporeal punishments in a primary school in order to attain a little of the ordinary knowledge of worldly things of daily use, spiritual knowledge which is vast and endless, cannot be attained without undergoing a number of ordeals. We have said above that the more important the thing, the higher is its price. Just as gold increases in quality after being heated in fire, and the more it is heated the brighter it becomes; in the same way, the soul in this world becomes pure after crossing an ocean of ordeals, and the more it suffers the purer it becomes. It is impossible to imagine how many troubles and calamities Lord Mahavira had to suffer and how many Upasargas and Parishahas (i. e. disturbances) befall him; but never for a moment did he deviate from the path of duty, righteousness, aim and patience in his life. Even when he was a prince, he always remained calm and contented; and now, when he was the Lord-paramount of a boundless empire, he had no difficulty in achieving his object. His own intellect which distinguished right from wrong was his prime-minister; his resolute will was the strong army prepared to conquer the three worlds; his peaceful mind free from doubts and suspicions was his ever-lasting treasure; and his spiritual influence which spread everywhere in an equal proportion was his holy empire. He was a great soul, and on account of practising self-control, he had killed all his desires. He was, therefore, the Emperor of the emperors. We know it well that the subjects fear their King, and the king is likewise afraid

of his enemies. But the empire of self control and detachment of the Lord was the only empire in which all were treated equally and all were fearless. He had no favourites and no enemies. A tree gives its fruits and flowers and shade to one who wants to cut it as indifferently as to him who waters it; in the same way, Lord Mahavira too treated his opponents as lovingly as he treated his friends. By means of his ideal penances and renunciation, he showed to the world at every step that body should be subjected to severest punishment to be inflicted in the form of austere penances and selfcontrol; but people, on the contrary, foolishly devote themselves to the service and decoration of it, day and night. A man who wants sugar, does not worship the sugar-cane, if he has got it; but crushes it in a machine, boils the juice on fire, and then prepares sugar from it. Body is just like a sugar-cane; and one who wants to obtain spiritual bliss should crush it and heat it in the fire of severe penances. Lord Mahavira said, "There are no particular species of riches in the world. A thing, which is dear to one, is riches for him. The ignorant, the selfish, the greedy, and the people following a wrong path regard some specific things of this world as 'riches'; while the great souls, who are selfless and who are devoted to doing good to others, think that the best and the most stable wealth in the world is renunciation, charity and detachment. The daily routine of Lord Mahavira showed that controlling of senses is the first necessary thing for attaining Moksha (Liberation) and practising of penances the first step towards self-control. Here it may be asked how one can sacrifice the present happiness and attractive comforts of this world for Nirvana (Salvation), the happiness

of which is a thing of the remote future; and the answer is that no one can ever be able to free himself from the sufferings of this world without having recourse to Nirvana (Salvation). Even worldly pleasures cannot be attained without following the path of righteousness, and even if one gets them through the mercy of his previous Karmas, he cannot be able to enjoy them as they turn into sorrows and become burdensome. It is, therefore, desirable that every one should try wholeheartedly to attain power and taste for walking on the highway of Salvation.

THE FIFTH CHATURMASA OF THE LORD

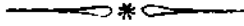
After the separation of Goshala, Lord Mahavira started further without a tinge of sorrow or gladness upon his face, and come to a village, named Bhaddila-pura, where he decided to stay for the Rainy season. It was the fifth Chaturmasa. Lord Mahavira practised a severe penance of four month without a break; and, at the end of it, he resumed his Vihara, with a feeling of indifference towards sunshine, shade, short-cut, rough-path, Upasargas or otherwise and admirers or opponents. People paid their respects to him at the time of his departure.

LORD MAHAVIRA IN SHALI-SHIRSHA AND UPASARGA CAUSED BY A VYANTARI.

Lord Mahavira then came to Shali-Shirsha and stayed in a garden. This garden was the abode of a Vyantari a semi-divine deity who, it is said, was the wife of Lord Mahavira, when he was in the body of Vasudeva Triprishta. At that time, her name was Vijayavati. She had suffered many troubles at the hand of Triprishta, and being a dependent,

she had to bear them all patiently. Now she wanted to avenge with interest her grievances upon the Lord; and the Lord, too, had come that way simply for the same purpose. She began to cause pain to the naked body of the Lord in a thousand ways. It was the middle of winter season; and the weather was very cold. At about midnight, the Vyantari by means of her miraculous powers, caused the atmosphere of the garden to be suddenly chilly. But when she found that the Lord was unmoved even by that, she caused snow to fall on his body. Thus she played many tricks one after another to harass the Lord, but when morning dawned she found that he was meditating as calmly and as cheerfully as before. The vyantari was very much surprised to see this. Feelings of anger and fear arose in her heart. But at last, she realised the greatness of the Lord and taking him to be a highly elevated soul, appeared before him in her real form. As soon as she manifested herself, all her evil feelings turned into love and pity. She felt very much ashamed, repented for her doings and begged pardon of the Lord. Lord Mahavira pardoned her faults after which she vanished into the air.

CHAPTER XV



Return of Goshala and the Sixth Chaturmasa.



Immediately after the disappearance of the Vyantari, Lord Mahavira left Shalishirsha for Bhadririka-puri. He arrived there towards the beginning of the Rainy Season. Goshala, too, who had been put to much difficulty and who had to suffer a number of troubles after his separation from the Lord, came to Bhadririka-puri searching for him. The man who eats rich food every day does not know its taste and its virtues. He recognises its tastes and its value only when he stops eating it and has to live upon dry crumbs of bitter bread. The same can be said of Goshala. when he was in the company of the Lord a few days back, he, on account of his evil karmas, was devoid of the power of recognising the celestial virtues of the Lord. But now, when he had knocked at every door and suffered all sorts of troubles, he felt that if he wanted to effect his spiritual growth, he could do so only

by coming into contact with the Lord. He, therefore, came to the Lord and begged him pardon for his faults. The merciful Lord again took pity on him and pardoned all his faults. Goshala now felt that nobody could ever be truly happy so long as he lived in this world. If true happiness could be gained while living in this world, the very world would appear in a different form. The real source of all true happiness and contentment is the company of the saints as well as a continuous absorption in spiritual meditation. But it is very difficult to get the latter without the help of the former. When the soul gets them, it forgets all its sorrows and is released from the Karmic bondage for ever. Lord Mahavira had warned Goshala several times before this, but he had not taken his advice. Today he felt that the only way to improve the man was to endure the suffering. He admitted that it was in the midst of sufferings alone that the life of man could fully bloom.

By this time, the Rainy season had drawn nearer, and Lord Mahavira stayed for his sixth Chaturmasa in the same city. During his stay at Bhadrīka-puri, Lord Mahavira observed various kinds of penances and, when the rainy season was over, he started for Magadha.

HIS SEVENTH CHATURMASA AT ALAMBHIKA.

Lord Mahavira roamed in the country of Magadha for about eight months, without meeting with any Upa-sarga. By that time he reached the city of Alambhika the rainy season had approached, and he had to stay for his seventh Chaturmasa in the same city. Although fast and meditation were always inseparable from him, Lord Mahavira decided

to pass this rainy season by observing fasts of one month's duration each together with a vow of keeping silence. He continued to stand in the same posture for several days and nights which he had adopted for meditation in the beginning. When the Rainy Season was over, he again resumed his Vihara.

THE EIGHTH CHATURMASA AND DISTURBANCE BY A VYANTARI.

During his Vihara, Lord Mahavira passed through many places, and at last reached a village named Bahushali. There was a forest named Shali-vana near that village. Lord Mahavira found it to be very calm and quiet and therefore fit for meditation. So he decided to stay there and stood under a tree in meditation.

Goshala sat down on the ground at some distance from the Lord. The tree, under which Lord Mahavira was meditating, was the haunt of a Vyantari, named Shalarnia. Lord Mahavira must have been at enmity with her in some previous birth. She, therefore, wanted to take vengeance upon him. She played many tricks upon the body of the Lord. When she found herself unsuccessful in the one she tried another and then a third. Thus she gave him unbearable troubles, but the Lord welcome them all very gladly and freed himself from the bondage of her debts. He said "Money taken on loan has got to be returned sooner or later. Even the greatest man cannot lay a claim to become a Sowcar (a banker) until he pays all his debts, with interest. A Darsani Hundi (bill payable at sight) must be paid atonce. If a banker delays in payment the Hundi loses its value and the banker

loses his credit." With this end in view, the Lord, too, paid the debts of his Karmas incurred in his previous lives with an open heart. He seemed to challenge the Vyantari to clear up her accounts with him in any way she liked. It was as to say, "Vyantari, as long as you do not free me from debts it is impossible for me to attain salvation. This Upasarga of yours will prove a great provision for me on the Highway of Salvation. Really, I bear no grudge against you." At last, the Vyantari, who was following a wrong path, surrendered herself before the peace, forgiveness, forbearance, patience, and self-control of the Lord. She was very proud of her power, but when she was defeated, she began to despise it. She approached the Lord and begged pardon of him. After that, she disappeared.

Goshala, too, suffered these Upasargas more or less; but this time, he suffered them with delight. The feeling of hatred towards them had vanished from his mind. He felt that the reality of the evolution of his virtues lay in the endurance of Upasargas.

The Lord then resumed his Vihara, came to Rajagriha towards the beginning of the Rainy Season. He decided to observe his eighth Chaturmasa in that city, and with this resolve he stood in meditation after taking upon himself the vow of practising a course of Penance extending over four months duration accompanied by a fast. During his stay there, he had got to face no Upasarga whatsoever. The Rainy season passed away very quietly and at its close, Lord Mahavira resumed his Vihara. He took his food and drink outside the city. In fact, he did not want to stay there any longer, for the people of that city were greatly devoted to

the Lord. He said to himself, "This kind of worship will produce great impediment in my way to salvation. I have yet to clear up many of accounts with the Karmas, which is impossible, if I continue to stay here for a longer time. It is therefore better if I resort to some heathen-land or some unknown province. For, there alone can I find my friend to whom I am indebted for my Karmas. It is this debt of theirs which troubles me very much and keeps me away from the attainment of liberation with this thought, the Lord decided to go to some unknown land and immediately resumed his Vihara.

THE NINTH GHATURMASA AND THE FATAL UPASRAGA

According to his determination, Lord Mahavira reached the land of heretics who were cruel in thoughts, words and acts. Teasing, torturing and killing formed their daily routine. They never hesitated in earning their living by resorting to such heinous crimes and in leading their life so shamefully.

Here, Oh! reader if you compare your ways of living with those of the Lord you will be able to realise the hardness of an ascetics life. There is a vast difference between your thoughts and the thoughts of the Lord. Although you are devoid of all powers and energies. Still you indulge yourselves in perpetrating all sorts of crimes in order to attain the transient pleasures of this world. There is a great noise and bustle all round for acquiring the little comfort and glory that the world can give you. You absorb yourselves in fulfilling your petty desires from morning to evening be it viciously

or righteously, justly or unjustly, deceitfully or undecitfully piously, or untrustfully, nobly or wickedly, gently or ungently, humanely or inhumanely, and foolishly or wisely. You do not care for your manhood; and regard your critics as your very enemies.

Not only this you even treat them as such, and try to ruin them with all your might. When such is your treatment with your honest critics, what cruelties can you not perpetrate with one who inflicts pain (upasarga) on your body. You never think of the result of such deeds. All your religious acts are done with some Nidana (remunerative hankering) in view. Suffice it to say that you are ruined in every way. You do many showy things in the name of mercy and do not take pity on your own self. Earth's thirst is being quenched by human blood, and its fields are being fertilised by the powdered bones of human beings. Nations rise on the ruins of other nations. This is what we see in the world today.

But the case with Lord Mahavira was quite different. Instead of fearing Upasargas, he himself went in search of them to the land of the heathens. He regarded his critics and givers of Upasargas as his well-wishers and cordial friends. Although this is a virtue to be found among the enlightened and High Souls like the Lord, still every man is entitled to attain it by making constant and steady efforts. He can reach the same position that the Lord reached, for the Lord himself was an ordinary man before reaching that elevated position. It is the principal teaching of Jainism that whosoever exhausts his Karmas rises to an elevated position and becomes a Lord one day. Just as a king seeks the help of his soldiers and the commander-in-chief for conquering his enemy, in

the same way, Lord Mahavira, who wanted to conquer his great enemy i. e. the Karman and to become the paramount Lord of the realm of salvation, sought the help of his soldiers, i. e. those who gave him the Upasargas, in the land of the heathens. How noble was the thought, how great the conception of Brotherhood, how large the magnanimity of the heart, how sincere a desire to suffer hardships, and how fearless and heart-rending, the means employed for maturing Karmas. Until and unless all these things are centred at one place, Tirthankara-hood cannot be attained. The bondage of the Karmas has got to be shattered, the emotions of anger, pride, deceitfulness and greed etc. are to be smashed and temperance is to be embraced before the freedom of the soul can be attained.

The people of the heathen-land (the country of the Latas), where Lord Mahavira, now reached, were very turbulent, cruel and uncivilised. As soon as they saw the Lord, they began to beat him with sticks and called him bad names, in fun. Some of them threw dust over him, while others left their dogs on him. The dogs, however, were not so cruel as their masters, for they did not bite him when they came to know that he was extremely simple and gentle. But their masters persisted in their wickedness and folly. Where-ever the Lord went in search of a place fit for residence, he was knocked out and beaten by them very severely. This bodily punishment was made still more severe when Lord Mahavira, owing to his keeping a vow of silence, did not answer to their questions. But when those wicked persons saw that he did not cry out, or weep, or show the slightest tinge of sorrow, even after receiving so severe

beating, they took him to be a perfect thief, tied him, and flogged him most cruelly. Still the Lord was as calm and cheerful as ever, and suffered all the afflictions gladly. He never showed the feelings of anger or hatred to those that inflicted bodily punishment; he stayed in any ruined part of the city that he could get; and if he could not get even that, he passed his time by standing or sitting under a tree. During this period, he ate whatever dry or stale crumbs of bread he could get at the completion of his course of penance. Sometimes, he had to eat uncooked victuals and practise penances as usual. The greatest wonder was that regardless of the severity of cold, Lord Mahavira absorbed himself in meditation, with no clothes on his body, arms stretched both ways, in the open air, under the shade of tress, or on the banks of pools and rivers. His penancial practices in summer season were still more wonderful. When the winds blew very hot, and the suns rays were scorching, he stood on the burning rocks of the mountains and there absorbed himself in meditation not for a day or two, but for weeks together. Thus bearing all physical and mental suffering gladly and roaming in the country of the Latas, Lord Mahavira passed his ninth Chaturmasa there. We do not want to see our readers weep for a longer time by describing at length the Upasargas that Lord Mahavira had to face during this Chaturmasa. But they should know that those Upasargas helped the Lord very much in making his Karmas ripe. He was therefore, very grateful to them as well as to those who caused them. Goshala, too, suffered all these Upasargas with the Lord. At the end of the Rainy Season Lord Mahavira left that heathen-land and resumed his Vihara.

GOSHALA TESTS THE ABILITY OF THE LORD.

From the land of the Latas, Lord Mahavira came to the land of the civilised people (Aryans). He passed by Siddharthapura, on his way to Kurmagaon. By chance, Goshala saw a sesame-plant growing in a field. He stopped there, and in order to test the ability of the Lord, said to him "Lord, will this plant bear fruit or not ? and where will the souls, which are playing in the cup of these seven flowers, be born after their death ?" The Lord replied, Goshala, this plant will surely bear fruit, and the souls will be born in the seeds of fruits after their death. The suspicious mind of Goshala could not believe these words of the Lord, and as he was bent on testing his ability he remained behind, and in order to falsify the words of the Lord he uprooted the plant, and threw it away. He then hurried to overtake the Lord and was soon with him. Soon they reached Kurmagaon. A cow running by that side placed her foot on the sesame-plant. Fortunately the soil was wet and the plant got stuck in it in a crooked position. The cow's foot had made a hole in the ground, and water had collected there from all sides. The plant, which had faded a little by now, thus got enough of water, heat and fresh air as well as suitable soil for its growth; it grew up to maturity very soon; and when its season came, the same souls in its flowers after death took birth in sesame-seeds in its fruits.

THE LORD PROTECTS GOSHALA IN KURMAGAON.

There lived an ascetic in an orchard of Kurma-gaon. His name was Vaishayana. He used to practise a kind of

penance, facing the sun and stretching his hands both ways, and thus absorbed himself in meditation. His hair had grown to a great length and was full of lice; some times the lice fell on the ground, but the ascetic again picked them up, and with the intention of giving them protection, placed them in his hair again.

One day, Goshala chanced to pass that way, and saw the ascetic in that condition. With a sense of hatred he said to him, "Are you an ascetic or a treasure of lice ? Can a man be called an ascetic simply by keeping lice in his hair ? You have made this show of penance simply to deceive other people. The ascetic heard all the taunts of Goshala patiently without saying a word in reply. This made Goshala still more impertinent and he taunted the ascetic three times in the same way. Now the ascetic could not control himself. He got enraged and at once sent forth a spiritual power (i. e. some spiritual weapon named 'Tejoleshya') upon him. Goshala saw the flames of fire coming furiously towards him. He lost all hopes of his life and ran to the Lord for protection. He exclaimed, "Help, help, O lord, and save me from these fearful flames of fire, otherwise I am burnt to ashes." The Lord used his own spiritual weapon the "Shital-Leshya" in order to counteract the effect of Tejoleshya. He cast his cold glance at Goshala, and in a minute, the effect of the fiery weapon was gone. Goshala felt relieved, but the ascetic was greatly surprised to see his spiritual weapon thus failing. He felt a desire to see the Lord who had thus limited his invincible spiritual power. Immediately after this, he went to the Lord, touched his

feet, and with folded hands, said to him, "I did not know, O Lord, this celestial spiritual power of yours up to this time. On the contrary, I was very proud of the power of my own penances, but my pride has gone and I have come to see and touch your holy feet. I hope you would kindly pardon me for the fault that I have committed unwillingly." Lord Mahavira excused him, and he then returned to his own place.

When the ascetic had gone away, Goshala asked the Lord how such a Tejolesya could be obtained, and the Lord replied that, in order to obtain such power, one should practise a severe penance for six months, drink hot water after eating a handful of boiled Urad (a kind of grains) once a day at the completion of the penance, and stand with hands stretched, facing the sun, every day.

Lord Mahavira, then, left Kurmagaon for Siddharthapura. When he reached near the sesame-plant Goshala said to him, "When we passed this way last time, we saw a sesame-plant growing here. You had told me, on my asking, that plant would surely bear fruit and that the seven souls in its flower would turn into seeds of its fruit, but, Sir, neither the plant nor its fruit can be seen at this place. "At this, the Lord pointed out to Goshala the plant, growing at the place where Goshala had thrown it away. Goshala went near it, split its fruit in two and was very much surprised to see that it contained only seven seeds inside. This occurrence created a desire in his heart to become a true ascetic and strengthened his faith in rebirth.

ATTAINMENT OF TEJOLESHYA AND ITS MISUSE BY GOSHALA.

Goshala again felt a craving for separation. He could

not as yet be able to cast aside the filth of his desires. Even after accepting asceticism he never thought for a single moment, that it is the anger and greed the seeds of desires, which cause the down-fall of a man. To be a slave of desires is a great self-deception. A man becomes so blind under their influence that he cannot realise even the truth about himself. This is really an injustice to the soul. It is intellectual deception and spiritual ruin. It blots the pure body of world civilisation, and helps to increase the sins, results into punishments and imprisonments. Goshala had a desire to attain various kinds of Siddhis (miraculous powers) and that was why he left the Lord with a mind to attain Tejoleshya. He came to Shravasti and there stayed in a garden belonging to a potter. He soon busied himself in acquiring the means for obtaining Tejoleshya, and was successful in his attempts after the completion of the fixed period. He got Tejoleshya. His second desire was that he should test his acquired power in that very village someday. He, therefore, left his abode and came to a well. He sat there and thought of the means for exciting his anger. Immediately there came a maid to fetch water from the well. Goshala thought that the best means for exciting anger was to break her jar with a stone. He, therefore, hurled a stone on her jar. The maid was very much displeased at this misbehaviour of Goshala and she showered a lot of abuses over him. Goshala too, was enraged and used his Tejoleshya upon her by way of testing it. The poor maid was burnt to ashes then and there by the Tejoleshya, after which Goshala left that place.

THE TENTH CHATURMASA AND THE GATHAPATI ANANDA

Lord Mahavira reached Vanijyagaon towards the beginning of the Rainy Season and stayed there for his tenth Chaturmasa. There lived a Gatha-pati named Ananda, in the village. He was a follower of Keshi Shramana and had practised every two day's fast throughout his life. At the time of penance, he stood facing the sun in the hottest sunshine. As a result of his austerities, his Karmas which obstructed his clairvoyant knowledge (Avadhi-Jnanavaraniya Karmas) were exhausted; and, in the end, he had attained clairvoyance. One day he chanced to see the Lord. He prostrated before him and said "Lord ! you deserve great praise. No powerful and strong willed man of today is able to bear the physical and mental sufferings which you have borne so patiently and cheerfully up to this time. You are peerless in the quality of forgiveness, and the peculiarity is that you care a fig for your body as well as your life." Thus having praised the Lord, Ananda went back to his own place. At the colse of the Rainy Season, Lord Mahavira, too, resumed his Vihara and come to a village named Yashtika.

SEVERAL ABHIGRAHAS (VOLUNTARY RESTRICTIONS) UNDERTAKEN IN VILLAGE YASHTIKA.

The first penance that Lord Mahavira undertook to practise in village Yashtika was Bhadra. In this penance, food and water are left for two days. During the first day, Lord Mahavira stood in meditation facing to the east and

keeping his gaze constantly on one thing that fell before his eyes. The following night, too he passed similarly, standing in meditation with face turned southwards. The next day, he fixed his eyes on something in the West and in the night, on something in the North. Thus he completed his penance, but instead of taking his food on the third day, he began another course of penance named 'Maha-bhadra'. Every kind of food and water is strictly forbidden in this penance continually for four days. Lord Mahavira passed four days and four nights standing in meditation and changing the directions in the above manner. On the seventh day, too, he did not take his food but undertook in stead another course of penance named 'Sarvato-bhadra'.

In the course of practising Sarvato-bhadra, one has to go without food and water continually for ten days. Lord Mahavira passed these days, too, standing in meditation, and fixing his gaze on any particular thing in the ten directions respectively. At the completion of this severe penance he came to a village for breaking his fast and reached the house of a layman. The maid-servant of that layman, named Bahula, was going to clean the utensils just about that time. She had collected the cold and stale rice from the utensils and was about to throw it away when her eyes fell on Lord Mahavira standing like a beggar at the door. She at once said to him, "I was going to throw away this cold and stale rice. You may take it if you like." The Lord did not show any sign of displeasure or indifference, but gladly stretched his hand before the maid servant in order to take it. She gave the rice to the Lord, and the Lord ate it standing at that very spot. He then resumed his Vihara from Yashtika.

THE ATTAINMENT OF ASHTANGA-NIMITTA BY GOSHALA

One day, some disciples in the succession of Lord Parshvanatha met Goshala. They were very proficient in the knowledge of Ashtanga-Nimitta, i. e. prognostication. Goshala remained with them for some time and consequently an intimacy grew between them. Goshala wanted to obtain the knowledge of "Ashtanga-Nimitta" from them, and hence he talked to them on this point one day. The hermits thinking him to be a fit man agreed to give him that knowledge. Goshala learnt it from them, and was thus the possessor of two spiritual powers: Tejoleshya and the knowledge of Ashtanga-Nimitta. This made him very proud, and being puffed up with his knowledge he began to call himself Jineshvara, and roamed about under the same disguise and name.

GOSHALA ESTABLISHES A RELIGIOUS COMMUNITY, NAMED AJIVIKA

After his separation from the Lord, Goshala had succeeded in obtaining two Siddhis (miraculous powers) and it was on the strength of these two Siddhis that he wanted to extend his field of activity thus to spread his fame throughout the world. He began to preach the principles of his own community which he styled as Ajivika, talked to the people on the questions of life and death, profit and loss, happiness and sorrow, and thus tried to win their hearts. The innocent public which was passing through a period of great distress at that time, found some relief in the teachings of Goshala. It was the time when people were expecting the birth of the twenty-fourth Tirthankara. From the condition

of the world, from the incongruity in nature, from the words of the saints and the scriptures, and from experience, it was clear that the last Tirthankara will soon appear on the earth. But Goshala was declaring that he himself was the twenty fourth Tirthankara; and in order to prove his Tirthankara-hood, he had adopted many foolish measures. Some times he influenced the people by showing the power of his Siddhis; some times tried to spread his fame through some of his flatterers; and some times he tried to win the love and faith of the people by predicting events with the help of his knowledge of astronomy. It is no wonder, therefore, that some people began to regard him even as the twenty-fourth Tirthankara. While Goshala was thus hankering after worldly fame, Lord Mahavira was still seeking for Kevala-Jnana (Omniscience) and as he had not yet been able to attain it, he did not think it proper to preach but absorbed himself in the practice of severest penances. The public had not yet listened to his ambrosial teachings. It is no wonder, therefore, if Goshala was regarded as the Twenty-fourth Tirthankara, according to the saying, "The half-blind rule where all are blind". Some times people tested his ability, but when they found that he utterly lacked the virtues that a Tirthankara ought to possess in conformity with the scriptures, and when they found a complete absence of super-natural and charming beauty in his actions and talk, they were not without doubt in his being a Tirthankara. But the great difficulty was that there were few people well versed in scriptures who could examine the virtues of Goshala. The majority of the public, therefore, was in favour of recognising his superiority in spite of their

doubts and suspicions about his being a Tirthankara. They went even so far as to call themselves the followers of Goshala. It is surmised that at one time the number of the members of the Ajivika Samaj rose higher than that of the followers of the Lord. But it must be admitted without any argument that the condition of the Ajivika Samaj must have been as pitiable as that of the leaves of a fallen tree at that time. That is why, we do not see any followers of that community to day, while the followers of Lord Mahavira are calculated to be about 12 lacs in India, although thousands of years have elapsed since he lived in this world.

CHAPTER XVI

A VOLLEY OF UPASARGAS RAINED UPON THE LORD BY GOD SAUCAMA.



Offering all the Upasargas patiently Lord Mahavira came to a village named Pedhana. He chose a place for meditation outside the village and absorbed himself in meditation keeping his gaze upon a tree standing in front of him. It was at this time that Indra, the King of the gods, seated in the assembly of gods, was praising the qualities of self-control, penance and right conduct of the Lord; and the gods fell in with him, showing their joy, love and faith for the actions of Lord Mahavira. It must be remembered, however, that the good and evil exist together. The organ of excretion is as important for the body as the mind, which is the source and the centre of all good thoughts. The rose-bushes which give us the most beautiful, the most delicate and the most fragrant flowers, contain the sharpest and the most prickly thorns, perhaps with the pretext of protecting the

beauty, delicacy and fragrance of those flowers. The assembly of gods too, was not an exception to this rule. Where some of the gods felt pleased to hear the praise of the Lord, many showed their dissent to it. The fire of jealousy was most fiercely burning in the heart of a god named Sangama. He said to himself "Being the King of the gods, Indra is praising a hermit who is but an ordinary man. He does not care even for this illustrious assembly of the gods. It has become his daily business to insult the gods directly or indirectly. Surely this does not befit him. Now, I go and destroy the power of penance, self control, modesty, right conduct and character of that ascetic in order to falsify the words of Indra so that he may take lesson for future. With these filthy ideas in his mind, God Sangama at once prepared himself to go.

He came to the Lord and rained clouds of dust upon him for a long time. The atmosphere soon became dusty. There was not a single living being who might have survived after inhaling the air so full of dust. The body of the Lord was covered with dust, but he had already given up all thoughts about it, and, therefore, did not feel any uneasiness at this time. He remained standing at his place without moving his limbs as steady as the Mount Sumeru and as profound as the Pacific Ocean. And truly, when worldly people are mad after the transient, destructible and insignificant pleasures of this world, we cannot imagine how mad one would be who has discouraged the eternal, undestructible and true happiness, the happiness of the Soul, or who is busy in obtaining such happiness. The Lord had discarded his princely pleasures and had adopted the life of a beggar

simply with the determination of obtaining spiritual happiness. He had endured all the troubles, hardships, miseries, injuries, and all the sufferings of this world as patiently as one under a charm, chiefly in order that he might attain that Liberation, so difficult to attain.

When Sangama found that the dust storm sent by him produced no effect upon the body and mind of the Lord, he was still more enraged and created some poisonous ants with the help of his own Maya (miraculous power). The ants began to bite the Lord, but he stood as steadily and fearlessly as before.

The third time, the God sent snakes, scorpions and other poisonous worms to bite the body of the Lord; but how could he, who had remained unaffected by the terrible attacks of Chanda-Kaushika, the venomous cobra, be moved by such Upasargas as the present ones. Notwithstanding all this, Lord Mahavira did not give up his patience in the least. He did not feel any animosity against his opponent who had become his enemy without any tangible cause. Thus playing one mischief after another, god Sangama showered Upasargas upon the body of the Lord continually for six months. But Lord Mahavira, thinking it to be a good opportunity for exhausting his Karmas, was not at all moved by them. Sangama, on the other hand, with all his animal power, looked quite pale and disheartened.

After making a careful study of this battle between the spiritual and physical forces in our own mind, we arrive at the following conclusions.

To be unkind to others, to pick up a quarrel without

reason, to desire to possess the wealth and women of others and to be jealous of the prosperity of good people, are the essential qualities of the wicked. For them, the modest and righteous people are foolish; the holy are mischievous; the brave are cruel; the quiet are cheats; the sweettongued are flatterers; the glorious are proud; the goodspeakers are loquacious; and the peace-loving and grave are weak. There is hardly a virtuous man in this world who has not been blamed by the wicked people.

On the other hand the ability of the High Souls that take their birth in this world, is tested by such Upasargas and at such places only. Only those high souls are entitled to be called Lords in this world, who do not care for their life, their honour, and their self-respect, in order to destroy their Karmas. The first and the last aim of their life is to realize the self and to teach that knowledge to the world unboastfully. They look on the most hostile of their enemies with the eye of a closest friend. They think that all evils, misconducts, abuses, and injustice are the weapons of the cowards, and take resort to good qualities right conduct, sweet words, and justice only. They are the glory of mankind and the perfection of every thing.

Lord Mahavira possessed all the qualities mentioned above; and the name of Mahavira given to him by his contemporaries therefore fitted him best.

The Upasargas of this world would have vanished into nothingness in a minute before the power of his spiritual penances if he had so desired, or Indra himself would have destroyed them all after knowing the bent of his mind.

But he did not want to break the law of nature. No great soul would ever like to do so.

He allows his antagonists to raise the structure of their prosperity upon his own ruine. He has not learnt to injure his enemies or to ruin them completely. Besides, Lord Mahavira possessed a definite knowledge of the theory of Karmas. It was, therefore, impossible for him to advance further without repaying his debt that he owed to Karmas. He was inwardly satisfied with the suffering that he had to face. His idea was that the perfection of the self realization lay in obtaining Supernatural happiness by suffering all sorts of troubles and thus destroying the very seed of them.

Lord Mahavira suffered all the injuries caused to him by god Sangama. He felt that the root cause of them all was the existence of his previous Karmas. He had therefore given up every thought about his body and was consequently unaffected by the feelings of joys and sorrows. Love of body, indeed, is the cause of all attachments; one, who is too much careful about his body, cannot obtain real patience and without obtaining real patience nobody has ever been able to attain Liberation.

That is the reason why patient people do not regard calamities as calamities. Thinking them transitory and temporary, they bear them most sportively. But those who cannot control their senses and who are impatient at the same time, become dejected when faced with calamities and thus ruin their lives completely.

The most intricate problems of the world resolve themselves into the easiest ones to those who are courageous and patient, but they become insoluble to those who are impatient

and weak-minded. The patient are, therefore, entitled to enjoy the happiness of the spiritual kingdom, while the impatient rot and stink in the deep wells of slavery, rebirth, and miseries. The patient are brave while the impatient are cowards, or, in other words, the patient are perfect in every respect while the impatient are imperfect. The load of destiny has to be carried by all. It is only the truly patient and the renunciative who can get rid of that load, being indifferent to the joys and sorrows of this world, while the impatient try to increase that load instead of decreasing it.

The truly patient and strong-willed people think that every living being who is born in this world must undergo a succession of joys and sorrows; and hence they remain quite unaffected by these feelings. No living being is forever happy or for ever unhappy. It is unnatural, therefore, to be dejected by sorrows or to be enraptured by joys. Joys and sorrows follow a Jiva wherever it goes, and are present at the birth of every living being. Whoever tries to understand this puzzle of Nature, cuts off all his connections with the world and seeks refuge under the protection of patience alone. It is such people for whom the true happiness is always searching in this world, and whom the fame of the whole universe decorates with a garland of triumph strong with her own far-stretched hands. Such people alone are worshipped in this world and are regarded as holy and pious.

These great souls know it quite well that their highest virtue, i. e., patience, is better tested in sorrow than in joy. Although it is but natural to deflect from the path of duty and righteousness, when calamities come, yet the strong-

willed and patient people keep themselves more and more steadily to the path of duty and righteousness. Everybody knows that worldly happiness has made no one truly happy up to this time. All are subject to sorrows, calamities, and miseries more or less; still man fears them day and night; is it not his spiritual weakness? There is no distinguishing mark in the great souls. Neither have they got any crown nor any horn on their head. They are just like ourselves, and have two hands, two legs, and a body measuring about $3\frac{1}{2}$ cubits just as we have. The only difference between them and us is that they are able to bear all kinds of Upasargas, miserie and troubles patiently, while we are not. They consider all timely and untimely Upasargas as the fruit of their own Karmas, and consequently suffer them all gladly, without any feeling of revenge for them. This is the virtue which makes them an object of worship for all ages to come.

Such people as Lord Mahavira teach to the world by means of their own ideal deeds that it is futile to worry about the destiny which is sure to come and which cannot be prevented even at the cost of one's own life. So be patient and welcome all the calamities with a resolute will. If you act in this way, you will be able to break the fetters of Karmic bondage and progress towards the Highway of Liberation. Thus your miseries and troubles will come to an end of their own accord. Remember that the fruit of Patience is always sweet. But if a feeling of revenge comes in your mind at the time of Upasargas; and if, by chance, you leave this world with such a feeling in your heart, be sure that you shall have to atone for it, in some other life, and there too, if you do not change your ways, you can never be able

to put an end to your Karmas without the help of some extraordinary righteous deed. Thus you will make your future dark. Calamities follow in the wake of cowardice and cruelty, and it is impossible to overcome them without patience. The impatient get stuck in the mud of miseries and in a minute wash their hands of life, the life which even the gods are eager to have. But the patient and the self-controlled people fix their eye on the goal and do not care for the intervening obstacles. They keep this ideal, "Either I reach my goal or I die," before their minds eye, and proceed on their way most resolutely and fearlessly. It is very amazing to note that this very feeling of resoluteness enables them to overcome all the difficulties and to reach their goal in no time. The very calamities tremble before their courage, spiritual power, and selfishness; miseries and troubles are frightened, and the Upasargas try to strangle themselves in order to escape from their fiery power; while the troubles lose their life for ever.

Hence, if we want to cross the Ocean of troubles we must embark ourselves in the strong ship of patience and courage. No one has as yet been able to go across this ocean without this ship. It must also be remembered that willingly we shall have to taste the fruit of our Karmas done in our previous lives. We cannot get rid of them without paying for them with interest. We may give alms, we may give things in charity, we may practise panances, or we may observe fasts and vows; but in spite of all this, we must bear in mind that we must never be sorry of impatient if these righteous deeds do not help us at the time of Upasargas, for they are instruments in putting an end to our Karmas.

There is no effect without a cause. At the same time, we do not know which of our effort will be instrumental in ending the said Upasarga. Therefore, the best method is to follow the way trodden by the Tirthankaras and other great souls, without leaving the virtues of self-control and patience at the same time. Thus we can keep ourselves aloof from the whirlpool of misfortunes and reach our goal of self-realization most easily. There is no living being in this world who has not tasted the bitter fruit of calamities and misfortunes. All are subject to them more or less. Why should, then, we alone be impatient? Karmas can be ended only by experiencing their consequences. But if we foolishly lose our patience at that time, we cause grief to others besides putting ourselves in trouble. It would be far better if we take courage and try to console others. We cannot avoid our fate, wherever we may conceal ourselves. The difference between a wise man and a fool in this world is that while the wise man endures the old age, diseases, Upasargas and death most patiently thinking them to be the fruits of his own Karmas, the fool tries to avoid them and thus increases the intensity of their attack. It is, therefore, rightly said that:—

Death, Oldage and Misfortunes to all do come, the wise bear them patiently but the fools succumb.

To leave patience and to depend upon others is to be more miserable, for there can be no greater misery in this world than to depend upon others, to fall at the feet of others and to have any expectations from others.

It is folly to think that the Karmas done in pervious lives can be destroyed without experiencing their fruit, or

that fresh Karmas can be tasted by one who has not done them. For, there is no room for such contraries in the realm of Karmas. Neither man, nor divine beings, nor even God Himself has got the power of breaking the eternal law of Karmas. Nature tells us that we can never suffer for an action which we have not done previously. Lord Mahavira knew quite well the secret of the Upasargas that were caused to him by god Sangama; and it was for this reason that he neither tried to prevent him from making mischiefs nor allowed his supernatural power of penances to counteract their effect. He thought that Sangama was not responsible for the mischief that he had done. People might have thought that Lord Mahavira was suffering at the hands of Sangama, but for the Lord in fact, he proved to be a great helper in bringing him nearer Kevala Jnana or Omniscience. Had Lord Mahavira given a tit for tat to the god who was treating him very cruelly, or had given him some defeat, the moral balance of the Universe would have terribly suffered. It was quite possible that another individual more powerful than Sangama might have come in the field to fight with the Lord, this struggle would have continued until order had been restored in Nature, and Lord Mahavira had to keep himself at a distance from Kevala-Jnana until he had completely destroyed his Karmas.

Indra was quite aware of the fact that Lord Mahavira was being harrassed by the Upasargas of god Sangama, and he could have removed them in a minute if the Lord had so desired. He felt very much afflicted at heart, because he had a deep love for the Lord. However, he did not want to do anything against the will of the Lord. He already knew the

thoughts of the Lord about the Law of Karma. He also knew that if he tried to save the Lord from the Upasargas, he would be taking him away from the attainment of perfect Knowledge, and this was against even the will of Nature. She felt ashamed and sorry to see the free play of the Upasargas upon the Lord. Her heart now melted with mercy on him. Just as a goldsmith improves the quality of gold by heating it in the blazing fire, similarly Nature was trying to illuminate the inner qualities of the Lord by subjecting him to various kinds of ordeals and thus removing the darkness from his soul. She felt that he was the only fit man through whom she could prepare the easiest way for this world to attain spiritual bliss in the near future.

Let us now observe the subtle features of human nature in the Upasargas of Sangama. He began with physical tortures; and the more unsuccessful he was in his attempts the more he tried to adopt measures that were more fieres. He subjected the Lord to the most inhuman tortures and ordeals that are usually employed for destroying an enemy; but he was unsuccessful throughout. At last, he felt very much dejected, and, in his anger, threw a heavy ball of iron upon the Lord. The Lord was no pumpkin-shoot that dies when touched with a finger, so he failed again and his physical tortures came to an end. Although he was tried by now and his anger, fancy, wonder, and courage had almost given way, still he was hopeful. He changed his way of torturing and began to shower more Upasargas upon the Lord. This shows that he was quite expert in studying human nature. It seems he had studied the weaknesses of human nature very minutely, for he knew where the strong-

est, the bravest, and the most courageous as well as those who are the fountain of all the virtues such as self-control, etc. fear to go; and when the man who can strike one in the hearts of lions and who can control them like sheep, can melt like wax; and he experimented that wisdom upon the Lord very judiciously.

Although the measures that he adopted this time were free from barbarism, yet they were not less fatal than those he had used previously. They were just like golden pitchers in outward appearance but they contained poison inside. Seeing no way to victory, he now tried to excite the sexual desires in the heart of the Lord. He created the delusion of a spring season in the neighbourhood of the Lord, which meant an array of objects that arouse sensual passion in the heart of a man. The cuckoos began to sing as if they were singing welcome-songs in honour of the arrival of cupid in that region. The buds opened their petals and began to bloom and smile. Everything looked beautiful and charming. Even the lovely maidens, blooming with youth, and well-educated in the art of prostitution, presented themselves before the Lord in very large numbers.

When the Spring Season was in full swing, the young maidens who had large quivering eyes, who were in the full bloom of their youth, who had threefold beautiful wrinkles on their slender bellies, and who were brimming with the honey of youth and charm, began to spread their net of lascivious activities round about the Lord. They tried their best to attract the attention of the Lord in various ways. They made many amorous gestures to him, tried to tempt him, exhibited private parts of their body to him, loosened

their garments beyond their limits, and unbraided, loosened and decorated their hair which was long, delicate, fine, and dark as the black bee. There after those maidens, having the voice like that of a cuckoo, sang many heart-ravishing songs. Some of them tried to excite a sexual desire in the heart of the Lord by giving him a very close embrace. The moon-faced maidens began to dance and placed their hands on the shoulders of each other in order to attract the attention of the Lord. Some of them spoke very sweet words to him, some prepared betels for him, some waved garlands for him, some showered scented liquids upon him, while some decorated themselves with the most tender and fragrant buds in order to tempt him into lustfulness. But the result was just to the contrary.

These floods of upasargas could not in the least affect the mind of the Lord because he had taken a firm vow of complete detachment, ideal self-control, extra-ordinary penance, high thoughts, and raising of the self together with the welfare of the world. The maidens were, therefore, very much ashamed. A feeling of honour and devotion arose in their heart for the supernatural spiritual power and strong will of the Lord. They said to themselves, " This lion among men certainly deserves praise. He who has not given way to the celestial maidens blooming with beauty and youth, and decorated in the best possible way, and who did not fear even death hanging over his head, is certainly a Mahavira, a powerful hero on this earth, is the pride of human race, and is the pillar of Salvation. He is the guide of the saints and is a divinity in the form of a human being. He who thinks this world to be as insignificant as a straw knows

how to control his senses. He is really brave and powerful. It seems, peace and happiness will reign supreme in this world through the mercy of this great man, " Thinking so, the heavenly maidens bowed down to the Lord silently and returned to their place in utter disappointment.

Here it must be known that enemies like Desire, Anger, Pride, Greed etc., always try to overcome the soul. Of all these enemies, Desire takes the first place, because the scriptures depict it as the Fire of lust. In fact, its flames are more horrible than those of blazing fire, more horrible than even poison. Except some very fortunate persons no one is immune to its effect. Desire is responsible for the down-fall of man. If the trend of this desire be external that is, if it takes the form of enjoyment of material pleasures, it may be the cause of our greatest down-fall and complete ruin.

Although all the measures used by sangama had failed before the Lord, still he could not shake off his feeling of jealousy from his mind. He condemned again and again his celestial power which had failed the power of an earthly being. He condemned even himself and said " How can I show my face before the gods. I was very proud of my celestial powers, but all of them have failed in the battle with human powers Now I shall have to carry shame, disappointment and weakness with me to heaven. I have been harrassing this man for the last six months, but the wonder is that this man is not at all affected by my repressing measures. Let me try again. I vow that I will be success-ful in my attempts this time. With this thought in his mind, Sangama, in spite of his being a god, left no stone unturned in troubling the Lord, and thus showing the naked display of his wickedness.

At the time of his previous Upasargas Lord Mahavira was undergoing a penance of six months. As soon as the penance was over, god sangama arranged for fresh Upasargas for him. He defiled all pure food and water in the village Gokula where the Lord had gone for parana, i. e., taking food at the end of the course of penance. Although, the lord knew it quite well that all the mischief had been done by Sangama, he did not bear any feeling of anger and hatred for him. When god sangama saw that even the want of food and water had made no change in the attitude of the Lord, had not disturbed his mind in the least and had not been able to deviate him from his firm resolve, he realized the strength of his supernatural and spiritual powers. He now felt somewhat afraid, was confused and surprised; and all his pride and courage turned at once into shame and disappointment. He realised the truth of Indra's words, for he found more virtues in the Lord than Indra himself had pointed out. He now felt that Lord Mahavira was none other than the liberator of the world in the form of a human being. At last, he fell at the feet of the Lord and requested him to pardon his faults. The Lord too taking him to be his own well-wisher, pardoned him. Thereafter, the god Sangama praised the Lord very highly and returned to his own place.

When god Sangama reached the celestial region, Indra got very angry with him. He said in the assembly of the gods, "I kept silent because Lord Mahavira does not want to be helped by others; otherwise, this god could not have the courage to trouble him for six months together. However, I now look down upon him with a feeling of strong aversion and ask him to leave this assembly presently". With these

words he turned out God Sangama from the assembly of the gods at once.

How lofty was the aim of asceticism of Lord Mahavira. He was never perplexed even in the midst of greatest calamities. He was never tempted by the luxuries of this world, nor was he ever moved with the feelings of anger, fear and hatred etc; he had got a strong will-power which remained steadfast under all circumstances and he placed the highest and the easiest ideals before this insincere world.

After Sangama had accepted his defeat and departed from that place, Lord Mahavira again went to the village Gokula, and there accepted pure food and water from the house of Gopika (Cowherdess) named Vatsa. Thus, after suffering all the Upasargas and the Parishahas, i. e. the Various troubles and disturbances, that can agitate the mind of the greatest ascetics, hermits, and heroes in a moment, and overcoming them with the help of his own strong will-power, Lord Mahavira resumed his Vihara and left that place.

THE ELEVENTH CHATURMASA IN VAISHALI.

Leaving Pedhana, Lord Mahavira purified by his tours the soil of Alambhika, Shuetamvari, Shravesti and then, came to Vaishali. Here he accepts a course of penance extending over four months and passed his eleventh Chatürmasa in the same city. There was a very religious man named Jina Datta, who lived in this city. With the change of time and fortune, he had lost all his property at that time, and was known as Jina-shreshthi (a ruined capitalist) for the same reason. One day he went to the garden where Lord Mahavira

was standing quietly in meditation. From the spiritual lustre spreading forth from his face, from the marks on his person, and from various other signs, he concluded that he was surely the last Tirthankara. He forgot all his mental worries and sorrows as soon as he cast one devotional glance upon the Lord. He bowed down before the Lord very humbly, but soon came to know that he was practising a vow. He desired that Lord Mahavira should take his food at his house on the completion of his penance. With this pious hope in his heart, he used to come to the Lord every day continually for four months. When the penance was over, he waited for the arrival of the Lord at his house. But Fate deceived him apparently, for the Lord, instead of visiting his house went to the house of Purna Bhadra, a wealthy man of that city. Although Jinadatta did not feel jealous at this, still he began to curse his own Fate, and tried to console himself in various ways. When Lord Mahavira reached the house of Purna Bhadra, he was not received warmly although the Lord himself was quite indifferent to honour and praise in this world as well as in the next, but people did not like this impertinence of Purna Bhadra. He ordered his maid-servant to give some food and water to the Lord and the maid-servant obeyed him. She brought some boiled Udada grains in a wooden pot, and gave it to him. The gods then blew celestial trumpets in the sky, rained five kinds of precious stones over Purna Bhadra's house, and praised him in all the directions for his charity. The neighbours condemned as well as praised the Fate of Purna Bhadra. They condemned him because he had not given him good and sufficient food and water, and praised him because Lord Mahavira came to his house of

his own accord, and accepted the poor food that was given to him, without any consideration for his pride of wealth. Indeed, the great souls remain quite aloof from the petty considerations of this world. Whatever they seem to do they do for their own welfare and for the welfare of others. Jina-datta, who had been waiting for the arrival of the Lord to have his Parana (food at the breaking of the penance) at his house, for the last four months, now felt his hopes crumbling to earth. He began to curse his own Fate and praise the past karmas of Purna Bhadra.

After having his parana, Lord Mahavira left the house of Purna Bhadra. Shortly after this, the king of that city and his followers went to a wise hermit, a desciple in the line of Lord Parshvanatha, who was staying in the same garden at that time, and worshipped him. The king said " Your Holiness, Purna Bhadra, the Setha, is the most fortunate and religious man in my kingdom. Who can be more fortunate than one at whose house Lord Mahavira came of his own accord and accepted food." The wise hermit returned, " Your thoughts, O king, are good. They will open the way for future happiness. But in reality, Jina-Datta is more fortunate and more devout than Purna-Bhadra for he has already offered Parana to the Lord in the form of warm feelings towards him and has become entitled for being born as god Achyut after this birth. And; hence, while his fame will be spread in this world on the one hand, he will be able to attain salvation on the other. The thoughts of Purna Bhadra on the contrary are not pure, and therefore, the good result with which he has been honoured in consequence of his giving food to the Lord will end with his

life. " To hear these words of the hermit the king praised the good fate of Jina-datta, and returned with his followers to his own place.

The readers should note the sweetness of the fruit of sincere love together with the purity of heart. It is desirable, therefore, that all religious acts must be accompanied with sincerity of feeling and purity of heart.

CHAMARENDRA SEEKS THE PROTECTION OF THE LORD.

Leaving Vaishali and taking usual Paranas at the end of every two days penances, Lord Mahavira now reached Susumara-pura. There he stayed under an Ashoka tree. First, he practised a penance for three days,—taking his seat on a slab of stone; then he fixed his gaze on an object before his eyes; and afterwards he stood in meditation, leaving every thought about his body.

The throne of Chamara-Chancha was without any Indra at that time. An ascetic named Purna had been practising penances for twelve years. He had passed the last month of this period without taking his food. At the end of his life, he was born as Chamarendra and occupied the vacant throne of Chamara-Chancha. By virtue of his spiritual power he saw Saudharmendra enjoying the luxuries of the First Heaven. He felt greatly jealous at this, and said to himself, "Who is this fool, who is so impertinent as to enjoy the endless wealth of the First Heaven in my presence? Let me teach him a lesson for his folly. He immediately sent for his subordinate god and made enquiries from him. He was told that Shakrendra was enjoying his endless divine wealth

in the heaven named Savdharma. As soon as he heard these words, he frowned and broke out in a fit of rage, "Is Shakrendra superior to me? Let me see". Having uttered these words he came to the store-room where weapons were kept, took hold of a mace, and full of strength and courage, went first to pay a visit to the Lord, and then, assuming a terrible shape proceeded to make an attack upon his antagonist. On his way sometimes he roared like a lion; sometimes lifted his arms up and down, and gave strokes with his hands. Thus frightening all small and big gods on his way, he reached the Heaven Saudharma, and spoke thus, "Where is Saudharma Indra, where are his helpers. I challenge them all for an open fight". Shakrendra had known all about the coming of Chamarendra by means of his spiritual power. In a fit of anger he rose from his throne with the thunderbolt in his hand and seeing Chamarendra standing before him he threw the thunderbolt upon him, with the words; 'Chamarendra, save your life'. When Chamarendra saw the thunderbolt emitting sparks of fire and coming towards him hissing like hundreds of snakes, he began to tremble with fear, ran hither and thither for help, but finding no refuge, fled away with his life and came to the place where Lord Mahavira was practising penances. He fell down at the feet of the Lord and cried out " Help, help, help, my Lord, "

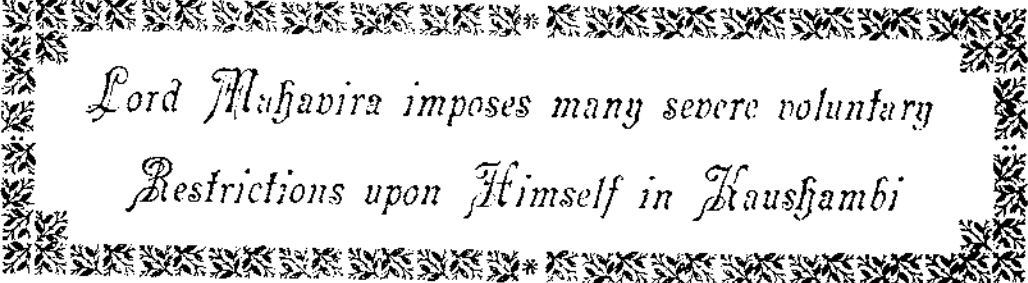
By means of his Avadhi-Jnana (Clairvoyant knowledge) Shakrendra came to know that Chamarendra had sought the protection of the Lord, and thinking that the thundrbolt might disturb the Lord in his meditataion, he too came there. The thunderbolt had by this time approached the Lord. The distance between the weapon and the body of

the Lord was not more than four fingers when Shakrendra sprang up and stopped it on the way. This hurrying up of Shakrendra caused a gentle wind to move the hair on the head of the Lord a little. Shakrendra knew it, and therefore, he told the whole story to the Lord from beginning to end, asked pardon for his faults. He went aside and removed the feeling of anger from his mind.

He then said to Chamarendra, "Chamarndra, you have saved your life by coming under the shelter of the Lord, and I too excuse you for the same reason. Entertain no fear from me now; but remember one thing that you should never attempt a thing thoughtlessly which is beyond your power." Thus giving consolation to him, and bowing before the Lord, Shakrendra returned to his place.

Chamarendra then got up touched the feet of the Lord very modestly, and said, "Lord, I have been saved through your mercy. Now I feel that a word unthoughtfully uttered and a deed unthoughtfully done, are the causes of all fear, trouble and ruin. You have been disturbed, Oh Lord, in your meditation, on account of myself only. But you are very merciful. I hope you will kindly excuse me for my faults." With these words, Chamarendra, too, left that place; and immediately after this Lord Mahavira resumed his Vihara.

CHAPTER XVII



*Lord Mahavira imposes many severe voluntary
Restrictions upon Himself in Kaushambi*



fter leaving Susumara-pura, Lord Mahavira passed by Bhoga-pura, Nandi and Medhaka etc., and at last reached Kaushambi on the first day of the dark half of the month of Pausha. Kaushambi was under the rule of king Shatanika at that time. The name of his queen was Mrigavati. She was the daughter of king Chetaka. The name of the chief Minister was Sugupata, who had a wife Nanda by name. There also lived in Kaushambi, a banker named Dhanavaha who was very pious, kind and sympathetic. His wife's name was Mula, and she was a very quarrelsome and ill-tempered lady.

After reaching Kaushambi, Lord Mahavira imposed many severe voluntary restrictions (Abhigrahas) upon himself. They were as follows:—

(1) To accept food and water from the hand of a princess only, (2) the princess ought to be such as might have been sold to some other man, (3) she must have fetters on her feet (4) she must have hand-cuffs on her hands, (5) her head ought to be shaved (6) she must be wearing a loin-cloth, (7) she must have practised penance for three days, (8) she must be standing with grains of Udana in her hands (9) the Udana grains should be in a winnowing-basket, (10) the princess must be sitting with the winnowing basket on the threshold of her house, (11) one of her feet must be inside the threshold, (12) the other foot must be outside it, (13) and tears must be falling from her eyes.

The strictness of the above restrictions was increased still more by the following limitations; that all these things must be found at the same place, at the same time, and in the same individual; and if by chance, all these things did not happen together, he vowed to go without food and water for six months continuously. Praised to the Lord, for only such High Souls as he can undertake such self-imposed vows.

After undertaking these vows, Lord Mahavira went out on the begging tour in Kaushambi city, but could not get food and water attended by the restrictions of the above description. Thus one day passed, two days passed, five days passed, then ten days passed. He went out to seek the alms every day, but when he could not get food and water in accordance with his restrictions, he returned without accepting any. The citizens now felt that the Lord had undertaken some vows. They tried to know them, but it was impossible to get the clue until he himself told them. The ruler of the

city, his prime minister, and astrologers too tried to know them, but all failed. Four months thus passed but the vows could not be fulfilled.

The Lord would have to wait for at least a quarter to two months before breaking the fast. In the mean time, let us pause to consider how, where and by whom were his vows fulfilled. In this world, which is full of ups and down, the chariot of human life moves on two roads, happiness and misery. Both roads cannot be avoided; one has to follow one or the other.

Dadhivahana was the king of Champapuri at that time. He had a wife named Dharini and a beautiful daughter named Vasumati. It appeared from her virtues, from her physical features and from her actions that Vasumati must have been a holy and pious soul in her previous birth. She was born in this world to attain salvation by exhausting her Ghana-ghati Karmas (viz., the four kinds of Karmas. Jnanavaraniya, Darshanavarniya, Mohaniya, and Antaraya). From her very child-hood, she was given to performing righteous deeds and would have even sacrificed her own life for the sake of religion. By the time she stepped into youth she had become widely known. There were several reasons for this: she was very handsome and attractive; she was blooming with youthfulness; on account of her righteous deeds and the pure blood of her parents, she was extremely modest and good; being a princess, she always sympathised with the poor and the suffering; and lastly, the light of her spiritual knowledge had added glow to her beauty and her chief virtues all the more.

As Vasumati was beautiful and popular, she had once to face a number of calamities and misfortunes. However, she will be remembered as long as there is Jainism in this world. She did not leave her ideal conduct even in the midst of those calamities. Misery and happiness revolve just like the wheels of a carriage, and the conditions of men change with the changing times. Men of courage, therefore, do not leave their patience when faced with the greatest calamities. 'Only the patient can cross the sea of calamities not the weak-minded.

Vasumati's father, Dadhivahana, and Shatanika, the ruler of Kaushambi, were at enmity with each other at that time. Shatanika collected a strong army and finding a good opportunity invaded the town of Champa. Dadhivahana tried his best to defend the city and protect his subjects but as all kinds of supplies and reinforcements were cut off by the enemy, he was defeated and had to leave his city. Shatanika entered the city and plundered it. One of the soldiers caught hold of the chaste wife of Dadhivahana and his righteous daughter, Vasumati, and went away with them. It is rightly said that "Misfortunes never come singly." Do we not get hurt on our wounds; and does not an appetite increase all the more when we have nothing to eat? Calamities bring forth enemies with them, but they can affect only when Fate is against us.

The soldier who had kidnapped the mother and the daughter, felt an itching passion of lust for the queen, on the way. He requested her to give her love to him; but that brave woman, the chaste wife of Dadhivahana, insulted him very badly. She then tried to instruct him in many ways

but he would not listen to her. As a rule the lascivious become fearless as well as shameless. He passionately stretched his hand towards the Queen. But the Queen, thinking it impossible to protect her chastity and her piety from that wicked man, killed herself at once. Such mothers are really praiseworthy. They can glorify any nation or country. Crush them under rocks, bite them with poisonous snakes or burn their body in a blazing fire, but really chaste women would not be persuaded to surrender their chastity. They are not so much particular about their life in this world or the next world, as they are about the protection of their chastity. And the queen Dharini observed this rule in toto. The soldier was very sorry to see that the queen had killed herself. Vasumati began to weep bitterly, so very bitterly that her tears even melted the heart of the wicked soldier. He took pity on her, and assured her to treat her as his own daughter. Vasumati, now, had no other choice then to remain with the soldier. The soldier took off the ornaments from the dead body of the Queen, and leaving it in the jungle drove home with Vasumati.

When the wife of the soldier saw him coming home accompanied by a very beautiful maid, she scolded him very much. The Soldier had to put out of his mind the promises and assurances that he had made to Vasumati, and was compelled to sell her in the market at that very moment. He put her for sale in the midst of a large gathering of people, and at last sold her to a prostitute for five hundred gold coins but unfathomable is the depth of Destiny.

There was no limit now to the sorrows of Vasumati, but she did not lose patience even at this time. We must

remember that patience too chooses such a companion for herself who does not care for happiness or sorrow, for praise or insult, and for honour or dishonour, who concerns himself with doing his own work, and who even sacrifices his own life in order to realize his object. And the person, who has got such a companion, sticks eagerly and resolutely to his duty even when he is devoid of all worldly wealth, happiness and fame; or suffers heavy losses in his endeavour. Now, Vasumati began to contemplate, 'Calamities come to all without exception' but one who does not lose patience can easily cross the sea of troubles." She had seen the kingdom of her father being ruined and her mother dying with her own eyes. She bore this shock patiently. But now when she was offered for sale in the market, she began to tremble. She said, "Oh how can I protect my chastity and piety in the possession of this prostitute who is following the meanest profession in the world. She then offered prayers to the Lord by uttering the Navakara Mantra (Salutations to Pancha-Paramesthies).

This world does not lack in the brave and the good. Such people always offer their selfless services to the weak, the poor and the hopeless, and remove their troubles. No power of wealth, of weapons, or of penance, can ever be able to look askance at such people. Although in the eyes of the world, it seemed impossible for Vasumati to protect her chastity after coming under the possession of a prostitute, but in fact it was not so. As soon as she reflected over the loathsome profession of a prostitute and fell on the ground in a swoon, the gods, who are the protectors of chastity, appeared in the form of monkeys and scratched the body of

the prostitute. The prostitute felt that she had to suffer that fate only due to Vasumati. She, therefore, returned her to the soldier, took back her money, and went home cursing her own fate.

The soldier again took Vasumati to another market and sold her to a banker named Dhanavaha. Dhanavaha could mark a stream of calmness, full of sorrow and misery, flowing from her face at that time. He was at once overpowered by it and suddenly felt the refreshing influence of the feelings of self-control, patience and forbearance. Finding a suitable opportunity, kindness sprang in his heart. He at once addressed her thus Vasumati, do not fear, come with me, you will find complete freedom in my house for practising religious rites; rest assured that I will treat you as my own daughter. Leave your sorrow and anxieties and follow me to my house. These words of Dhanavaha infused new life into the life-less body of Vasumati. She silently praised Dhanavaha for his true affection and accompanied him with good-wishes for his family.

After reaching home, Dhanavaha asked his wife to treat Vasumati as her own daughter. He also changed her name from Vasumati to Chandana-bala in view of her charmed beauty. His wife Mula who was very jealous of the beauty of the girl, evidently promised to treat her as her own daughter; but as soon as he engaged himself in his business, she began to treat her as a maid-servant. She thought, "My husband has bought this girl because he has been charmed by her beauty. He calls her his 'daughter' in order to deceive others; but really there must be something dark at the bottom of the whole affair." She was always on

the lookout to find out some evidence in order to prove that they had a bad intention and that the so-called ideal love of her husband was really the lust for the girl. It is rightly said that, "Beauty is a witch, against whose charms faith melteth into blood."

Women are generally suspicious by nature. Mula formed a different idea about the fact which was quite otherwise. Setha Dhanavaha was a religious man and was well-versed in the Scriptures. Chandana-bala too was a highly enlightened Shravika. The cause of their mutual attachment was their religious mentality; Chandana-bala always regarded Dhanavaha, as her own father, and Dhanavaha, in turn, treated her as his real daughter. He had given her freedom of faith and provided her all facilities for religious worship. But Chandana-bala's Karmas were still immature; she was yet to suffer many calamities in her life.

One day when Mula was out, the seth entered the house. Chandana-bala had just taken her bath, and was drying her hair in the sun. The seth asked her to bring some water for washing his feet. Chandana-bala said, 'Father, please come here and I shall wash your feet.' The seth went to the girl and she began to wash his feet. But as her hair was loose, and fell on her face again and again, she could not see the feet clearly, She, therefore, shook her head in order to push back her hair. The seth realised her embarrassment and gently held her hair in his hand. It was at this time that Mula stepped into the house. She saw both the father and the daughter alone in the house and began to contemplate, 'Surely my husband is enchanted by this maid. As I have grown old, he wants to sacrifice me for

her love. But as long as I am alive, I will never allow him to perpetrate such a heinous crime." She thought that Chandana-bala was the root-cause of all future miseries, and, therefore, she wanted to put her out of her way.

Mula got such an opportunity one day. Knowing that the banker would not come home till evening, she called for a barber. She quite believed in the proverb; "The beautiful lock of hair of a youthful maid is the fetter for the feet, imagination and is a noose for the bird of wisdom." She, therefore, asked the barber to shave her head, and after putting fetters on her hands and feet, and imprisoning her in a solitary room of her house, she went to her father's house. But Chandana-bala, who had already borne so many calamities courageously, did not feel sorry at this treatment meted out to her. A voice was coming from her heart, "Why should I be troubled at all by the considerations of joys or sorrows. When my fate is such, let come what comes."

We have already said that Chandana-bala had come here for the sake of attaining Moksha (liberation) by destroying her dense Ghatiya Karmas in this very life. She, therefore, hastened to practise the Japa (counting the beads) by repeating the Navakara-Mantra and thus utilised the time placed at her disposal. High souls never leave their work which they have once begun, even when they are faced with greatest difficulties; but ordinary people, when faced with difficulties spoil this life as well as the next.

After finishing his business, Dhanavaha returned home; but he did not see Chandana-bala there. When he enquired from the maid-servants about her, he was told that she must have been somewhere there. The banker thought

that Chandana-bala had gone out on some business and would return soon. But when she did not come back to the house for three days, he felt very much dejected at heart.

He tried his best to search for the girl, but in vain. He then took a vow that he would not take his food until and unless he saw the face of Chandana-bala. Knowing this, a woman, living in the neighbourhood of Dhanavaha, came to him and said, "Sethji, there is no doubt that Chandana-bala is a girl of an ideal character, but your wife began to despise her from the day she entered your house; and I doubt very much if she is alive now. You have wasted the time in lamenting which you ought to have utilised in making a search for her. I fear, you may not see her again. But still there is time. Take heart and try again. Search your house first, and then think of searching other places." These words of the woman put new life into the veins of the banker. He felt a furious rage towards his wife; but thinking it to be untimely and of secondary importance, he kept quiet. He got up at once and began to search his house thoroughly. Very soon he came to the room, where Chandana-bala was lying absorbed in repeating the Navakara-Mantra, in the form of Parmeshthi Namaskara (Saluting the Five Parameshthis), with her head shaved, hands and feet fettered, and going without food and water for the last three days. He was very much aggrieved to see her in such a miserable plight, brought her out in fresh air, tried to bring her to senses, and then enquired about the cause of her misery. But as Chandana-bala was on the point of death; She could not speak a word; she only made gestures to show the strictness of the law of Karmas. Such women are really the ornament

and glory of the woman-community.

Dhanavaha then brought her to the Kitchen somehow, and ordered one of his old maid-servants to bring food for himself as well as for Chandana-bala. The servant informed him that only the udad-beans were ready at that time; and having obtained the permission, she brought them to him.

Chandana-bala, however, was to break her fast on that day; and, therefore, she was praying silently for the arrival of some hermit there. It is a rule that success comes to a man in accordance with his feelings. And Lo, there was Lord Mahavira coming towards her for begging his food. He had already gone to Nanda, the wife of the Prime Minister of the King of Kaushambi and to Queen Mrigavati in order to beg his food, but seeing his Abhigrahas unfulfilled had returned without taking it. Chandana-bala, however, fulfilled only twelve out of the thirteen conditions of the Lord; and the Lord was about to depart without taking food, when she, beholding a guest going without accepting food and water, suddenly burst into tears. Thus the thirteenth condition was fulfilled and Lord Mahavira accepted food and water from the hands of Chandana-bala at the house of Dhanavaha. This made the face of Chandana-bala bloom again with joy. The trumpets were being sounded in the sky and the gods rained five kinds of celestial jewels upon the house of Dhanavaha.

Various kinds of auspicious functions and rejoicings were being observed at his house. The King of Kaushambi came to him with his Prime Minister and his Queen, and praised Chandana-bala and him for their good luck. They all bowed to the Lord and returned home. Lord Mahavira

had been observing his vows for the last five months and twenty five days. After duly breaking his fast he resumed his Vihara. Chandana-bala still remembered her final object; and as soon as Lord Mahavira had attained perfect knowledge, she accepted renunciation. She passed the remaining part of her life as a nun and devoted herself to the realization of Self.

LORD MAHAVIRA OBSERVES HIS TWELFTH CHATURMASA IN THE TOWN OF CHAMPA.

After leaving Kaushambi and passing through the villages of Sumangala, Vaishali, Samansat-Kshetra, and Palaka etc, on his way, Lord Mahavira came to the town of Champa. The Rainy season was at hand. He, therefore, took his abode in the Dharma-Shala (Public Hall) of the Agni-Hotri Brahmins (Brahmins who performed fire-sacrifice.) He stayed there till the end of the Rainy season, and observed his twelfth Chaturmasa with a continuous penance of four months. After duly breaking the fast he resumed his Vihara, and passing through the villages of Jrimbhaka and Maindhaka, he came to village Shanmani.

THE LAST UPASARGA IN SHANAMANI AND THE INTERPERTATION OF THE LAW OF KARMAN.

Lord Mahavira had exhausted almost all the Karmas done in his previous births by this time. Only a few of them remained to atone for which he had come to Shanamani of his own accord. The soul of Lord Mahavira, in the previous life as Vasudeva Triprishtha had poured red-hot molten

lead into the ears of a bed-chamber servant for a very trifling fault of his, and Lord Mahavira had to atone for that Karman now. The bed-chamber servant was born as a cowherd in this village. Lord Mahavira knew this. He came to that village and absorbed himself in meditation under a tree. The Cowherd, too, came there and stood before him. The soul of Mahavira was to suffer now for its past actions committed under the vanity of royal power.

In minute, the memory of the wrong done to him in one of his previous lives came to the mind of the cowherd. His lips began to quiver with anger. He brought two sharp-pointed pegs of wood and drove them right into the ears of the Lord. He had fitted them so very cleverly that they were not visible from outside. Although this caused unbearable pain to the body of the Lord, still he stood as patiently and as calmly as before. His idea was that there was no effect without some cause, and he felt that the root of his present trouble lay in some of his previous karmas. It seems that the following causes might have been at the root of the cruel feelings which had led the Lord in his birth as Triprishtha, to sow the seed of the Asatavedaniya Karmas (the Karmas by the maturing of which the soul experiences pain).

- (1) Pride of his royal dignity.
- (2) To look down on man in his vanity of royalty.
- (3) Serious negligence towards rebirth and the Law of Karman.
- (4) Jealousy produced by selfishness to see other people enjoying luxuries fit for him.
- (5) To inflict punishment under a fit of anger, most licentiously and without making due consideration

for the age, condition and fault of the man, who wanted to encroach upon his luxuries.

The word 'King' means one who shines with respect to his thoughts, words, deeds and body; therefore, a king should never be proud of his position. He should be just and honest; he should try his best to keep the sanctity of the Law; he should even sacrifice his own life in order to maintain Law and order in his kingdom. He should have faith in Religion; he should not disregard public opinion; he should do his duty; and he should never take shelter under injustice and irreligious feelings. His duty is to do his kingly duties and he should act according to the dictates of duty. A king is also thought to be the guardian of the law of nature. He should, therefore, try to introduce means of peace, common brother-hood, power and protection, in his kingdom. He should never allow the causes of Asatavedaniya Karman to take root. People call him king because they think him to be fit for his positions. It is his duty, therefore, to protect his subjects and to enrich their moral life. The rulers should remember that since the system of punishment has been introduced in this world, rules and laws as well as offences and offenders have multiplied and are being multiplied day by day. To inflict inhuman punishment for a fault is to incite the offenders to commit more faults and to up-root morality and other good virtues from his heart. Hence, it is the duty of every administrator to make such laws only that treat a man as a 'man.' He should not misuse those laws, otherwise immorality and sin would grow more and more as he would try to uproot them.

From the present instance it is clear that to oppress

the helpless, poor and weak people gives rise to the perpetration of many evils. Only the High souls in this world know how the feeling of enmity spreads its branches all round in the course of time, and it is why they have advised us to remain aloof from that several times. History proves the truth of our statement.

At the time of inflicting a cruel punishment on his own bed-chamber servant, that Vasudeva must have felt in his mind, " I am the sole monarch of my people. I may save them or I may kill them. No power of this world should ever try to meddle with my affairs. " His present actions go to prove that such a feeling of pride must have risen in his heart at that time, and it was due to this feeling that he forgot his duty and the virtues of his high position altogether. He even disregarded the Law of karma and rebirth at that time. Weaknesses are attended by manifold evils and sufferings. Now he had to atone for all his misdeeds in this life.

Lord Mahavira bore patiently the Upasarga caused by the cowherd. Thus he had to suffer various kinds of troubles and miseries during this period of 12 years. But all these troubles and miseries were nothing when compared with the Eternal Bliss attendant upon self-realization. After this the cowherd went away and the Lord too left that place.

A PHYSICIAN NAMED 'KHAKA' SYMPATHISES WITH THE LORD.

Leaving that place, Lord Mahavira came to a neighbouring village, where dwelt a physician named Khaka. As soon as Khaka saw the face of the Lord, he felt that he was

suffering from some physical pain. He instantly inspected the whole body of the Lord and noticed two wooden pegs run into his ears. He shuddered to see this horrible sight, ran up to a Setha (Banker) named Siddharta and, with his help, drew out the pegs from the ear-holes of the Lord.

VICTORY OF THE LORD OVER WORLDLY MISERIES

There is an end to every thing in this changable world. All the Asatavdaniya karmas as well as the four kinds of Ghana-Ghati karmas of Lord Mahavira, too, came to an end one day; since the time he accepted concecration, he cheerfully endured all kinds of unbearable troubles and misfortunes that befell him. But those troubles and misfortunes were troubles and misfortunes in the eyes of the world only the Lord never regarded them as such. They were the various forms of happiness for him. 'The voice of sorrow is the cry of fulfilment.' He thought that they were the means to carry him from the destructible to indestructible, from mortality to immortality. He regarded them as the very touchstone of human life. He took them to be his helpers and protectors, and sometimes showed his gratitude for them. From his extraordinary patience, selfishness, and self-control, he showed that where joys and comforts lead a man to hell or throw him into the whirlpool of the cycle of births and deaths, sorrows and miseries help him in severing his connection with the world and at length in attaining Eternal Bliss. Misery is the key to the impenetrable door of self-realisation. It is the father of knowledge and a companion of good sense. It is the philosopher's stone which makes life

worth living. It is misery alone which makes a man pure gold by heating him in its own fire, leads him to the right path, and at last raises him to the position of an ascetic and a Lord. It creates a desire for self-realization and for keeping company with the saints; it washes off the filth of Karmas and spreads Eternal Light in the soul of a man. It leads the erring Jiva to the attainment of Truth. In its attempt to burn the Karmas in its flames, it burns itself thereby and leaves no trace behind. It is at this time that the Jiva is liberated from the bondage of Karmas and attains a life of Eternal Bliss where is no separation, no sorrow, no misery, no darkness and no heat. This condition of the Jiva is called Mukti (Salvation, or Nirvana-Pada, Eternal Happiness).

The Upasarga, caused by the cowherd to the body of the Lord, was the last after which he had not to suffer any in future. From his consecration to the present day, he had been fighting against the strong forces of King Karman, and although the attacks of the enemy were rather terrific, he faced them all and won the field at last. Although Lord Mahavira did not make any counter attacks upon the enemy; still the enemy was defeated and surrendered to the Lord. This divine career of the Lord places a very high ideal before us. It shows us that we too, should develop our spiritual power and sanctify our life by attaining eternal Spiritual Bliss.

A DETAILED ACCOUNT OF THE LORD'S PENANCES DURING HIS CONSECRATION PERIOD.

Leaving Madhyama Apapa-Nagari, Lord Mahavira came to village Jrimbhaka on the bank of the river Riju-

Balika. He practised fourteen kinds of penances during his consecration period. The time taken by the penances together with 'Paranas' (days of taking food after penances) was 12 years, 6 months and 14 days; out of them 11 months and 19 days were given to Paranas which were observed 349 times only. The remaining 4165 days were devoted to the practice of austere penances in the following manner:—

No.	Name of Penance.	Number of penances.	Number of days.	Number of Paranas.
1.	Complete six months' penance.	1.	180.	1.
2.	A Penance of six months less 5 days.	1.	175.	1.
3.	Four Months' Penances.	9.	1080.	9.
4.	3 months' Penance.	2.	180.	2.
5.	2½ " "	2.	150.	2.
6.	2 " "	6.	360.	6.
7.	1½ " "	2.	90.	2.
8.	1 " "	12.	360.	12.
9.	½ " "	72.	1080.	72.
10.	Atthama-Tapa (3 days Penances).	12.	36.	12.
11.	Chhattha-Tapa (2 days' Penances.	229.	458.	229.
12.	Bhadra-Tapa.	1.	2.	0.
13.	Mahabhadra-Tapa.	1.	4.	0.
14.	Sarvatobhadra-Tapa	1.	10.	1.
TOTAL.		351.	4165.	349.

PART II

CHAPTER I

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Lord Mahavira Attains Kevalajnana, or Omniscience.

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uch were the austere penances that Lord Mahavira practised and such was his power of control overmind, speech and body. He was absorbed in meditation for the most part of his life and now success came to him at last. On the tenth day of the right half of the month of Vaisakha, he was absorbed in meditation as a part of his Bela (two days') penance with a Goduhasana posture (i. e. seated like a person milking the cow) under a shade tree, in the field of a layman named Shamaka, on the north bank of the river Riju Balika, outside village Jrimbhaka. The sun was very hot; the wind was blowing very fiercely; the plants, creepers and animals were being scorched to death. At such a time, Lord Mahavira was practising penances under the roof of

the sky, with an intention to get an entry into the eternal kingdom of Kevala-Jnana or Omniscience. At night he fell into an apparent slumber for about an hour and saw ten dreams. The dreams with their effects are given below. According to the principles of dreamology all the dreams were to bear fruit immediately. When a man gains complete victory over nature by means of his good virtues, fortune and righteousness, Nature is bound to give him every information about the course of future events of his life in the same way as she informed Lord Mahavira by means of dreams. Nature works at his will, and all her temptations prove futile.

THE TEN DREAMS OF LORD MAHAVIRA AND THEIR EFFECTS.

DREAMS.	EFFECTS.
1. To defeat a gigantic and fearful demon.	1. The Lord will put an end to his Mohaniya Karma in the near future.
2. To see a white Pumskokila, a kind of bird.	2. The Lord will reach the last stage of his Shukladhyana very soon.
3. To see Pumskokilas with variegated wings.	3. The Lord will give to the world instructions full of meaning and sense.
4. To see two necklaces studded with precious stones.	4. The Lord will re-establish two courses of duties in the world. (1) the religion of the

DREAMS.	EFFECTS.
5. To see a herd of white cows.	Laymen and (2) the religion of the Hermits.
6. Vision of a lake full of lotuses.	5. The Lord will establish the fourfold Sangha consisting of the monks, the nuns, the Shravakas, and the Shravikas.
7. To swim across an Ocean.	6. The Lord will explain to the world the characteristics of the four kinds of gods viz. Bhuvana-pati, Vyantara, Jyotishka, and Vaimanikas.
8. To see the sun emitting flames.	7. The Lord will reach the end of his journey in this world and attain salvation in the near future.
9. To see himself encircling a mountain with his own bowels like the precious stones called Vaiduryas.	8. The Lord will roam in this world spreading light of his perfect knowledge everywhere.
10. To see himself seated on a throne on the peak of mountain Meru.	9. This was an indication of his Eternal fame spreading to the four corners of the Earth in the near future.
	10. This showed that he would preach religion taking his seat in a Samavasharana (religious assembly) very soon.

Thus the trial and the austerties of the Lord were over. The four kinds of Ghana Ghati karmas were also destroyed completely. When he had passed through all the ordeals patiently, he was entitled for Kevala-Jnana; and now it developed in him with all its lustre and splendour.

Perfect knowledge is the only means to the attainment of true happiness in human life. It is Jnana or knowledge alone which enables us to realise Soul (Atma) as well as the supreme soul (God). After attaining this spiritual knowledge, one can be able to bid good bye to all sensual enjoyments and get a complete victory over all consequences following in the wake of birth. After that he has no desires. He who attains this indescribable position of Jnana, thinks that the whole earth is his neat and delicate bed; is saturated with spiritual happiness; and never feels humiliation before others. As long as a man does not know how to meditate on his Atman, he falls a prey to sensual pleasures; but the instant he gets the knowledge of the Atman he begins to despise even the royal luxuries of all the worlds. Jnana is the permanent abode of measureless power; it is the fountain head of genius; it is divine and inspiring. In other words, Jnana is light and divinity it is the very nature of good. It makes a man fearless. Hang a Jnani (an enlightened man) burn him in the fire; squeeze him like sugar-cane in a machine; or burn his fingers like a candle with anything; he would not say 'Ah' he would not cry for help; he would not even weep or feel sorry for that; because he thinks that these expressions are below his dignity. He can mount on the scaffold and welcome death with a smiling face, because he knows that soul is immortal and indestructible.

He thinks that the purpose for which he got his body was over. Jnana (knowledge) is Truth and Truth is knowledge. It can never conceal itself or be concealed by others. It is beneficial beautiful, and immortal. Any nation can make itself immortal by worshipping it. It gives permanent peace to its seekers. Nothing remains to be got when this is got. The seekers of Truth devote themselves to its attainment and lead a strictly pious life throughout. The birth of that man alone is worth its name who has tried to realize himself by means of Jnana which is the light of all lights. There can be no exchange for Jnana. If there can be any reward for it, it is Jnana and nothing else. It puts an end to all disquietude and diseases of the world. Fear and hatred are the causes of all troubles and miseries of this world; but, with the help of True knowledge, when man realizes that he can never die, he does not fear death. When he realizes that he is perfect, he does not feel the existence of any desire in him. He is, so to say, freed from it for ever. Such firmness of mind alone can help a man in attaining the all-beautiful super natural or divine Knowledge.

Being destitute of True knowledge, the world is being drowned in the dark Ocean of ignorance. It is the absence of this knowledge that has given rise to so much misery, trouble, greediness and slavery in this world. It is on account of the disappearance of this knowledge that man oppresses man; and there is a hard struggle for life every where. Jnana is a true companion of man in this world as well as in the next, while ignorance is his great enemy. When Lord Mahavira attained Kevala-Jnana or omniscience, the world drew a sigh of relief and rejoiced in the hope of obtaining freedom

from worldly meseries.

Then the gods appeared before the Lord, bowed to him and offered long songs of prayers in honour of his virtues. Lord Mahavira delivered his first sermon to the gods. After that he resumed his tour and came to Apapa city. There the gods gathered to construct a Samavasarana (a religious assembly) for him. Some of the main features of that Religious Assembly were as follows:--

1. People of all castes and creeds could assemble in it in order to listen to the nectrous words of the Lord.

2. The divine light of the spiritual knowledge of the Lord was not limited to human realm but it reached even the animal world and inspired it with a sense of equality. The antagonists beasts like lion and goat forgot their mutual enmity and with love for each others proceeded towards the Assembly rapt in joy and cheerfulness. This was nothing but the fruit of the highest mercy of the Lord for all the living beings of the world.

3. The hearts of all who assembled in the Religious Assembly were equally filled with the feelings of mercy, forbearance, peace, and equality and all were feeling quite happy.

4. The spiritual lustre of the Lord was spreading in all directions. All the worldly lights appeared dim and pale before this lustre of the Lord. And that was why there was complete peace in the Assembly although it was filled to suffocation with people of all shades of opinion.

5. The language which Lord Mahavira made use of for his lecture was the then current dialect Ardha-Magadhi which penetrated to the depth of the hearts of his audience,

and washed the filth of their souls. The audience seemed to flow towards an unknown region of Bliss in the current of nectrous instructions of the Lord. The complete silence of the place, the unwinkling gaze of the audience on the face of the Lord and the seriousness on their faces, go to prove the truth of this statement.

6. The Religious Assembly was so cleverly constructed that any person, sitting at any place inside it, could see the cheerful face of the Lord without any difficulty.

Here we have given a rough idea about the construction of the Samavasharana or the Religious Assembly of the Lord. The style of his sweet discourse will be described hereafter at its proper place.

RELIGIOUS INSTRUCTIONS OF THE LORD.

After attaining Kevala-Jnana. Lord Mahavira wanted to give the message of that Divine Truth to the world to obtain which he had to suffer untold miseries continually for a period of 12 years. He did not think it proper to rest a while after ending all these troubles. He felt that true peace lay in changing the course of his action according to the call of time, and praised be the Lord for this, for none other than himself could teach us the secret of this peace.

All great souls, that have taken their birth or shall take their birth in this world, think their physical, mental and spiritual power, their dearest things, their material wealth as well as their spiritual attainments, their family and their own life to be a deposit kept for the welfare of the world. They do good to others without any consideration of gaining reward or selfish ends. From the time they draw

their first breath till the time they breathe their last, they are given body and soul to doing good to others. They think others welfare to be their own welfare. They do not mind whether the world calls them good or bad, successful or unsuccessful. They care only for maintaining the right path most resolutely, patiently and seriously. No temptation of this world can win them over, nor can they ever be moved by miseries.

Every high soul has got a definite mission for his life. He finds out easy solutions for the problems of his day, and tries to and to the happiness of the public at large. Future generations of men may make use of his adventurous deeds and his ideal teachings in order to get over the difficulties that face them. Thus, although a High Soul belongs to only one country by birth, still he is for all the countries, for all the castes and for all times. He lived in his time, he lives in the present, and he will live for all future ages. He leads humanity on the path of his ideal. He is immortal; his deeds are immortal; and his character is immortal. In spite of his being heirless, he forms a link connecting the chains of past and future; and he is like a searchlight for all ages to come.

After attaining Kevala-Jnana, Lord Mahavira had commenced to deliver his religious sermons to the wailing multitudes of men. All were free to come and listen to his instructions, whether they be miserable, ignorant, or men of a turbulent nature. There was no consideration for caste, creed, colour, religion, position and sex. His heart felt for all. Any seeker of Truth could take shelter under his religious banner and satisfy his desires to his full.

Seeing and experiencing the Lord's selfless kindness,

universal compassion, distribution of Truth and the everlasting spiritual wealth people flocked to his banner and desired to enlighten their lives with the light of Satyam (The Truth), Sivam (The God), and Sundaram (The Beautiful). That multitude of people consisted of the seekers of Truth, of those desirous to know the path to salvation, people that are being burnt in the flames of folly and ignorance, and of others who were regarded as untouchables by the society of the so-called civilised men. The Lord examined the diseases of the sufferers in their respective capacities, and healed them immediately by giving them each a dose of his nectarous instructions after proper diagnosis. All got spiritual peace and all felt happy. He presented his own example and taught them to love all and hate none. He said, "Hatred is a worm that eats into the character of a man. Allow it to enter your heart for once and it will ruin you completely. Animosity and war might have been parts of some religion in ancient times, but hatred and jealousy have never been. They are to be discarded by all who want to achieve material or spiritual progress. The foundation-stone of the palatial building of spiritual progress is always laid on true Love. Remember, therefore, that despicable is he who despises and not he who is despised, for the heart of the man who despises becomes impure by the existence of hatred in it. Under the influence of hatred, he is led to behave barbarously with other people. He thus brings about a flood of misery and grief in this world and invites other people to act like him. But know it for certain that the hearts of the crippled and the lepers are made bright by the divine light which brightens the entire universe, and which shines equally in the

hearts of the most righteous as well as the most wicked people. The conscious soul is present in all, high and low, touchable and untouchable, lepers and crippled, healthy and unhealthy, and inspires all without any distinction.

From his words and his deeds, he showed to the world that it was a sin to wash anything out of living existence. He said "A religion, which gives shelter to any sort of inequality, can never do good to any nation. Do not think, therefore, ill of others. Help them instead as far as you can; and if you can not do even so much, at least watch their condition patiently; sympathise with them, and abstain from causing any injury to them. Further with the help of your spiritual light, try to raise them up without taking into consideration the nature of their thoughts, however mean they might be".

Thus, by means of his instructions, Lord Mahavira established the omnipresence of religion. He called only that religion to be religion which all people loved—be they philosophers, devotees, sinners or sages, poor or rich.

His main object was that the message of truth should reach every corner of this earth; that the suffering humanity should get supreme bliss under the cool shade of Truth; that the troubles and miseries, jealousy and animosity should disappear from this world; that Ahimsa (the principle of non violence to all living beings) should reign supreme on this earth; that mercy should inspire every heart; that people should learn how to do good to others, how to show true love to others and, in the end, how to proceed on the high-way of salvation, after acquiring all these means. He,

therefore, explained the real form of truth to all who came under his influence.

His message of Truth produced a very deep effect upon the contemporary human society. The people examined their inner self, swept vices out of it, and realized the truth of the lives.

“To search for vice I was anxious, But I found myself the most vicious.” Mahavira wanted nothing more than that. This being done, the feelings of hatred and jealousy came to an end; barborous molestations disappeared; the practice of killing innocent, simple and dumb animals so useful to man, in the name of sacrifices, stopped instantly; mean traditions of caste-system were forgotten; the Varnashrama Dharma (the respective duties of the four main castes and the four main divisions of the society) breathed a sigh of relief; common brotherhood reigned supreme; peace came to every home; greed and avarice were strangled; men gave up worldly attachment and became introspective love for penance and renunciation increased in the world; and with balanced feelings, people entered into a new age.

The words of the Lord were saturated with love for all the loving beings; he wanted to raise all spiritually. He destroyed many hateful customs observed in the name of religion. He won over the hearts of the people by means of his purity of feelings and by his sweet words full of truth and meaning. He removed all their doubts clearly and seriously. Whenever his devotees tried to understand him, he became intoxicated with a super-natural intoxication. The strongest ties of his worldly love and attachment were loosened. His love of wealth, beauty, youth and fame forsook

him. He now prepared himself to welcome the miseries, diseases, sorrows and poverty, the very appearance of which had once terrified him. He now began to regard them as the gifts of his past karmas and accepted them gladly with the pious hope of breaking through his karmic bondage. The man, who could not sleep or eat when faced with the questions of profit and loss; the man, whom the considerations of harm and injury had made sorry and mournful; the man, whose heart became the play-ground for joys and sorrows at the thought of gain or loss of a thing to him; the man, who was afraid of birth and death; and the man, who felt sorry for separation and happy for uniting, now, having tasted the ambrosia of the Lord's immortal words, was experiencing the fellow-feeling in everything. He regarded them all as due to the workings of karma on this earth, which is the play-ground of nature. It is rightly said that, "A man can be able for keeping the company of the good only at the manifestation of his good fortune built in various previous births."

Although the main object of Lord Mahavir's attaining Tirthankar-hood was to abolish inequality and to establish universal brother-hood in the world, to free the man from the shackles of karma, and to lead them to the right path of supreme blessedness, still he did not exercise any undue influence upon people through pride, nor did he force any one to come under his religious banner. He was a teacher of Truth, and that was all. Any one, who desired to elevate the value of his life by attaining Truth, was free to come to the Lord and quench his spiritual thirst by listening to his message. Every word of his message was proclaiming Peace,

Truth, Non-violence and Universal Brotherhood in the world and its echo is still resounding in the air. The method of his preaching was such as enabled every living being to break through the bondage of karmas. No one, who listened to the words of the Lord with a pure heart, could help himself from becoming his follower. Even people, whose hearts were not pure, tried to wash away their filth in this light. To cut short, even the antagonists of the Lord found peace and solace in his words, for his words entered their hearts and helped them in washing them clean of the evil and sin that had made them filthy. If, however, a man dissented from him and disregarded him, he cherished the same love for him as he cherished for the man who had faith in him and moulded his life according to his teachings.

Lord Mahavira did not care for increasing the number of his followers, for we know that at one time it was far less than that of Goshala's followers. His object was to make a strong revolution, a revolution which was quite new to this world. He wanted to put a full stop to the corruption of this world and to preach the principle of spiritual development on the basis of equality of all. India showed a specimen of this peaceful revolution in a few months of the year 1930 A.D. This kind of peaceful revolution has got a sort of supernatural power behind it. All the political power dwindles into nothingness before its weakest devotee. We cannot even imagine of the purity and strength of soul, of the peace, happiness and humanitarianism of our country-men at the time when this peaceful revolution must have been in its prime; only this much we know that that peaceful religious Revolution started by the Lord had endless supernatural

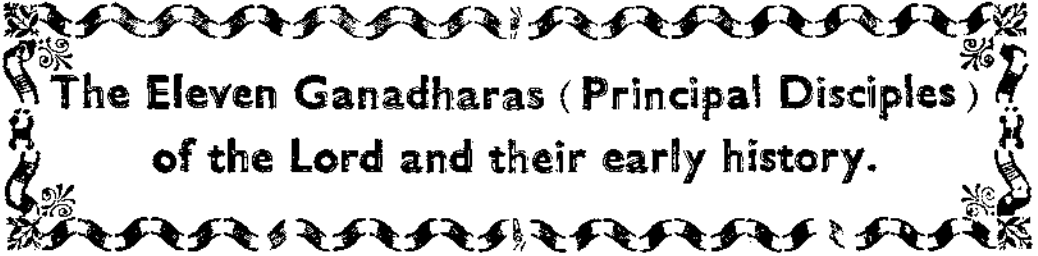
power behind it. If we poor Indians want to see those ancient days of peace and happiness, and to attain freedom based on the principles of religion, politics, socialism and morality again in this age of materialism we must take resort to the non-violent revolution of the Lord.

It was never the idea of the Lord to sweep away people in momentary excitement. He was very discreet in his religious faith, there was to be erected the magnificent building of Universal happiness founded on Truth, Love, Selfishness and Non-violence.

Only a number of very able followers were regarded better for spreading his principles among the people in the most effective manner. Although the number of his followers was smaller than that of the followers of Lord Budha and of Goshala, still that was the number of the true representatives of the Lord. They followed his principles in letter and in spirit. They were as anxious to help the world as the Lord himself. They could sacrifice their lives in order to protect the principles of the Lord. They had abstained themselves from caring about their body; and they were quite free from desires greediness, gain, attachment, jealousy and animosity of all kinds. They did not limit the principles and thoughts of the Lord to the words of mouth, but they lived according to them. Jainism is living only due to the presence of such disciples; otherwise that, too, might have perished like the Ajivika Community of Goshala and Buddhism of Lord Buddha not only from India but even from many parts of the earth. It was under the protection of such true representatives of the Lord that Jainism could be able to face all kinds of obstacles in its way, and could save itself as well as its followers.

CHAPTER II

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The Eleven Ganadharas (Principal Disciples) of the Lord and their early history.



ne day, while Lord Mahavira was delivering his sermons to a crowd of thousands of men, women, and children, in his Samavasharana (i. e. the Religious Assembly), outside Apapa City, a Brahmana named Somila was holding a great fire sacrifice in the same city. He had invited many learned people to take part in his fire-sacrifice, and accordingly there came Indrabhuti, Agnibhuti and Vayubhuti the three sons of Vasubhuti of Gautama gotra, residents of Govara City, who were regarded as the most learned of their contemporaries with five hundred of their students each; Vyakta, the son of Dhenumitra, and Sudharma, the son of Dhammila, both residents of village Kollaka, with one thousand of their students; Mandita and Maurya of village Maurya with 350 of their students each;

Akampita of Vimalapuri, Achala Bhrata of Kaushala City, Taitarya (Maitarya) of village Tungika, and Prabhasa of Raja-griha, with three hundred of their students each.

These eleven scholars were highly learned and were regarded as authorities in all matters pertaining to theology. But, in fact, they had doubts about many religious points. Doubt and knowledge are contradictory, and they cannot exist together; and, therefore, it can be easily concluded that their knowledge was not perfect. They were quite well-known but their knowledge was one-sided. But they had become so famous and were so very proud of their knowledge that they regarded it as an insult to have their doubts removed by telling them to others. That was why they were always labouring under the weight of their doubts. Sometimes they were subject to self-rebuke; but they were so particular about their false vanity that they did not even try to understand themselves. Not only one Pundit or two, but all the eleven had one kind of doubt or the other in their minds. Indra-bhuti doubted in the " existence of Jiva, " and Agni-bhuti, in the " existence of karma ". Vayu-bhuti's doubt was, "Is this body the so-called Jiva, or Jiva is some-thing else?"; and Vyakta's doubt was, " Is this world real or unreal ? " Sudharma was uncertain about the different forms of a Jiva in its various births, while Mandita was always busy in thinking as to whether the soul was really destined for " bondage " and " liberation ". Maurya doubted in the existence of the gods, while Akampita was troubled with the question of "the existenee of hell." Similarly Achala-Bhrata was doubtful abot ' the existence of good and evil,' Maitarya about ' the existence of the next-world (paraloka) and the

absoluteness of soul, ' and prabhasa about ' the reality of salvation.' But none of them tried to get rid of their doubts in the least. They thought that if they went to other people in order to get their doubts removed, it would mean that they admitted their inferiority before others. That was the reason why these illustrious Pundits concealed their doubts from others. As it was a big fire-sacrifice, many other Pundits from all directions had come to take part in it and consequently the Yajamana (i. e. the holder of fire sacrifice) and the Rituijas (i. e. Saints engaged to offer oblations) were very proud of it.

While people were thus flocking to the Fire-sacrifice of Somila, the gods were coming in their aerial cars to the Samaua-Sharana of Lord Mahavira with the intention of listening to his religious instructions, Indra-bhuti and others saw this from a distance and thought that they were coming to join their Fire-sacrifice. They praised themselves for the power of their incantations which had attracted and compelled the gods to descend from their high heavens and join their Fire-sacrifice on this earth. But when they saw that the gods were going to the Samavasharana of the Lord instead of coming to their Fire-sacrifice, all their hopes collapsed. The only possibility now was that the gods might have committed a mistake or they might have gone thither for parking their aerial cars. On enquiry, however, it was found that they had descended to this earth in order to listen to the religious instructions of the 'Omniscient Mahavira' and not to join the Fire-Sacrifice.

As soon as Indra-bhuti heard the word 'Omniscient', his fore-head began to ache. In a fit of anger, he said, Fie,

on the godliness of these gods ! Just as the people living in a desert, being ignorant of the virtues of a mango-tree and praise a Karira plant, in the same way, these gods, who seem to be ignorant of my virtues as a learned Pandit, are going to worship some dissembling heretic. A man is pardonable if he commits such error, but for a god it is unthinkable. It seems that the so-called 'Omniscient' is not an ordinary rascal, but is a dissembler and hypocrite of the highest order. It is only today that I have heard of some other man being 'Omniscient' on this earth beside me. Well, let me go and see that hypocrite; and if possible, teach him a lesson in the presence of all." With this intention in his mind he called for his disciples and asked them to prepare themselves for going to the Samavasharana of the Lord. In a minute, he started with his disciples, and on his way to the Samavasharana he came across a crowd of people who were returning home after worshipping the Lord. Indrabhuti hurriedly asked them as to whether they had seen the so-called 'Omniscient' and if they had seen him what they knew about his Omniscience. He further asked them whether he was Omniscient in name only or as a matter of fact. The crowd of people said to him in one voice, "Punditji, why do you not see that for yourself? All physical ailments end as soon as one sees him. Enter his Samava-Sharana and you will feel a refreshing influence. Your evil thoughts will vanish from your mind, and your doubts will be removed by listening to his divine message. We, therefore, request you to go to him, and see his feet once at least? The heart of Indrabhuti which was already burning with anger was now reduced to ashes, when he heard these words of the crowd.

He said to himself, "It seems that this man is a great cheat, a dissembler and a hypocrite, who has not only charmed men with his hypocrisy, but even the gods. I should, therefore, make haste to expose his hypocrisy. If I do not teach him a lesson at this time, his hypocrisy will take root and will spread its branches in the world like a thorny bush, that would surely produce impediments in the way of the religious world."

He, therefore, hurried to the Samava-Sharana of the Lord, but, on his reaching there, was surprised to see its beauty. Certainly it was more beautiful than the Yajna-Shala (the place of Fire-Sacrifice). He, then, entered the Samavasharana with his disciples and came to the centre where Lord Mahavira was seated in a peaceful posture. Although, in his pride, Indrabhuti did not show usual respects to the Lord, the Lord addressed him by his name and the name of his Gotra. The amazement of Indra-bhuti knew no bounds then; he thought "I have not yet told my name and Gotra to him; how has he come to know of them?" Readers, bear in mind that it is the nature of the fools that they think themselves to be peerless in the world. They persist in their impertinence without paying any heed to the realities of this world. But such fools are no less than dead, for, as it is said,—

"The foolish and the dead alone never change their opinion.".....Lowell.

The reason for this is that the fools think themselves to be wise; but really wise men would always be aware of their short-comings. In the words of Shakespeare:—

"The fool doth think he is wise but the wise man knows himself to be a fool.".....As you like it.

Indrabhuti who was previously wondering as to how the Lord had come to know his name and Gotra, soon concluded that there was no reason for surprise, for he was already famous enough and his name and Gotra might have been mentioned to the Lord when he entered the Samavasarana. This is no test of Omniscience. Then he thought, "I would admit his Omniscience if he explains my thoughts without my telling them to him."

As soon as this thought flashed across his mind Lord Mahavira said, "Oh great Pundit ! You have begun to doubt in the existence of Jiva (Soul) after reading the apparently contradictory verses of the Vedas. It seems you have not understood the meaning of these verses rightly. Now, listen to me, I will tell you what these verses really mean and thus try to remove doubts from your mind."

With these words, the Lord recited to him all the verses of the Veda which had occasioned a doubt in his mind and explained their meaning to him in the presence of all the people. He said, "Indrabhuti, that which knows and that which perceives is Jiva. Body is nothing but a covering of the Soul. Just as butter exists in milk, oil exists in sesame seeds, fire exists in wood, fragrance exists in the flower, and nectar exists in the Chandrakanta Mani (a kind of precious stone which perspires and begins to emit water when it comes in contact with moon-beams), in the same way Soul exists in the body. It exists separately as well. It can be seen by the supernatural eye of Jnana (perfect knowledge) of an Omniscient being."

You doubt in its existence because you cannot perceive it by your senses as you perceive other objects such as pots

and cloths etc. But you must remember that soul has got no form, and, therefore, it cannot be perceived by senses. A thing which is not perceived by the senses is not necessarily non-existent, for those, who have attained Kevala-jnana (or Omniscience), perceive the Soul quite clearly. Even worldly people can form an idea of it with the help of inferential knowledge. Another proof of the Soul's existence is the willingness or unwillingness of a man for being happy or unhappy, for all willingness and unwillingness have their source in the Soul. There is no effect without some cause; for example, there can be no pot without clay. The existence of clay, therefore, is settled. There is an inseparable relation between cause and effect. Every effect requires some cause. In the same way, the soul is the cause, and happiness or unhappiness its effect. From the effects we can easily infer the cause.

With regard to Dravya-naya, (Substantial point of view) the soul is eternal, for neither it is ever born nor does it ever die. But as regards Paryaya-naya (modificatory point of view) it is non-eternal, for the Paryayas (modifications) change continually, and the soul remembers the deeds done by it or by others in previous lives. Thus we can say that the Soul is eternal as well as non-eternal.

There are other arguments which go to prove the existence of Soul. That which rules over the body and that which enjoys all sensual pleasures is Jiva, for nothing can be called an object of enjoyment of which there is no 'enjoyer'. As soon as you say you enjoy a thing you admit the existence of its 'enjoyer', the Soul. This is another proof for the soul's existence.

Let other things remain apart, I will prove the existence of Soul from your own doubt. Can you tell me what is that in which you doubt, for wherever there is a doubt there must also be the 'doubter' ? Until and unless you admit the independent existence of Soul, you cannot say that you doubt. Thus it is sufficiently proved that the soul exists, and it exists in all other bodies in the same way as it exists in your body. All know happiness, sorrow, life, death, profit, loss, good, evil, cold and heat, more or less; and their happening in larger or smaller quantity depends on quite other things. The size of Soul depends upon the size of the body that it gets in accordance with its Karmas. It can expand or contract to any extent in order to occupy the space of the body placed at its disposal. If you place the lamp in a small room, its light is limited by the four walls of that room; but if you place it in a larger hall, then, too, it will light the four corners of the room. The same is the case with the Soul. It can adopt the life of a god and again be born as a bird or insect. Un-enlightened people cannot understand its power fully, that is why it is said to possess inconsiderable power."

Indra-bhuti was greatly amazed to hear these words of the Lord. All his pride of erudition had gone and he listened to what the Lord said very attentively. His doubt which was troubling him for so many years was now removed, and he began to believe in the Omniscience of the Lord. After that Lord Mahavira instructed him in the following manner:—

1. This life, O Gautama ! is just like the leaves of a tree, which, when ripe become pale, and drop down one day.

Therefore, do not waste a single minute of your life, but utilise it in performing your religious duties.

2. Human life is as unstable as a dew-drop on the blades of grass. Do not, therefore, be careless for the shortest period of time.

3. The Nopakarmi life, that is one which cannot be destroyed by poison or weapons, is very short. The Sopakarmi life, that is one which can be destroyed by poison or weapons, is also very short. That, again, is subject to various kinds of diseases. Therefore, O Gautama ! You must utilise every minute of your life in putting an end to your Karmas.

4. The Jiva has to wander through various Yonies (births) possessing one sense etc. for untold ages before it can be born as a man, for there are many difficulties in destroying the Karmas which produce an obstacle in attaining the birth of a man. You are fortunate enough to attain a human body; therefore, you must not be negligent about your duties as a man, even for the twinkling of an eye.

5. The Jiva adopts the body of the living beings in the form of earth and leaves it again and again. This practice continues for untold ages that is for innumerable Utsarpinies and Avasarpinies (the two periods of time). You have got the superior life of a man; therefore you must utilise it for the best purpose.

6. The same Jiva lives and dies as water-bodied, fire-bodied and air-bodied beings for numberless births; that is why it is said that to attain human body is very difficult. And as you have attained this unattainable human body, you must not be negligent about performing your religious duties even for a single moment.

7. If this Soul has to adopt a vegetable life or a plant-life under the force of its Karma, it continues to live in that state for innumerable ages, and it is difficult to attain human life. Therefore, O Gautama ! be up and doing and don't be idle even for a moment.

8. When the Soul is born in a Yoni with two senses (Indriyas), it continues to live and die in that very Yoni for Sankhyata Kala, that is for a time which is countable. Therefore, O Gautama ! do not be idle, even for a moment.

9. When the Soul is born in a Yoni with three or four senses, it continues to live and die in that Yoni for Sankhyata Kala that is, for a period of time which is countable. Therefore, do not be careless about your religious culture, even for a moment.

10. When this Soul goes in an animal Yoni with five senses, it lives there for seven or eight births at the most. Therefore, O Gautama, do not waste your time, in negligence, even for a moment.

11. When this Soul is born in heaven or in hell it lives there for one life only. Therefore, do not be negligent even for a moment.

12. Thus, in accordance with its good or bad Karmas, the Jiva wanders in the Earthly, Watery, Fiery, or Airy Yonies of one sense, and other yonies of two senses, three senses, four senses, and five senses, and between heaven and hell, for countable or countless ages. That is why it has been said that it is utterly difficult for the Soul to attain human life. Hence, if you want to raise your Soul to a higher position, you must not waste a single moment of your life.

13. The soul may attain human life; but, then, it is very

difficult to be born in an Arya Desha, that is, in the country of pious people. The nomads and barbarians also are called 'men'; but they are men in name only, for as they are professionally devoted to robbery and killing and causing injury to other living beings, they cannot raise themselves spiritually. Therefore, if a Jiva is born among such people or in such a country, it is simply useless. you are, however, born in the land of civilised people; therefore, you must realise your position and should not waste your time in useless things.

14. Even human-birth in a civilised country does not count much, if one is not endowed with the power of all the senses. There are men whose senses or organs are defective, e. g., there are the deaf, the blind and the crippled etc. You are, O Gautama, endowed with the power of all the senses; therefore, do not miss this opportunity, for attaining the fourteenth Guna-sthana (the highest stage on the ladder of spiritual evolution).

15. It is easy to get a human body with all the five senses, and be born in a civilised country, but it is very difficult to know the Scriptures. For, there are many preceptors who do not know the Scriptures, but are worshipped by ignorant people as real preceptors. So, O good hearer of Scriptures, Gautama, possess a good haste in destroying your Karmas.

16. It is one thing to know the Shastras or, scriptures but it is quite another to have faith in them. For, there are people, who are well versed in the Shastras, but are not free from the practice of untruth. As you rightly believe in the Scriptures, you must try to attain perfection, without being

negligent even for a moment.

17. Having faith in Religion is useless unless one acts according to it. Hundreds of examples can be cited where people believe in a Religion but do not act according to it. Not only do you rightly believe in the religion but also act according to it. Therefore, you must try to destroy your Karmas without being negligent even for a moment.

18. Remember that old age is drawing nearer and nearer. Your hair has begun to grow grey, and the power of of your organs-eye, ear, nose, tongue, hand and feet-is decreasing gradually. Hence, thinking time to be most valuable, utilise its seconds for the performance of your religious duties, without any negligence.

19. Remember that this body is subject to various kinds of fatal diseases such as debility, vomiting accident etc. and may cease to exist at any time. It is, therefore, your duty to make haste for attaining salvation.

20. Just as a lotus blooming in the autumnal moonlight keeps it self aloof from water, in the same way, you must try to keep aloof from your Moha (Delusion), and never be negligent even for a moment.

21. If you have decided to leave your wife and your wealth, and to adopt asceticism, you must not think of enjoying those poisonous things again. Try to strengthen your feeling of detachment instead, and do not be negligent even for a moment.

22. Leaving the narrow path of untruth, you have come to the Highway of Truth and have also walked over it. Think, therefore, that this Highway alone would lead you to your destination, and do not be negligent even for a moment.

23. Just as a weak man, who has a heavy load on his head, repents on his having gone to a difficult path, in the same way the worldly people who follow a wrong path being misled by ignorant men, repent when they are faced with the cycle of births and deaths and suffer many troubles there. Beware of such occasions, therefore, and act in a way that you might not have to repent for your action. you should not be negligent even for a moment.

24. You think that you have crossed the ocean of this world; but, then, why are you lingering on the coast? Why don't you attempt to reach your destination—the Mukti or Liberation? This life is not given to be wasted in this way. So you should not be negligent even for a moment.

25. You have to attain, O Gautama! the Siddha-pada (Perfection) which is the abode of all happiness unmixed with troubles and miseries. But before attaining it, you have to take the help of Ksapaka-shreni (a course which leads to the destruction of Karmas) consisting of auspicious attitude of mind) and make pure endeavours for observing right-conduct in order to destroy Karmas. Therefore, O Gautama! you must not neglect to worship your religion even for a single moment ”

These instructions of the Lord apply to every human being. He should not be indolent in performing his religious duties even for the shortest time.

As a result of these instructions, Gautama began to feel some inclination towards detachment and renunciation (Vairagya). He bowed to the Lord very modestly and expressed to him his desire for initiating him with his disciples into the Order. The Lord knew him to be quite fit

for this and consecrated him with his five hundred disciples accordingly.

In fact, Indra-bhuti was a man of deep learning and a seeker of Truth. It is quite another thing that he had not been able to solve a particular riddle, for to err is human. It is the characteristic of every true warrior that when he is defeated he does not despise his opponent, but pays due respects to him. Similarly the warrior who is victorious does not look down upon him but embraces him with all his heart. This meeting of the defeater and the defeated is worth seeing. It is very delightful and heart-ravishing. There are many instances of such meetings in the history of the world.

Gautama Indra-bhuti had gone to the Lord proudly with the intention of defeating him, but the result was quite to the contrary. It may be said that he was nearing perfection; and when he was convinced that the Lord could give it to him, he accepted it very gladly. The test of true knowledge is to accept truth from wherever it can be found. But such seekers of truth are very few in number. This world is mostly full of haughty people. Not only do they not accept Truth but try to turn it into un-Truth by various conceits. If the energy which they misuse in this way, be applied to self-realization, they can improve their own lot as well as the lot of other people. Indra-bhuti who was a highly learned man, was also a lover of Truth. If he was in error he would always admit his mistake and would not insist on a wrong opinion. But he would not lower himself down before any body, until he was sure that he was on the wrong.

This news of Indra-bhuti's accepting consecration spread in the city like the current of electricity. Agni-bhuti,

too, who was sitting in the Sacrificial-house, heard this; and was very much astonished that his learned brother had been duped by an ordinary beggar. He began to think thus. "The so-called Omniscient hermit must be the greatest cheat and hypocrite of his time. Let me go myself and expose his dissimulated Omniscience. I shall thus be able to prevail upon my brother and persuade him to return home. I cannot admit his claim to Omniscience until this hermit satisfies me about it by giving a correct explanation of my inner feelings without my telling them to him. With this thought in his mind, Agni-bhuti started with his disciples to the Samava-Sharana of the Lord and reached there in a very short time. As soon as he stepped in, the Lord addressed him by his name and said," Agni-bhuti ! You doubt in the existence of Karmas. Your question is that "when the Soul is formless i. e. devoid of sense-qualities, how can it be affected by the Karmas which have got a form i. e. which are material in nature and how can there be any relation between the two ?

Agni-bhuti was dumb-found to hear these words from the mouth of the Lord. He could not say a word in reply; but the Lord continued to speak, "Agni-bhuti, the Jnanis (the enlightened people) know these Karmas directly; while the unenlightened people can only infer about their existence. If you think that good and evil are not the results of Karmas, then how does a man become a king and enjoy all princely luxuries, while another is so poor that he cannot even get sufficient food for himself, at one and the same time ? This is nothing but the result of the dissimilarity of the forces of Karmas. You see in this world that one man is

very rich and maintains thousands of persons at his own expense, while another is so poor that he can not get sufficient food even by begging. It is seen that time, place, circumstances, and ability being the same and alike one merchant suffers inconsiderable loss in a bussiness while another earns enormous profits. One member of a family is seen suffering from various kinds of diseases while another is hale and hearty at one and the same time. The wise and the learned exist side by side with the foolish and the illiterate. The root cause of all these inequalities is the Karman. There is no effect without some cause. Know it for certain, that good results from good Karmas and evil from evil.

Now only one question remains to be answered and it is this. "How can the Karmas, which have got a form i. e. material in nature be connected with the soul which is formless? Now please listen to what I say. You know that sky is formless, but that portion of it which is contained in a pot is called Ghata-kasha (the space limited by the pot), and that which is contained in a Matha or room is called Mathakasha (space limited by the four walls of that room) and so on. But this does not mean that the sky or the space has taken form or that it is destructible. Space was there ever before the pot or the room came into existence; it is there in spite of their existence; and it will remain there for ever after they have been destroyed or removed from that place. Movement and-activity is the quality of the pot or of the room, and not of the space. It is omnipresent. Therefore it exists everywhere as well as in them. Similarly, the soul which is formless is connected with the Karmas which have got a form It is said that the soul is subject to sorrows

and joys; for example, it feels sad when the body suffers from some disease and happy when some good medicine is administered to it. But when you go deeper and exercise your right knowledge, you will find that it remains quite unaffected in both the cases. The sentence of the Veda which has caused this doubt in your mind is as follows:—

‘ पुरुष एवेदं ऽग्निं सर्वं यद्भूतं यच्च भाव्यम् ’

You are mistaken when you explain this sentence in the following manner—“That which has been in the past and that which will be in the future is nothing but ‘Purusha’ or ‘Soul’. The word एव excludes Karma and God etc. from this category”. For, according to this meaning every thing, including gods, man, animal, earth and mountains etc, becomes soul, the existence of karmas being denied altogether. You must remember that this sentence of the Veda is in praise of the ‘Purusha’. There are three kinds of sentences which are found in Vedas: e. g.:—

(1) Vidhi--Vakyas (sentences of injunction) e. g. अग्निहोत्रं जुहुयात् स्वर्गकामः That is one who wants to gain paradise must perform fire-sacrifice. (2) Anuvada-Vakyas (Sentences depicting ordinary facts) e. g. There are twelve months in a year; and (3) Stuti-Vakyas (Sentences in honour of the high virtues of some god etc.) Take for instance the sentence which has been the cause of your doubt. This sentence has been written simply in praise of the supreme virtues of god Vishnu. It does not deny the existence of other things; otherwise such other sentences of the Vedas as— पुरयं पुरयेन कर्मणा, पापं पापेन कर्मणा would have been meaningless.

I tell you, therefore, that the Karmas do exist and they have got a form i. e. they are material by nature; otherwise

it would be quite impossible for them to cause joy or sorrow to the Soul. The mutual connection between the Karmas and the Soul exist to from beginningless time. If on the other hand you do not suppose it to be eternal, it would mean that in your opinion the Jiva was unconnected with the Karmas at one time and came to be connected with them later on. Further, it would follow that the liberated Souls, which become free from Karmas, are again connected with the Karmas, which is not so. Therefore, to think like this is wrong. Know it for certain that the relation of the Soul and the Karmas has no beginning in time. You may perhaps ask that when their relation is eternal how can they be separated from each other, for a thing which is eternal must remain so for ever. But you must remember that just as gold which is eternally connected with soil (in the form of ore) inside the mine, is separated from it when chemically heated, in the same way the Jiva which is eternally connected with the Karmas, is liberated from them when heated in the fire of perfect knowledge enkindled by meditation. Thus when the Jiva assumes its real form, it is called Mukta, free or liberated. After once reaching this state the Jiva can never be bound by the Karmas.

If, according to your opinion, it is granted that the Karmas do not exist at all, then it would mean that good and evil, charity and selfishness, joys and sorrows, heaven and hell, too, have got no existence in this world; but this is wrong. Therefore you will have to believe in the existence of Karmas. All good and bad Karmas are done and enjoyed by the Jiva. The soul itself is responsible for its actions and is consequently bound to taste their fruit without any hitch.

O, Agnibuti ! Just as I have known your doubts, in the same way I see with my mind's eye clearly the eight kinds of Karmas, Jnanavaraniya (Karmaa which obstruct right knowledge). Therefore, you must admit the existence of Karmas. Nothing including the Soul and Karma is beyond my perception. Therefore, you must believe in the existence of the Karmas without any hesitation."

Thus Lord Mahavira removed the doubt of Agnibhuti, without his disclosing it to him. Agnibhuti was very much amazed and pleased at the same time to hear his words. His pride was gone; and as soon as he felt illumination in his heart, he offered himself with his five hundred disciples for consecration before the Lord. The Lord knowing him to be fit for this purpose took pity on him and consecrated him with all his disciples.

Knowing that his two elder brothers had accepted consecration at the feet of Lord Mahavira, Vayubhuti began to think, "When my learned brothers, who were so proud of their knowledge, have been defeated by Lord Mahavira, he must be omniscient, and his learning and knowledge must be extraordinary. Why should, then, I not go to him and have my doubts removed by him ? As soon as my doubt is removed my pride, too, would vanish likewise; and when I am prideless I can be able to attain right knowledge and thus better my life in future."

With this thought in his mind Vayubhuti started with his five hundred disciples and came to the Samavasharana of the Lord. As soon as he entered the door, the Lord addressed him as Vayubhuti and said, "You are puzzled with the question of Jiva's relation to the body. You think that

Jiva is Body and Body is Jiva, because you cannot find any perceptible proof about their separate existence. You think that just as bubbles are produced by water and again disappear in water, similarly the Soul is produced by body and again disappears in it. But this absolute view is wrong, for every body knows and feels more or less that Jiva is separate from body and senses. when the senses lose their power and do not work properly, the Jiva feels this and says, 'Such and such of my senses have become disabled. They cannot work properly, and so on,' The very word "My senses," "My body," "My mind," etc. show that the "I" which says so is different from the body, senses, and mind.

सत्येन लभ्यस्तपसा ह्येष ब्रह्मचर्येण नित्यं ज्योतिर्मयो हि शुद्धोऽयं पश्यन्ति
धीरास्तं तपःसयतात्मानः इत्यादि ।

This passage occurring in the Veda correctly means as follows:— 'This pure soul which is nothing but light can be realised by means of Truth, Penance and Piety.' Therefore it is proved that Soul is separate from the Pancha-Bhutas (the 5 elements). Hence your doubt is baseless and meaningless.

At this, the heart of Vayubhuti began to throb with joy. The Lord had not only known his name and place but had also removed his doubt without his disclosing it to him. The instructions of the Lord had purified his Soul, as a consequence of which he attained Right Knowledge. Soon after this, a feeling of renunciation arose in his heart, and, like his two elder brothers, he, too, prayed to the Lord for consecration. Lord Mahavira accordingly consecrated him with his five hundred disciples. These three brothers became the chief disciples of the Lord and began to preach his principles.

Now, the other eight Pundits, too, felt a desire in their hearts to have their doubts removed by the Lord just as these three brothers had done. They came to the Lord one by one, and the Lord likewise cleared their doubts without their asking, with the consequence that they, too, accepted consecration accompanied by their pupils and became the true disciples of the Lord. Not only this, they got even their own family members consecrated. Such is the stamp of the noble actions, talks, and conduct of great personages on the hearts of those who come under their influence. It brings about beautiful and lasting results as regards spiritual betterment. The great Souls are the embodiments of spiritual knowledge, by worshipping which the Jiva is sure to free itself from the bondage of Karmas and to enjoy eternal bliss after obtaining self-realisation.

Here we would give a short account of the doubts of the eight Pundits and of the way in which they were explained away by the Lord.

The fourth Pundit was named Vyakta. He was troubled with the question whether the world of five elements existed or not. He thought that it was as unreal as the reflection of moon in the water. The Lord pointed out his mistake and said, "O Vyakta, the beloved of gods you have misunderstood the meaning of the text occurring in the Veda, that is why you doubt in the existence of five elements. The text which has led you to think like this is as follows:—

“येन स्वप्नोपमं वै सफलं इत्येष सत्यविधिः जला विज्ञेयः”

By this you mean that the five elements are as unreal as a dream; and that they have no existence. On the other hand, when you think over the meaning of such passages as,

पृथ्वी देवता, आपो देवता (Earth is god, water is god)etc. occurring in the Veda, you are led to believe that the elements do exist. The words of the Veda, which prove and disprove the existence of elements. have caused a doubt in your mind. But you must know that the sentence, स्वप्नोपभं वै सफलं etc.

Proves the deceptive character of Jiva's relation with wealth and women and not the non-existence of five elements. If, on the other hand, we support that nothing exists in fact, we cannot account for the creation of this world. Therefore, O Learned man, you must not doubt in the existence of the five elements. Believe that they are real." After bearing this instruction Vyakta's doubt was removed; and he, too, offered himself with all his disciples for consecration before the Lord like his predecessors.

The fifth Pundit Sudharma believed that the form of the Jiva in the next birth is the same as it is in the present, for he thought that the result was always similar to the cause just as a rice seed can produce rice alone and not wheat. But the Lord said that his belief was wrong and told him that it had been occasioned by misunderstanding the text of the Veda like his predecessors. "Such self-contradictory passages," he said", as पुरुषो वै पुरुषत्वमश्नते, पशवः पशुत्वमश्नते which proves the similarity of Jiva in different births and भृगालो वै एष जायते यः स पुरीषो दह्यते which proves the dissimilarity of Jiva in different births, have caused a doubt in your mind. I will explain to you the true meaning of these passages which is as follows. Please listen to me attentively.

The first sentence means that a man, who is endowed with the qualities of the nobility and tenderness of heart, can again become a man in his next birth. But it does not

mean that a man is sure to be born as a man in his next birth. You cannot even prove this by arguments. You know that thousands of worms and insects take their birth in the fruits and flowers, scorpions are produced by cow-dung, and innumerable big and small insects are seen alive between two slabs of stone. Therefore, your opinion about the next birth is not correct. The man, who is gentle and kind may be reborn as a man after death, but he, who is deceitful and unkind, cannot. He is sure to get a low birth. The good or bad birth of a Jiva depends upon its Karmas. The Karmas alone are responsible for the dissimilarity in the creation. There is no such an absolute rule of Nature that effect must always concur with cause; for you have seen that fire produces smoke which is quite unlike it in form, and water, which is cold by nature, produces electricity, which is hot."

This explanation satisfied Sudharma, who now willingly offered himself with his 500 disciples for consecration before the Lord and accepted his disciple-ship.

The sixth Pundit, named Mandita, was troubled with a doubt viz. Whether there were such things as bondage, shedding of the Karmas and liberation or not? He came to the Lord with his 350 disciples and after bowing respectfully to him sat down in the Samavasharana beside him. The Lord disclosed his doubt at once and said, "Mandita Ji ! It is beyond doubt that the Soul is subject to bondage and liberation. The causes of bondage are perverted belief, non-renunciation, negligence, passions and activities. These causes bring about hundreds of results which cast a Jiva in all sorts of Karmic bondage. The Jiva, who is thus bound by Karmas has to take birth in the four main grades of existence; Hell-

beings, Animals Men, and Gods with their innumerable births; and experiences pain just as a man who is bound all over with ropes. The causes of the shedding of these Karmas are Jnana (Right knowledge), Darshana (Right belief), and Charitra (Right conduct) . They can break the strongest bond of the net of Karmas very easily. it is impossible to break these ties without their help, and to attain freedom without breaking these ties. The Complete shedding of the knots of Karmas is called ' Moksha ' Liberation, and it is Moksha (Liberation) alone which gives unmixed happiness to the Jiva or Soul. Although the mutual relation between Jiva and Karma is eternal, still they are separated from each other by Jnana and Darshana in the same way as gold and earth are separated from each other by fire." This precept opened the mind's eye of Mandita, whose doubt now evaporated, like camphor, from his heat. At last, he, too, accepted consecration with his disciples like his predecessors.

The seventh Pundit was Maurya-Putra. His mind was wavering about the existence of gods. As soon as he came to the Lord, the Lord said to him," Maurya-Putra ! You doubt in the existence of gods. But your doubt is without any foundation. For you can see with your own eyes Indra and others who are sitting in my Samava-Sharana at this time. They do not come to this earth very often for two reasons:—Firstly, because they are very busy in music and merriment etc., and secondly, because they fear the bad smell of this world of men. This does not mean that they have got no existence. They usually come to this earth on the occasion of the birth-ceremony and coronation-ceremony of the Arihantas etc. as well as to attend other religious

functions." Maurya Putra was quite satisfied with this instruction of the Lord. He, then, offered himself before the Lord and accepted consecration with his three hundred and fifty disciples immediately.

Now, it was the turn of Akempita, the eighth Pundit, to come to the shelter of the Lord. He did not believe in the existence of the hellish beings because they were invisible to his naked eye. On his coming to the Samavasharana, the Lord began to address him thus: You do not believe, O Akampita! in the existence of the hell-beings. But what argument do you put forth for your disbelief? Do you not see that some people are enjoying a happy life while others are very miserable in this world? What is it due to? It is all due to their good or bad Karmas. If you admit this, you cannot have any doubt about the existence of hell-beings. For those who perpetrate evil deeds in this world are reborn in hell. The reason, why infernal beings are invisible to you, is this that they are too dependent to appear before you. It is, at the same time, beyond the power of man to go to them with human body. There is however only one way to see them, namely, that one should develop one's thought-power and when one has attained clairvoyance, one can see the hell-beings and their actions quite distinctly. For a worldly man it is quite impossible to see them. It is, therefore, clear that although the hell-beings are invisible to our naked eye, their existence be proved logically." Akampita (one who does not shake) shook with delight when he heard these simple and instructive words of the Lord. He offered himself with his three hundred disciples for consecration before the Lord and accepted his discipleship immediately.

Achala-Bhrata, the ninth Pundit, too, came to the Lord with his disciples. He doubted in the existence of good and evil or merit and demerit. On his arriving in the Samavasharana, the Lord disclosed his doubt and addressed him thus " When you actually see, hear and experience the fruit of righteousness and sin, why do you doubt in their existence ? It seems you have not tried to go down deep to the root of the matter. Long life, good health, beauty, wealth, strength, knowledge, honour, birth in a high family, and, above all, the attainment of spiritual knowledge are all fruits of righteousness; while short life, bad health, ugliness, poverty, misery, diseases, and birth in a low family are fruits of sin. If you reflect, for a moment, on the causes of this dissimilarity, your doubt would disappear of its own accord. Had there been no such thing as righteousness and sin, the world would not have been so much dissimilar as it is today. Nature, too, would not have been able to maintain law and order in her realm. The fear of sin having gone, the strong would have begun to oppress the weak. And, thus the claim to equality would have been simply a farce. Even the so called equality in its true sense. Therefore, believe that good and evil do exist in this world and will remain in this world for ever." This precept of the Lord removed the doubt from the mind of Achala-Bhrata, who now willingly accepted consecration with his 300 disciples at the feet of the Lord. The reader must have known by now how far the light of knowledge can penetrate, and how quickly it can remove the darkness of ignorance and doubt from the mind of a man.

Now, it was the turn of Maitarya, the tenth Pundit, to go with his disciples to the Lord and have his doubt removed.

He thought that conscious Soul ended with the body, and hence there was no transmigration of the Soul. As soon as he entered the Samavasharana and sat down after bowing to the Lord, the Lord told him what his doubt was and addressed him thus " Maitarya ? I wonder how such a learned man as yourself can entertain such baseless doubts in his mind ? You must know that Soul is quite separate from the five great Elements. Neither one nor all of them can be able to produce the Soul. Neither Soul or (Consciousness) can result of its own accord as a consequence of coming together of the elements. Soul is 'consciousness'; but consciousness is not to be found among the five elements, therefore Soul is quite separate from the elements. This conscious Soul transmigrates to another life after the completion of its life in one body. You must be aware of the fact that some people even remember the events of their previous lives. This cannot be possible unless the rebirth of Soul is accepted. If, however, it be granted that soul does not take birth again after its death in one body, then, who is there to taste the fruit of its good or bad Karmas done in this life ? At the same time, who would care for sin or righteousness ? People would be free to act according to their will and thus bring about a disharmony in this harmonious world. Moreover, it cannot be said that Karmas can go untasted. You have seen with your own eyes that one son of the same parents is being nourished in the royal palaces, while another is begging in the streets. Again, it is foolish to say that the joys and sorrows which we are experiencing in this life are the results of our good or bad Karmas done in this very life. You must, therefore, have to believe with me that Soul does

transmigrate and adopt another body after death." After hearing this precept Maitarya humbly knelt at the feet of the Lord, and accepted his discipleship accompanied by his pupils.

The eleventh and the last Pundit, named Prabhasa, followed suit and came to the Samavasharana of the Lord with his 300 disciples. He did not believe in salvation. The Lord knew this. He told him his doubt without his asking and quoted the text of the Veda which had occasioned a disbelief in him. The text was as follows:-

“ जरामयं वा यदग्निहोत्रम् ”

Prabhasa thought that it meant that a man should perform fire-sacrifice every day. But as fire sacrifice was another name of animal slaughter, he could not think how it could lead in Salvation. But, then, there was another text, namely:-

“ द्वे ब्रह्मणी वेदितव्ये ”

which means that the two Brahmas (Supreme Souls) - one ' Para ' and the other ' Apara ' - ought to be known. This clearly proved the existence of salvation." The Lord said, " O Learned Prabhasa ! it is these apparently contradictory texts which have caused a doubt in your mind about Moksha. It seems you have not understood well the meaning of the Veda. I will tell you how to interpret these texts. Put ' अथि ' (also) in the place of ' वा ' (or) and then explain the first text as follows:- One, who desires to go to heaven, should perform fire-sacrifice till the end of his life; and who desires to attain Salvation should adopt means which lead to Salvation, instead of indulging in such things as fire-sacrifice etc.

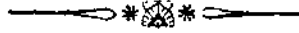
If you want to understand what 'Moksha' really is, I will tell you that it is nothing but the complete destruction of Karmas. The existence of Karmas is proved by the Veda as well as by the dissimilar conditions of the Jivas. Karmas are destroyed by means of Right faith, Right Knowledge and Right Conduct. And, that is why, highly enlightened people can see Moksha with their own eyes. To get Right Knowledge and Right conduct is to attain Moksha which can be attained in human life only. For, only they can understand the secret of Soul, who are righteous and devoid of all feelings of joys and sorrows. Such a mental and moral equipoise is possible only for a man and for no other beings. Thinking this, O wise Prabhasa ! you should not doubt in the reality of Moksha."

After hearing this religious instruction of the Lord Prabhasa's doubt vanished away from his mind. He blessed his own fate and prayed to the Lord for consecration. The Lord consecrated him and his disciples accordingly. Although Prabhasa was only 16 years at this time, yet he was counted among the wisest Pundits of his day. After his consecration, he abandoned the worldly life and accepted complete renunciation. He remained in Chhadmastha-Parayaya (the non omniscient condition) for a period of 8 years and, in the end, attained pure Kevala Jnana in that very state.

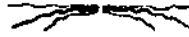
Thus the eleven Pundits, all of whom were born in high families and all of whom were highly learned men, came under the influence of the Lord and became his Chief disciples or Ganadharas. May the influential words of the Influential Lord give measureless spiritual power to the

stray people of this world, so that grief and misery may come to an end; principle of equality may be established everywhere; sleeping Souls may be awakened and actuated by Right conduct; feelings of true love and kindness may take root in every heart and be practised by every man; the people may understand the importance of Penance; Truth may be honoured every where; and people may be devoted to improve their life in this world and in the next.

CHAPTER III



CHANDANABALA TAKES SHELTER UNDER THE LORD AND ACCEPTS CONSECRATION.



fter attaining Kevala-jnana, Lord Mahavira began to preach in Apapa-puri. His teachings were so very effective and instructive that even such highly learned Pundits as Indra-bhuti and Agni-bhuti submitted them-selves to his spitual power. Not only did they accept their own defeat before the Lord, but they also became his disciples and accepted consecration together with their own disciples. The fame of Lord's supernatural power spread in all directions and even reached Kaushambi. Chandana-Bala heard the news, and was reminded of her own promise that she would accept consecration at the feet of the Lord, after his attaining Kevala-jnana. She, therefore, came to the Lord and requested him to consecrate her. The Lord realised the voice of her inner soul and consecrated her accordingly. Other ladies also offered themselves for consication; and the Lord knowing them to

be fit for this purpose, did consecrate them all at one and the same time. Chandana-Bala was put at the head of all the nuns.

It was at this time that a large number of men and women took the vow of Shravaks and Shravikas; that Indra-Bhuti etc. the chief eleven disciples of the Lord were honoured with the title of 'Ganadhara'; and that consequently the fourfold Sangha (Religious Assembly) consisting of the Sadhus (Monks), Sadhvis (Nuns), Shravakas (Male followers) and Shravikas (Female followers) was established by the Lord. After this, Lord Mahavira imparted the knowledge of the Tripadi, namely., Utpada, Vyaya, and Dhruva (i. e. origination destruction and permanence), to the Ganadharas who used it for the composition of " Dvadashangi " (Scriptures, later on.)

CONSECRATION OF MEGHA KUMARA.

The Lord then started from that place; and passing through many towns and villages and giving solace to the suffering humanity by means of his blessed instructions, he reached Raja-Griha one day. Raja Shrenika heard the news of the Lord's arrival in his city and prepared himself to wait him. His sons, too when they came to know of his intention, desired to follow him Thereupon the King started with his sons and servants to see the Lord. They all prostrated before the Lord very reverently and then touched his feet. When they had taken their seats, the Lord began to explain the principle of Samyaktva (Right faith and Conduct) to them. Prince Abhaya liked that instructions of the Lord so much that he offered himself to accept Shravaka hood (the religious duties of a Shravaka) at once. When the

preaching of the sermons was over, people again bowed to him reverently, touched his feet and went home praising their own good luck.

Megha Kumara was the eldest son of King Shrenika. Although he had not opened his mouth to say anything before the Lord, still his heart was craving for something unknown. As soon as he reached his house, he expressed his feelings to his parents, and said, "I am extremely tired of this worldly life. I do not want to lead it any more. My intention is that I should go to the shelter of the Lord and try to attain the true knowledge of myself as soon as possible. I do not like to rule or to enjoy royal luxuries. This world seems to me to be as omenous and hideous as a funeral pyre. It would be better if you allow me to go to Lord Mahavira and accept consecration at his feet." The parents were greatly astonished as well as aggrieved to know the intention of their son. They were astonished to think that only one day's instruction of the Lord could penetrate so deep into the heart of their son, and aggrieved because they loved him too much. They then, tried their best to dissuade Megha-Kumara from his intention by various means. They told him what difficulties he had to face in future, if he accepted consecration in his young age. After that they placed quite vividly before him the difficulties attending the narrow paths of self-control, penance and the five great vows, which, as a Consecrated man, he was bound to practise in his life. But Megha-Kumara did not move a little from his intentions. When King Shrenika saw that his son would not be dissuaded from his resolve, he advised him to accept consecration after enjoying royal pleasures for a few days. At this the prince kept quiet

and King Shrenika hastened to put him on the throne that very day. It was not very long after this that Megha-Kumara again went to his father and repeated his request. This time the father had to keep his promise. He allowed him to accept consecration and celebrated his consecration ceremony with great rejoicings. Megha-Kumara wanted nothing more. His desire was fulfilled. He ran to the shelter of the Lord with the same hastiness with which a young deer runs away from the blazes of wild fire. On his arrival in the Samavasharna, he laid his thoughts before the Lord, who, after testing his ability, kindly admitted him to his order.

MENTAL AGITATION OF MEGHAMUNI.

The night following his consecration, Megha-Muni had to sleep at a place which lay towards the feet of other hermits. He had to bear all the kicks and strokes of their feet as they passed by him. He thought that when the very first night was so much painful how could he be able to bear all the sufferings and hardships consequent upon an ascetic life, afterwards. His mind was agitated, and there was a rapid shuffling of ideas in his mind. He said, "These hermits treat me so rudely, because I have no wealth and glory at this time. If this be the case today, I do not know how they would treat me in future? I think I should leave this vow of asceticism and inform the Lord of my intention in the morning." As soon as the day dawned, Megha-Muni went to the Lord and was about to relate to him the happenings of the last night when Lord Mahavira began, "O Devanupriya (Beloved of the gods) Megha Kumara! you are so much distressed with that small happening of the last night. You seem to

have forgotten all about your previous birth? Do you not know that the effect of good qualities such as mercy and forgiveness practised in right earnest even for a single moment, can raise the life of man to the highest position? Even if you act according to your own example set by you in your previous life, you will lead the world towards asceticism rather than talk of dis-vowing it yourself." At this, Megha-Muni requested the Lord with folded hands to remove his mental agitation by telling him all about his previous life.

Lord Mahavira marked this longing in the heart of Megha-Muni and said, "O Megha-Kumara, in your previous birth you were an elephant named Meru-Prabha, who lived by the bank of a lake in the forest of Vindhaya Mountain. On account of your power and fellow-feeling, you were chosen "Leader" by a herd of elephants. Once in the middle of the summer season, it so happened that the forest caught fire due to rubbing of one bamboo against another. Seeing the danger ahead you went with your herd and uprooted a large number of bushes growing near the banks of the lake. After clearing a spot of about four miles in length, you sprinkled it over with water and in order to protect your herd from the blazes of fire, you took shelter there. You did not refuse permission to any living creature who, being afraid of the fire, wanted to take shelter there. Shortly after this, it so happened that as you lifted your one foot in order to rub your body where there was some itching, sensation a little hare ran in utter hopelessness from the fearful blazes of fire and sat down under your foot, which you had just lifted up. Thinking that if you placed your foot on the ground the poor little creature would be crushed to death, you kept

holding your foot up in the same position steadily and continually for three days. On the third day, when the fire was extinguished, and all the beasts of the forest that had taken shelter there, had gone away, you wanted to go to the lake in order to drink water. But as you had not drunk or eaten anything for the last three days, and had been standing only on three legs all alone, you had grown very weak and as soon as you placed your fourth foot on the ground, you fell and died. You must know, O wise Megha-Muni, that the next life of every living being is just in accordance with his thoughts and actions in his previous life. It is on account of your courage, intention to do good to others, and kindness to other living creatures during only the three last days of your previous life that you have been born as a famous Prince in this life. You have been able to attain the gem of Samyaktva mainly due to your protection of the life of other living creatures. In your previous birth you were the leader of a herd of elephants; in this you are no less than a prince. Now consider that when only three days' practice of good conduct has raised your life so much, how much more can you improve if you practise it wisely in the remaining part of your life. O newly consecrated hermit, now you must have understood the importance of asceticism well. Asceticism is the only medicine to cure all kinds of diseases of worldliness. Therefore, do as you like now. But remember that to be afraid of miseries is the characteristic of cowards. It is a matter of great shame to such warriors as you to fear miseries that are to come. The more important a thing, the more does it cost. Therefore, if you want to get freedom (from worldliness), you must have to pay a high price for it; you

must have to suffer all kinds of miseries that come in your way and shall have to face them like a warrior."

This inspiring instruction of the Lord produced Jati-Smarana Jnana (remembrance of previous birth . Now the agitation of his mind was gone, and he devoted himself heart and soul to the practice of austere penances from that day.

LORD MAHAVIRA'S DAUGHTER AND SON-IN-LAW ACCEPT CONSECRATION.

Thus sanctifying many places with the dust of his feet, Lord Mahavira came to Kunda-Grama, where he was received very warmly by the people of that place. After paying usual respects to the Lord the people sat round about him to listen to his sweet instructions. The Lord then, began to preach his message of truth to the audience in Samvasarana. One day, his daughter, Priya - Darshana, came with her husband, Jamali, to see and to bow to the feet of the Lord. But they were much influenced by the beneficial teachings of the Lord, that they felt a desire for renouncing the world and accepting consecration. They took permission from their elders and offered themselves before the Lord for consecration. The Lord found them fit for this purpose and consecrated both of them at one and the same time. Many other men and women accepted consecration together with Jamali and Priya-Darshana. Muni Jamali now began to study the scriptures, and one by one finished eleven Angas (Scriptures) of them. When Lord Mahavira found that he was well-versed in Scriptures and was also given to the general welfare of mankind, he made him the Acharya (Chief preceptor) of the hermits consecrated with him. We notice in

this-world two kinds of progress, one rising upwards and the other falling downwards. A man can raise himself to the position of Supreme Atman or God, if he likes; and again he can descend to the very bottom and ruin himself completely by following the opposite path. The first is the result of good company and the second that of the bad. However, after obtaining the title of ' Acharya', Muni Jamali busied himself with the practice of Penance for his spiritual betterment, Priya Darshana, too, practised severe austerities, keeping the ideal of Chandana-Bala before her.

RISE OF MITHYATVA (PERVERTED BELIEF) IN THE CASE OF THE ACHARYA JAMALI.

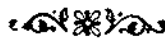
After a long passage of time, Acharya Jamali thought of wandering independently of the Lord. He, therefore came with his disciples to Lord Mahavira one day and after paying his usual respects to him, laid his thoughts before him. Lord Mahavira did not say anything in reply because he knew by means of his spiritual power that the consequence of such a wandering was bad. But according to the proverb "To keep silence is to agree," Acharya Jamali thought that Lord Mahavira was quite willing to give him permission for an independent roaming. He, therefore, started for Vihara with his disciples and came to the city of Shravasti, where he was received very warmly by the people of that place. He took his abode in a garden named ' Koshtaka', and was supplied with everything that he wanted. The food arrangement, however, was not good; and the result was that he fell sick all of a sudden. The constant attack of fever made him so weak that he was unable even to stand up on his legs. He,

therefore, asked his disciples to prepare a bed for him. The hermits accordingly began to prepare a comfortable bed, but Saint Jamali was feeling so much uneasiness on account of fever that he asked them again as to whether they had prepared the bed or not. The hermits said 'yes.' But when Jamali went there he found that the bed was still being prepared. He was very much annoyed to see this. He sat down on the ground, and as his false faith matured, he said to the hermits,

"Take it from me, O hermits! that you are wrong even now. Remember that a thing which is being done can not be said to have been done. The bed is still being prepared but you said that it was prepared. You told a lie to me which you ought not. Sometimes I disbelieve even the words of Arihanta Lord himself for if a thing is 'being produced,' he says that it 'has been produced' and if a work is being done, he says that it 'has been done.' A thing which belongs to the present or to the future cannot be associated with the past. If, on the other hand, the contrary be granted, there is the question of the sequence of time. By arguments and examples it can be easily proved that only that action is said to 'have been done' which has already been finished in the past. What I say is quite true and you must accept it as such. It is logical and practical, and every wise man must approve of it. Even the great do sometimes wander away from the right path and commit mistakes. It is, therefore, wrong to say that Arihanta Lords, who are endowed with the title of, 'Omniscient,' do not tell a lie. They are men after all, and "to err is human."

When the hermits heard these words of Acharaya

Jamali, they began to forget the relation of the Guru and the disciples. They thought it proper to repudiate the contrary opinion of the Acharya. Therefore they said "O Acharya, these words of yours do not confirm to what is said in the scriptures. Arguments and examples are directly connected with the simplicity of mind, and it is generally seen, heard, and experienced that mind always tends towards simplicity. In its attempt to attain its object, the mind never stops to consider propriety or impropriety, sin or righteousness, even for a single moment. However, although the Arihant Lords are men so to say, still they are omniscient and are far away from the evils of this world. They are never influenced by the considerations of anger, hatred, pride, jealousy, and greediness, to say nothing of telling a lie. Their words are always free from all defects. It is improper for you to find faults with those who are 'perfect' in all respects. Although you are our Acharya, still we would tell you that you are not free from imperfection of Knowledge, and it is on account of this very imperfection you cannot really distinguish between the right and the wrong. Thus saint Jamali and his disciples contended with each other a long time; and the result was that many of the hermits, who thought him to be mistaken, left him for good and went to the shelter of the Lord. Some on account of their attachment, however clung to the faith of Jamali. Priya-Darshana was among them. Jamali's wrong convictions increased day by day, and he began to preach the same doubtful doctrine among people from that time.



JAMALI AND THE QUESTION OF GAUTAMA, THE GANADHARA.

Thus roaming hither and thither, Jamali reached a forest named 'Purna-Bhadra,' situated in the vicinity of Champa city, where Lord Mahavira was staying with his chief disciple Gautama. One day, Jamali came to the Samavasharana of the Lord and said, "Many of your disciples O Lord, have run into the mouth of Death before attaining Kevala-jnana. But this cannot be said in my case because I have attained Kevala-jnana as well as Kevala-Darshana I am omniscient as well as omnipresent." Gautama Swami pitied him when he heard these foolish words of Jamali. He, therefore, asked him a question with the intention of putting an end to his vanity and pride. He said, "Jamali, will you please tell me whether the conscious and the unconscious are eternal or non-eternal? Prove your omniscience and omnipresence by giving a satisfactory answer to this question." Jamali hung down his head when he heard this question. He could not speak a word in reply. The Lord Mahavira said, "Jamali, this world is a collection of the conscious and the un-conscious. These two things are eternal, when they are considered from the point of view of substance and non-eternal, when they are considered from the point of view of modification. I will explain this to you by an example. You know that essentially gold is one, but it has got many apparent forms. A gold bangle may be turned into a ring but then both bangle and ring are the two different forms of the same metal gold. There was gold before the bangle and the ring came into existence; it is still there in the form of these

ornaments; and it will remain even after the bangle and the ring have lost their forms. It is, therefore, proved that gold as such is eternal, while its different forms such as bangles and rings are destructible, and hence non-eternal. The same principle applies to this world. Spirit or Soul is essentially one thing; while life and death are its various stages. Considered in the light of these stages, soul is non-eternal, otherwise it is eternal.

This beneficial instruction of the Lord could not affect the heart of Jamali in the least. Falsehood had matured up in his mind, and that was the reason why he could not distinguish between the right and the wrong. The precept of the Lord which he heard by one ear, he allowed to pass away from another. He got up suddenly and left the Samavasharna at once. It is easy to extract oil from sand, it is easy that one might quench his thirst by the illusive water of a mirage and it is easy to find out horns on the head of a hare, but it is very difficult to bring to the right path a man who is foolish, proud and self-conceited. Jamali had really become proud of his little knowledge, and that was why he could not be persuaded to follow the right path. A little knowledge is dangerous and it had filled Jamali with vanity.

DHANKA, THE POTTER AND AWAKENING OF PRIYA-DARSHANA.

One day, during his wanderings, Jamali came to Shrivaka. He realised Priya-Darshana's difficulty and wanted to bring her to the right path. He got this opportunity one day when he was taking out pots from his kith. He threw a large piece of live coal on the garment of Priya-Darshana.

which soon caught fire and began to burn immediately. Thereupon Priya-Darshana began to abuse the potter for the mischief that he had done to her. Then the Potter said, "Pious Lady, why do you tell a lie for nothing? You say that your clothes are burnt. But according to you it is wrong to say so until they are reduced to ashes. It is the view of the Lord alone to call a thing which is yet burning as burnt; not yours." These words of the potter opened the eyes of Priya-Darshana. She now realised the true worth and meaning of the words of Lord Mahavira. She said to the potter, "Dhanka, I find solace in your words. Your words are true and inspiring. I had been wrongly following the creed of Jamali for the last so many days. To-day, you have opened my mind's eye. I, therefore, atone for all that I have done in ignorance by showing sincere penitence." Thinking that she had come to the right path, the potter said to her, 'Chaste Lady, if you are really penitent, you must go to the shelter of the Lord without delay. She severed all her connections with Jamali, and when his other disciples saw this, they also left him and went to the shelter of the Lord. But still there was no change in the thoughts of Jamali. He wandered here and there for many years, but could not get peace till the last days of his life. He did not take food for 15 days before his death. Some time after he had died, Gautama Svami asked Lord Mahavira, "Will you please tell me, O Lord, What has become of Jamali after his death?" Then the Lord replied, "Jamali has gone to the celestial region named Lantaka. After completing his life there, he will be born as hell-beings men, and beasts etc. He will attain Salvation no doubt, but he will have to suffer many troubles before he can do so, for

such is the consequence of insulting and opposing religious heads." Soon after this Lord Mahavira left that place and resumed his Vihara.

GATHAPATI ANANDA, THE IDEAL SHRAVAKA.

Purifying many places with the dust of his feet, Lord Mahavira reached one day a village named Vanijya, which was at that time under the possession of King Jita Shatru. The Lord began to preach his message to thousands of men and women of that place. But in the whole audience the name of Ananda, the greatest Gatha-pati or capitalist of the village, owning twelve croers of gold coins, deserves special mention here. He was so much delighted to hear the religious instruction of the Lord that he accepted the vows of a Sravaka (or house holder) and began to lead a very simple life from that day. He bade good-bye to passion, anger, greed and attachment also in short, we can say that he began to lead an ideal life in every way. It is on account of this exemplary life of Gathapati Ananda that he has been so much celebrated in the literature and the scriptures of the Jains. The ideal qualities that have made him so famous were as follows:— (1) He tried to live according to the instructions of the Lord without any hesitation and disbelief in his words. (2) He did not want to get more than he had because he knew that one who hankered after money had to humiliate himself in one way or other. He said to himself, " He who gets wealth becomes proud and he who loses it feels sad. Therefore, he alone is happy who is contented and is not eager to get more. Wealth is the source of all troubles it cannot be earned without hard labour and pain; then there is

danger in preserving it: and when it is lost it causes extreme grief to the possessor. The life of its devotees is always in danger. Even the wife and children and other relatives of the wealthy man pray to God for his early death. Wealth is at the root of all such troubles." (3) He was a great donator. Whoever came to his door never returned with unfulfilled desires. He received one and all very warmly and served them with all his heart. (4) He lived in order to perform his religious duties and did not perform his religious duties in order to live. (5) He followed the motto ' Simple living and high thinking ' and that was why his life had become so cheerful. (6) He was a devotee of Ahimsa (Doctrine of non-injury to living beings) and his faith was not only theoretical but also practical. He was really an ideal worshipper of the Doctrine of Ahimsa.

Shivananda, the wife of Gathapati Ananda, had accepted the vows of a Sravika, a pious house lady together with her husband. The twelve vows meant to be observed by a layman or a Shravaka can be accepted by any body without any consideration of time, place or position in the society. Thus both husband and wife devoted themselves heart and soul to the welfare of mankind.

KAMADEVAJI BECOMES A SHRAVAKA

Once Lord Mahavira went to the city of Champa and delivered a course of religious lectures there. His audience included the Jains and non-Jains, all of whom liked his teachings very much. But the only man who tried to understand the instructions of the Lord and to mould his life according to them was Gathapati Kamadevaji. He was a great capitalist of his time. Possessing eighteen crores of gold coins. He was so

much influenced by the instructions of the Lord that he instantly went to him and took all the twelve vows of Shrivakā in his presence. He, too, tried to mould his life as the ideal Shrivakā Ananda had done, and was successful in his attempts. His wife, Bhadrā, also accepted the vows of a laywoman with him. She was a generous lady. Both husband and wife dedicated their lives to the service of their religion. After initiating Kamadevaji and Bhadrā into the life of a layman, and laywoman Lord Mahavira resumed his Vihara and went away from that place.

One day, Kamadevaji was observing a vow named Paushadha i. e. fast with same religious observances in his Upashraya when a god came there with the intention of testing his devotion to religion. He appeared before Kamadevaji in the form of terrible giant and began to frighten him in various ways. Suffice it to say that when we hear, or think of such horrible witchcrafts, as those of the giant, earth slips from under our feet; our hearts begin to throb with fear; we forget ourselves, and appear to be dead though alive. But Kamadevaji who was absorbed in meditation, did not move a little from his reserve. Indeed, the truly resolute persons are of the same nature. Mountains may be moved by the winds of Pralaya-Kala (the time of the last deluge which ends the world), but the will of the truly resolute persons remains unmoved even at the time of greatest calamities. They would not do a thing which is not to be done and must do a thing which is worth doing, even at the cost of their lives. This is their religion and this is their vow. Neither they are sorry for the ruin of their wealth nor are they afraid of facing death. The only thing that they care about

is to stick fast to their religion. So, when the god could not succeed in his witchcrafts, he assumed the form of an elephant and took out Kamadevaji from his Upashraya with his trunk. He threw him in the air and held back on his tusks when he fell. Again, he hurled him on the ground and began to crush him under his feet. Kama-devaji, however, did not seem to feel all these injuries. He kept on meditating as before. When all the power of the god was exhausted, he left the form of the elephant, and adopted that of a huge and poisonous cobra. He began to bite the body of Kamadevaji wherever he liked; but all his pride melted before the patience and endurance of Kamadevaji. He, then, left making mischiefs. Kamadevaji now realised his power of endurance, and felt that he could endure more troubles than he had done up till now. While Kamadevaji was preparing himself for worse fate, the god was praising silently his patience, endurance and devotion to religion, etc. He could not restrain himself any more and appeared immediately before Kamadevaji in his real form. He asked pardon for the faults that he had committed and showed his regret for them. In the end he praised Kamadevaji very sincerely and then started for his place. Kamadevaji now completed his Paushadh vow without any obstruction. It was just on the completion of his vow that Lord Mahavira came thither all of a sudden. People flocked from all directions in order to listen to the beneficial instructions of the Lord. The Lord took his seat in the middle of that ocean of public, described the incident caused by the god to Kamadevaji very touchingly and himself became the instrument for spreading the fame of Kamadevaji in the world.

THE FAME OF KUNDA-KOLIKA, THE GRIHASTHA LAYMAN.

Once Lord Mahavira turned his steps towards the cities of Vanarsi and Alambhika; and there initiated Chulani piyaji, Sura-Devaji and Chulasatakaji in to the duties of a layman. After that, he went to Kampilapura where there lived a Grihastha named Kunda-Kolika. The name of his wife was Pumsa. Kunda-Kolika possessed 11 crores of gold coins and 60 thousand cows. Both husband and wife accepted Shravakism at the feet of the Lord. After the departure of the Lord from that place, Kunda Kulika once resorted to his orchard, for performing his Samayika (one of the vows of a layman). This orchard lay just behind his house. Kunda-Kolika Placed his ring and clothes on a slab of stone and absorbed himself in meditation. Soon after that a god came there and stole away his ring and clothes. Although the ring and clothes were very costly, still Kund-Kolika did not feel sorry for the loss of those, and that was right. For when we meditate we must put aside all our cares and anxieties. We must concentrate our mind on the object of our meditation and must absorb ourselves in meditaion so much that no power of the world should be able to disturb us. Without such concentration of mind no work can be done properly. In every field of action, be it physical or mental, be it social or political, mental concentration is the first thing to be attained; and it is impossible to attain it unless one first collects all his mental forces. The highest power in the world is Will-power; but this Will-power cannot be achieved so long as the forces of mind are distracted by sense-objects.

Every body knows that the rays of the sun are unable to burn anything unless they are concentrated through a lense or some other instrument specially prepared for that purpose. Similar is the case with mental forces. However, we must be care-free at the time of observing a Samayika vow. We must try to keep our mind balanced when it associates itself with joys and sorrows, and with sense-objects such as iron, stone and gold etc. We must keep our mind unaffected with the consideration of good and bad, friend and enemy, profit and loss, and praise and insult etc. Volition is the cause of all calamities and bondage. Hence it is incumbent on every devotee of Salvation that he should try to check his passions as far as he can. Mind is so powerful that it can create or destroy the whole world in a minute. Such a dangerous mind has got to be controlled by means of destroying the very root of desires and by regulating the breath'. It is said that " Mind ' alone is the cause of bondage and liberation of man " which is quite true. At the time of observing Samayika Vow we must forget even ourselves, not to say of our belongings. Kunda-Kalikaji had thoroughly understood the secret of vow and that was why he did not care about the loss of his ring and clothes. After stealing the ring and clothes, the god rose up in the sky and then stopping suddenly said to Kunda-Kolika, " Kunda-Kolika, Why do you not become a follower of the Fatalistic Doctrine of Goshala ? If you accept that faith you will not have to bother about paining your body by practising penances. You know that what is to happen must happen sooner or later. Why should you, then suffer so much pain by following the Karmic Doctrine of Lord Mahavira for nothing ? " Then Kunda-Kolika said, " O god ! you may

be right ! but what of that ? A thing which is perceptible does not require proof. If the observance of Yamas (Penances), and Niyamas (Rules) does not do anything, how could you be able to get this supernatural power of yours ? ” The god replied, “ I have attained my god-hood without observing any Yama or Niyama restraint or rules. ” Kunda-Kolika said, “ God If you have attained this godliness of yours without practising any penance as you say, will you kindly tell me why are not all the creatures of this world, who do not observe or do not know how to observe Yama or Niyama, turned into gods. The god could not reply to this question. His pride was gone all at once. He could not stay there any longer. He placed the ring and the clothes on the same piece of stone and went away. Soon after this, Kunda-Kolika heard that Lord Mahavira had come thither in the course of his religious wanderings. He therefore, went to his Samavasharana in order to listen to his religious instructions. Through Kevaljnana Lord Mahavira knew quite well what had passed between Kunda-Kolika and the god, and therefore he described the same occurrence at length to his audience at this time. Thus he himself tried to celebrate the name of Kunda - Kolika throughout the world. He gathered all the monks and nuns as well as Shravakas and Shravikas and said, “ It is due to his spiritual meditation and sincere musings on spiritual subjects that Kunda-Kolika could defeat such a powerful and wise personality as a god. Therefore he who wants to master spiritualisms should not be indolent even for a single moment. Indolence gives rise to lying and lying makes a man weak spiritually. Spiritual weakness is the cause of all disabilities in this world.

Therefore one who wants spiritual growth should always keep himself aloof from indolence." After this, Lord Mahavira resumed his Vihara.

MISCONCEPTION OF SAKDALA-PUTRA, THE POTTER, AND ITS REMOVAL.

One day Lord Mahavira reached Polasapura, where there lived a potter named Sakdala-Putra. He was a follower of Goshala and was a staunch believer in his creed. He acted in so close conformity with his principles that every body who came to him was influenced by his sincerity of devotion. It was just one day before Lord Mahavira arrived here that a god appeared before him and said, "Sakdala, you are very fortunate to see one who possesses endless knowledge of the Past, Present, and Future, who loves to see humanity prosper and who himself is god incarnate. He will come to you to-morrow. Mind that you serve him properly." Sakdala-Putra misunderstood the meaning of these words. He thought that his own Guru (Preceptor Goshala), was coming, for in his opinion, Goshala was the only personality that could possess all these qualities. He, therefore, made preparations for the reception of Goshala. The words of the god had put new life into his veins and consequently his faith in his Guru was quadrupled. In the morning, when he was waiting for the arrival of Goshala, he heard that Lord Mahavira had come. He was very much astonished to hear this news. However, believing in the words of the god, he came to see him. Although he had no faith in the Lord, still when he heard his religious instructions, he felt enlightened. He also came to know that the Lord was aware of

the fact that a god had informed him of his arrival beforehand. Now his heart silently began to admit his omniscience. He bowed down at the feet of the Lord and prayed, Lord, My shops are situated just on the skirts of this city. I am an ignorant and erring man; I hope you will stay with me and remove all my misconceptions there." The Lord accepted the invitation of Saddala and stayed with him for some time. One day, when the servants of Saddala were drying in the sun the earthen pots made by Saddala, Lord Mahavira thought it a good opportunity for removing his misconception. He therefore said to him, Saddal, tell me how these pots etc. were made. Saddala replied, "First clay was brought; then water and ashes were mixed with it; after that, when the clay was ready, it was placed on the wheel and turned at will into pots." Then the Lord asked, "Did they require any force, strength, labour or external agency for their preparation; or, were they prepared of their own accord?" He was a follower of Goshala who believed in fatalism. According to him everything which was destined to happen must have happened without any external force or agency. Therefore, Lord Mahavira said to him, "Now, Saddala, look here. Tell me what action you would take upon him who steals away your pots, scatters or breaks them, or upon him who spoils the chastity of your wife." Saddala replied, "Lord, I would try to punish him as much I like, and even kill him if I could." Then the Lord said, Saddala, Think before you speak. You are contradicting yourself. You believe that what is destined must happen; why should, then, you be angry with one who harms you in any way. When the breaking or stealing away of your pots and spoiling the chastity of your

wife is destined to be without any external force, strength or agency, why should then you produce any obstacle in its way ?" Saddala felt an illumination in his heart to hear these words of the Lord. The Fatalistic faith of Goshala appeared quite baseless to him which he now began to hate from the bottom of his heart. He knelt before the Lord and prayed, "Omniscient Lord, You know the inner feelings of every heart Have pity on me. I seek your shelter now. Fatalism has ruined me completely. I am led astray. Confer upon me the privilege of worshipping your feet, take me under your protection and make your true disciple." At this, Lord Mahavira explained to him the importance of the principles of Syad-Vada (The system of Jain Logic) and initiated him into the duties of a layman. After that, he resumed Vihara.

After some time. Goshala came to know that Saddala had changed his faith. He got very angry with Lord Mahavira and said to himself, "How could Lord Mahavira be able to proselytize my follower! I must make haste, go and convert him again to my faith." With this thought in his mind, he called together his disciples and went to persuade. Saddala saw Goshala coming with his disciples, but he did not receive him warmly. He did not even speak to him. When Goshala felt that his heart was deeply affected with the words of the Lord, he changed his attitude, and praising the Lord said to him in this way, "Saddala Do you know that Lord Mahavira, who is the best speaker on Maha-Dharma came here to-day? Saddala said, "Yes, Do you want to debate with him on your own principles?" Goshala said, "No, never. Just as a bird, whose wings are tied with a thread, cannot fly in the air, similarly, I being entangled with his

arguments, am unable to debate with the Lord." At this, Saddala said to him, "I am pleased to hear this praise of my religious instructor, Lord Mahavira, from your mouth; I therefore offer my respects to you and pray you to say here with me; I shall make all arrangements of food, drink and bed for you." Goshala accepted his request and stayed at his house. He then tried to persuade Saddala to be his follower again; but all was in vain. Saddala's heart was dyed fast in the eye of Lord Mahavira's instructions, and could not, therefore, accept any other colouring. At last when Goshala found that it was useless to persuade him any more, he left him, and went away with his disciples.

LORD MAHAVIRA IN RAJA-GRIHA.

During his wanderings, one day, Lord Mahavira came to Raja-Griha. Here Mahashatakaji was greatly influenced by his instructions. He accepted the 12 vows of a house holder and tried to better his life like other Shravakas. A detailed account of these above-mentioned ten Shravakas is found in the Upasaka-Dashanga. They tried to mould their lives according to the instructions of Lord Mahavira, and became famous throughout the world. They are described at length in the Jain Sutras, and people may draw inspiration from a careful study of their lives.

We, too, can mould our lives in the same manner in which these Shravakas moulded theirs. We ought to realise the importance of human life. We should never allow the feelings of pride and selfishness to overpower us. We should never distinguish between man and man on the score of his caste, creed, colour, and nationality, but try instead to deve-

lop such good qualities in us as love and kindness to all. We should regard the whole world as our family and raise our life to the highest position by means of service, sacrifice, self-control and penance. The acquisition of these qualities is the symbol of true civilisation, success and superiority of human life. The attainment of such manhood leads us to Godhood in the near future. All the wealth, power, fame, joy, and peace of this world are as nothing when compared with this manhood. They are quite in-considerable even in their least form. If we can be able to attain this manhood, there is no power in the world which might call us thieves, gamblers, cheats, liberties and traitors. Our ancestors could make improbable probable and impossible possible simply on the strength of their truthfulness. Wherever they went; be it to the king's Assembly or to an Association of Common people, they always carried truth and other good qualities with them. They were honoured and respected on account of these very qualities. All evil, falsehood and indolence disappeared from the hearts of people, when they came in contact with such true followers of Lord Mahavira. They were always anxious to take their advice and help, for they knew that they were thorough gentlemen and would sacrifice their own interests rather than give a bad advice to anybody. They were not greedy like the people of this age, and they never wanted to harm any body. They did not know how to betray the trust. 'Universal love' was their only motto. We, too, must try to purify our souls by means of good thoughts and good company, if we want to improve our lives and to attain Salvation in the end. We shall have to cultivate kindness, simplicity, sympathy and peace; and

shall have to render service to the public mentally, physically and vocally, according to our ability and strength; we shall have to leave the feelings of hatred for our fellow-beings for ever; we shall have to see that we do not misuse our rights, that we are not selfish and unjust and that we do not insult any body in the pride of our rank and position in society; in the end, we shall have to purify our hearts from deceitfulness, shall have to fill them with the faith and belief; and shall have to learn to respect every living being, if we want to attain Moksha. If we are able to reach to this high object, we are sure to get Salvation. We shall not, then, have to seek for salvation, but salvation shall come to us of its own accord. We can act according to the principles of the Lord only when we follow this route; and can be entitled for Moksha only when we act according to his principles. However far away we might be from the Lord, we shall be regarded as living near him, if we act according to his principles. Let us then leave all useless talks and try to mould our lives according to the religious principles of Lord Mahavira. Let us draw inspiration from the Lord and let the world draw inspiration from us.

CHAPTER IV



The Awakening of Emperor Shrenika



n the age of Lord Mahavira, there was an emperor, named Shrenika, who lived in Raja-Griha, or, to be precise, whose capital was Raja-Griha. Lord Mahavira had come several times to Raja-Griha, but this emperor could not find an opportunity to see him. One day while the Emperor had gone out for a walk in the jungle, he met a hermit named Anathi, who was a disciple of Lord Mahavira. The emperor bowed down to the hermit and talked to him for some time. At last, the hermit won over to his faith the erring emperor, who now realized the unreality of the world and felt that all material pleasures were sorrows in fact. He could not think of true happiness in this world; therefore he became a follower of Jain Religion from that very day. A detailed account of this occurrence can be found in the twentieth chapter of Uttaradhyayana Sutra.

KEVALA-JNANA TO MUNI PRASANNA- CHANDRA

Once, during his wanderings, Lord Mahavira reached Potana-pura. He was warmly received by the people of that town. The king of Potana-pura, Prasanna-chandra, by name came to see the Lord; and as soon as he listened to the instructions of the Lord, his previous good Karmas matured and he felt an inclination for renouncing the world. He came home, sent for his son, and bestowed on him the responsibility of the whole kingdom that very day.] His ministers tried to dissuade him from his resolve, but he would not leave it. At last, [he sought shelter of the Lord and begged him to consecrate him. The Lord consecrated him accordingly. Now Rajarshi (royal hermit) Prasanna chandra absorbed himself in austere penances in order to wash away the remaining impurities from his inner self.] Generally he remained with the Lord. One day Lord Mahavira arrived in a forest near Raja-Griha. Prasanna Chandra was accompanying him. When the king of Raja-Griha named Shrenika, heard the news of the Lord's arrival he came with his family to pay homage to the Lord. He had brought with him his army also whose two leaders were Sumukha and Durmukha. Both of them were wanting in religious faith. While they were proceeding by their way, they came across Rajarshi Prasanna Chandra, who was practising penances with hands raised up over his head. Seeing him thus absorbed in meditation, they began to talk to each other in the following manner:-

Sumukha-To go to heaven or to attain Moksha is nothing to such austere devotees as this hermit.

Durmukha-He seems to be Prasanna Chandra, the king of Potana-pura. I do not think, attainment of Moksha has got any value for him Here he is trying to attain Moksha and there his little son, on whose shoulders he has placed the burden of ruling the whole kingdom, is in great trouble. The ministers, whom he loved as dearly as his own life and whom he had made rich and prosperous in every respect, have gone to the side of Dadhi-Vahana, the king of Champa-Nagari; and they want to dethrone their little king with his help. They intend to appropriate the whole kingdom for themselves) His queens have left the kingdom and are untraceable. It is the attainment of Moksha?

Sumukha-Brother Durmukha, that is why perhaps the king has renounced his throne and has accepted renunciation. Every body knows that the foundation of this world is laid on selfishness. All relations are attracted by selfishness. In fact, no body is related to any body. Birds leave the tree when it is fruitless. The sarasa birds leave the tanks, when they are dry. Black bees leave the flowers, when they are devoid of honey. Deer leave the forest when it catches fire. Prostitutes leave their customers when they are reduced to poverty. Similarly, ministers leave their king, when he is forsaken by the goddess of wealth. In short, no body cares for anything or any body without selfish considerations. Therefore, what harm is there, if the king has broken the bondage of the false relations of this world and has connected himself with renunciation? When such be the condition of the world, it is folly to waste one's precious life in cares and worries and not to achieve the one's object for which his life was given to him.

Durmukha-Brother, Whatever you may say, I for one cannot approve of this action of the king. Is it not foolishness on the part of the king to see his own family being ruined his family which was instrumental in bringing him to the path of self-realisation ?

(This conversation of Sumukha and Durmukha disturbed Rajarshi Prasanna Chandra in his meditation. He felt a shock in his heart and a severe agitation in his mind. Various kinds of feelings rose one after another; and in the end, he forgot even his asceticism, being tossed about in the whirlpool of reflections. He began to scold his ministers in his mind. The miserable condition of his wives and son made him sad. The feeling of anger overpowered him so much that he forgot even himself. It was at this time that king Shrenika came there with his family and bowed down respectfully before Rajarshi Prasanna Chandra. After this, king Shrenika went to see the Lord and there paid his due respects to him. Then a conversation took place between the Lord and king Shrenika in the following manner.

King Shrenika-Lord, I saw Muni Prasanna Chandra on my way] to your Samavasarana. He was deeply absorbed in meditation. I paid my due respects to him. (Will you kindly tell me what grade of existence will he reach, if he dies in the same condition ?

Lord Mahavira although he seemed to be quite absorbed in meditation, his mind was awfully agitated at that moment. He was full of anger and remonstrance. He is, therefore, preparing himself for going to the seventh hell.] For as man sows so he reaps. There is no doubt about it.

King Shrenika was greatly startled to hear that the

Rajarshi was preparing himself for the seventh hell. He thought that the hermits never went to hell. He, therefore, put the same question to the Lord Again. But the reply that the Lord gave him at this time was quite different from the first. He said that Rajarshi Prasanna Chandra was about to go to the Sarvartha-Siddhi Vimana. Shrenika was puzzled all the more to hear this answer. He again begged the Lord to explain this riddle to him. He said, "O Lord, just a short time before you had told me that Rajarshi Prasanna Chandra was preparing himself for the seventh Hell, but now you say that he is about to go to the Sarvartha-Siddhi Vimana. I am puzzled to hear such contradictory words from your mouth. I, therefore, request you to be kind enough to remove my confusion by clearly explaining to me the mystery of your words".

Lord Mahavira--Shrenika, when you bowed down to Prasanna chandra, his thought had become impure by the Kashayas (Passions). He was stepped in a Raudra (Angry) Meditation at that time. But by the time you asked me again, his feelings had undergone a considerable change. Formerly, he was waging a mental war against his ministers. He had raised his hand over his head with the intention of taking his steel-cap off his head and hurling it on his enemies; but when he found that there was no steel-cap on his head for he was no longer a king and felt with his fingers his bald head from which hair had been flucked off during Luncha-karma, he felt very much ashamed. He was an ascetic now, and it did not become an ascetic to wage war against an enemy; whether that war be mental or physical. He, therefore, began to repent for his evil thoughts and

atoned for his sins by self rebuke. At last, by the time you asked me again, he understood himself and again absorbed himself in meditation. Now, you might have understood the reason why I changed my statement for the second time. Remember, therefore, that mental wave is the main thing to determine the destiny of man in the next birth.

It was just at this time that a very sweet sound of musical instruments was heard. Shrenika was very much pleased to hear this and asked the Lord as to whence it came.

The Lord said, "Shrenika, Rajarshi Prasanna Chandra has attained Kevala-Jnana (Omniscience) now, and it is to celebrate this occasion that the gods have come to him and are singing songs in his praise very joyfully.

ARJUNA, THE MALI (GARDENER) ATTAINS SALVATION.

Once upon a time Lord Mahavira came to Raja-Griha. This time, a Gathapati named Makai, being influenced by the instructions of the Lord, placed the burden of his family on the shoulders of his son and himself accepted consecration. When Setha Sudarshana heard the news of the Lord's arrival there, he felt a strong desire to see his feet. He expressed his wish to his parents, but they said. "Dear son, you know that a ghost possesses Arjuna Mali, who wanders about the city. He kills six men and one woman every day. The king has, therefore, issued orders that no body should go outside the city alone. The safety of the public lies in this that they should obey the king's orders and act according to them. We, therefore, want that you should not go to see the Lord, but simply say in your mind that you offer

your compliments to him. He is omniscient, and will surely acknowledge your compliments and devotion from wherever you offer them". But Sudarshana did not care for any of these words. He said, "Calamities and troubles are the test of devotion. A true devotee is never fond of show. Devotion is a thing which pertains to the heart. It is never meant for show. Those who sell their devotion for money are wrong. A devotee is always fearless. He is devoid of the feelings of anger, pride, passion, greediness and attachment. He can sacrifice his own life for the sake of devotion. A true devotee never cares for power, wealth, glory and honour of this world. And although he would efface himself out of existence, still he wants to live for ever. Father it has been established that soul is immortal, un-destructible, and free from all diseases. And as for body, it is subjected to destruction from its very birth. It is useless to be sorry for a thing which was never meant to be. I will therefore go and surely go". With these words, he left his parents and turned his steps towards the abode of the Lord. On his way he met many people who derided him and said. "Very good ! See this is the man who claims to have got the monopoly of religion. In fact, he does not know what devotion is. But because he must stimulate, he is acting against common sense. But let him go; he will know what devotion is when he comes face to face with Arjuna. Setha Sudarshana ! please wait a while, we know that you are hurrying to become a great religionist; but do not forget the blow of Arjuna Mali's mace. Do you suppose that you alone are the follower of Lord Mahavira and not we ? Sethaji, don't you know that the body which you belittle so much is the first means for practising Dharma

(Religion), and acquiring Artha (Wealth), Kama (Pleasures) and Moksha (Salvation) ?” Setha Sudarshanaji did not stop to answer any body. People tried to prevent him from going to the Lord but in vain. His heart was full of joy and eagerness. He crossed the ramparts of the city and proceeded towards the abode of Lord Mahavira. It was just at this time that Arjuna saw him from a distance and attacked him with the intention of taking his life. Sudarshana was not at all terrified, because he was already expecting this ~~attack~~. He sat down on the ground very calmly and began to contemplate (meditate) on the Lord. As soon as Arjuna approached him, he brandished his mace in order to kill him. But either due to the power of mental concentration of Sudarshanaji, or due to his courage, or due to his power of devotion, or due to the maturity of Arjuna’s auspicious Karmas, the hands of Arjuna were held fast over his head as he tried to give a blow to Sudarshanaji. He tried to lower them down, but could not. After that, he moved them round his head, but then too he could not be able to reach them to Sudarshanaji. This made him chafe at his own strength. He was astonished and ashamed at the same time. At last, he fixed his gaze on Sudarshanaji, but, then, too, he could not frighten him. At last, when Arjuna accepted his defeat in every respect, the ghost which had been possessing him for the last six months left him all of a sudden and ran away. Arjuna fell senseless on the ground. When he came into his senses, he asked Sudarshanaji, who had by now completed his Sagari Santhara (a sort of penance), as to who he was, where he lived and where he was going. Sudarshanji said, “My name is Sudarshana. I am an inhabitant of this city and am going

to see Lord Mahavira." When he heard these words Arjuna felt a craving desire to see the Lord and to offer his respects to him. He, therefore, addressed Sudarshanaji in a stammering voice, "Brother Sudarshana, Although I am a Mali (Gardener) by caste, my one great desire is that I should see the Lord and pay my respects to him. I want to better way of my life by listening to his instructions. May I go with you ? May I see the Lord ?" Sudarshanaji said, "Yes, you might go and see the Lord a hundred times. There is no restriction for any caste or creed. Any body who goes to him as a seeker of truth, may draw a good deal of advantage from his well-established doctrines. There is no restriction of time, place or ability for becoming his disciple or his follower. If you are really eager to see and worship the Lord, you may very well follow me". Arjuna was much pleased to hear this, and at once got ready to go with Sudarshanaji. They came to the Lord, bowed to him respectfully and took their seats at a short distance. The Lord talked to them for some time, and when he knew that they were fit he imparted instructions to them. After that, Sudarshanaji returned home, but Arjuna accepted discipleship of the Lord and remained with him.

Now by the way, we will tell you who this Arjuna was and how he came to kill six men and one woman every day. He was a Gardener by caste and lived in Raja-Griha. In the garden, in which he worked, there was a wooden idol of a Yaksha (a particular kind of god) who was known as 'Mudgara-Pani' (having mace in his hand). Every morning, Arjuna and his wife picked some flowers and offered them to the idol of the Yaksha. After that, both husband and wife

picked flowers from the garden and sold them in the market. Thus they earned their daily living. Arjuna's wife was an extremely beautiful woman. One day, six rogues saw her walking in the garden. They were enamoured of her beauty, and wanted to rob her of her only wealth-her chastity. With this intention in their mind, they divided themselves into two groups and hid in the temple of Yaksha, on both sides of the idol, long before the gardener came with his wife to offer worship. As soon as husband and wife entered the temple and wanted to bow before the idol, the rascals took hold of the husband, tied him fast with a rope and began to commit rape on his wife. The gardener and his wife cried aloud but all was in vain. Then the gardener began to rebuke the idol of Yaksha and said, "O Yaksha now I have realised that you are simply a wooden idol. Had it not been so, we could not have met such a bad fate. No; never". Hardly had the gardener spoken these words when the Yaksha possessed him. Now it was quite easy for the gardener to break loose of the bondage. He seized the mace from the idol and killed those six rascals and his wife as well with them. He then took a vow that he would kill seven persons in the above manner daily. He kept this vow for six months together. After that, when he came in contact with Sudarshanaji, he got an opportunity to see the Lord, and was changed completely. He was no longer a murderer of human beings. Truly, the company of the good is beyond all praise.

Arjuna now began to practise the Bela-Penance, that is, he kept fast for two days and then took food on the third day; again he kept fast for the next two days and then took food on the third day, and so on. The Parana days i. e. the

days in which he broke the fast by receiving food in a prescribed manner, were the most critical days for Arjuna Muni. The reason was that the villagers still regarded him as a murderer; and whenever he went to beg food and water for his Parana, they tried to tease him instead of giving him food and water. Some of them said that he had killed their mother, some said that he had killed their father and brothers, while others said that he had killed their wives and children. Thus all regarded him their enemy and caused pain to his body in one way or the other. So he got more blows than bread. Muni Arjuna suffered all these blows very cheerfully and used to say to himself, "O my dear self, you have destroyed whole families of these people; but they are giving you only bodily pain in return. This bodily pain is not equal even to the interest of that sin. Really they are very generous. They are giving you receipts for the payment of debts after taking only the interest on the sum which I owe to them and which is quite impossible for me to pay even after taking many births in this world. You are fortunate to get such an opportunity and it is up to you now to avail of it." Thus Muni Arjuna tried to destroy his Karmas living in a contented manner on whatever he got easily. Before his consecration, his companions were murder, anger, pride, folly etc., but now he associated himself with mercy, peace, pridelessness and detachment. His two great companions who never left him were patience and forgiveness. These companions helped him very much. It was due to their companionship that Muni Arjuna could be able to reach his cherished destination (Salvation) so easily and within a short period of six months only.

VARIOUS GATHAPATIS AND THEIR CONSECRATION

Some more citizens of Raja-griha offered themselves for consecration before Lord Mahavira, and he consecrated them all in accordance with their wishes. Three of them are prominent viz. Kasava, Vira, and Megha. Thereafter, Lord Mahavira consecrated Kshema and Dhritidhara of Kakandi, Kailasha and Hari-chandana of Saketa, Shramana-Bhadra and Supratishtha of Shravasti, and Sudarshana etc of Vaniya-Gaon, all of whom were highly rich people. They were happy and care-free, but, at the same time, eager to know the truth. They always tried to detach themselves from the material happiness of this world as well as the next. They never allowed pride to take possession of their hearts, but tried to understand and contemplate on spiritual matters to the best of their capacity.

In the end, they all attained spiritual freedom.

PRINCE EVANTA-KUMARA ACCEPTS CONSECRATION.

Once more Lord Mahavira reached Polasapura during his Vihara. Polasapura was at that time under the rule of king Vikrama who had a son named Evanta Kumara, Gautama Svami was with the Lord at this time. One day, he was to have his Bela-Parana. Therefore, with the permission of the Lord, he went to beg without previous invitation pure and faultless food and water from the village. By and by he came to the place where prince Evanta-Kumara was playing with other children. The Prince saw Gautama Svami and asked, "Sir, Who are you ? Why are you wandering hither

and thither ? Tell me what you want." Gautama said, " I am a Nirgrantha Hermit, and am wading in search of food and water that are pure and not specially meant for us ". At this, the prince took the finger of Gautama Swami into his hand and said, "If you are a Nirgrantha hermit come to my palace; I will give you food and water of your liking". Then both of them, came to the king's palace. When the Queen saw such an honourable guest coming with her son, she was very much pleased. She began to praise her own good luck as well as that of her husband together with the intelligence of the little prince. She offered food and water to Gautama Svami according to his rules, but when he was about to depart, the little prince asked him his whereabouts. Gautama replied that he was staying with his Guru, Lord Mahavira, outside the city. The prince then said, "Well, I want to see the feet of the Lord; May I go with you ?"

Gautama said, "Yes" and took him to the Lord. The prince bowed before the Lord very respectfully and sat down before him. The Lord then imparted instruction to him which influenced his mind so much that he felt a craving in his heart for renunciation. He therefore prayed to the Lord to initiate him into his order; but, as he had not taken the necessary permission of his parents and other family-members, the Lord did not think it proper to consecrate him. Therefore the prince came to his parents and expressed his desire for consecration before them. The parents, thinking that he was a mere boy and could not even imagine what consecration was and what sufferings it entailed, wanted to evade his request. But the boy persisted and said, "Dear father and mother, Don't think that I am joking. I have

made this request in right earnest and am quite determined to have my will". At this, the parents realised the gravity of the situation. They rebuked the little prince for his persistence and said, "Dear son, you are still quite young. You cannot understand the importance of religion. It is foolish for little children to insist on a thing of their own liking, for they cannot judge whether that thing is good or bad for them. According to the rules of morality children must obey their parents. Hence we tell you not to insist with us for consecration." Then the little prince said, "Father, I know well what I don't know and don't know what I know." The king and the queen were puzzled to hear these mysterious words of their innocent son. They could not make out anything from them. Then they said to him, "What do you mean by this, dear son?" The prince replied, "Father, I know that he who is born must die, but I do not know, how, where, and when he would die. I am attached to this material world; therefore I am unable to say which of the Karmas are responsible for sending the soul to hell and heaven and which to the births of men and animals. Only this much I know that auspicious Karmas raise the soul above while the inauspicious ones lower it down."

This conversation between the parents and the son lasted for a long time. At last the prince won, and after taking the permission of his parents he went to the Lord for consecration. The Lord found him quite fit for this purpose and consecrated him accordingly.

One day, newly consecrated Evanta Kumara had gone out for easing himself in the jungle. The rain had just stopped and water was flowing on the ground. Evanta Kumara

made a little embankment and stopped the water with it. When enough of water had collected there, he began to float his jar in it. By chance, other hermits saw him doing this. They went to the Lord and blamed him for consecrating little children. Then the Lord said to them very mildly, "It is not only the Child-Hermit, who does not understand the principles of religion. Asceticism has no connection with age, nor was it ever meant to have any. Its importance lies in its being observed; that is all." The Lord cast a glance over Evanta-Kumara and continued, "This Child-Hermit was floating his jar in that water with this thought in his mind that he would soon try his best to carry his soul across the deep ocean of this world in a like manner." The hermits were very much pleased to hear this suggestive interpretation. They began to praise the good fortune of the Child-Hermit, and promised to follow the same course (viz. of crossing the ocean of life) as he was following. The child-hermit, too, applied himself heart and soul to moulding his life according to the instructions of the Lord.

KING ALAKHA OF VARANASI RENOUNCES THE WORLD.

One day Lord Mahavira reached Varanasi which was at that time under the rule of King Alakha. King Alakha heard the news of the Lord's arrival and went to listen to his religious precepts. The instruction of the Lord electrified his heart only in one day. He began to realize the unsubstantiality of the world. At last he came home, sent, for his eldest son, and placed the burden of the whole kingdom upon his shoulders that very day. Then he came to the Lord and offered himself for consecration. The Lord consecrated him

too. Later on, the king Hermit adopted the requisite means for crossing the ocean of life and tried to improve his life in every way.

SHALI-BHADRA'S EXTRA-ORDINARY RENUNCIATION AND ACCEPTANCE OF CONSECRATION.

One day a millionaire, named Shali-Bhadra who lived in Raja-Griha and who possessed crores of gold coins, approached the Lord and requested him for consecration. The Lord said, "Any attachment for external things is the greatest obstacle in the way to self-realization. Therefore, one who wants to enjoy spiritual happiness should disconnect himself with external objects". Shali Bhadra understood the meaning of these words. He renounced all his wealth in a minute and became as indifferent to it as the walking man who is indifferent to his own foot-prints. The reader can form an idea of the greatness of this sacrifice by comparing it with the greediness of the close-fisted people of today, who can not part even with one pice from their pocket. Although, as a consequence of renunciation, he had to face many difficulties, still he bore them all patiently and courageously like a brave man. He was so indifferent in his worldly life that when emperor Shrenika came to see him at his place one day, he did not like even to talk to him. Such a rich man spurned the world like a straw and left all his possessions immediately. Shali-Bhadra's mind was a capitalist's mind. He was a merchant and therefore was wellversed in the art of trade. He knew quite well that it was folly to hope for a high profit without first laying out sufficient capital in a

certain business. That was why, when he intended to trade with reference to Paraloka (Next world), he laid out his whole capital for that business. He reaped as much profit from this business as he wanted. It is on account of this ideal sacrifice of Shali Bhadra that his name is taken with that of Lord Mahavira and shall be taken in the same way in future also. Now, we would tell the reader as to how Shali Bhadra became the master of so much wealth, how he renounced it in a moment, and what kind of Karmas he had in previous lives.

Long ago, there was a village named Shali near Raja Griha. A woman named Dhanya had come to live there during her bad days. She seemed to belong to a rich family, but now her only little son was all the wealth that she had. One of the special features of Nature's garden is that the tree which was in its full bloom yesterday appears to be decaying today; and the tree which was quite naked yesterday puts on its best green robes today. This strange phenomenon is to be seen everywhere. However, the name of her son was Sangama. When he grew up he began to graze the cattle of the villagers. Her affectionate heart trembled when she saw her little son running after the cattle in the jungle, but seeing no other source of livelihood she had to suffer him to do all this unbecoming business. One day, the child saw that sweet-meats were being prepared in the houses of his friends and acquaintances. When he enquired about it, he was told that it was a festival day. Sangama felt a keen desire for tasting soup and other sweet-meats. He came to his mother with tears in his eyes; and when she asked him the reason of his weeping, he said that he wanted to eat

Khira (a kind of liquid dish made of rice, milk and sugar etc). When the mother saw her only little child weeping in this way, and her own difficulty in satisfying his want, she kissed the child on his cheeks, and said to him with a heavy heart, "My dear little son, you know that I have not got even a single pie with me to-day. Had I got money I would not have sent you for looking after the cattle. Little child, you are unfortunate to have your birth from me who am so unfortunate. Had you been born in a high family, you would not have to weep in this way".

But all this was like weeping in the wilderness for Sangama. He was too young to realise the difficulty of his poor mother. He insisted on having Khira and began to cry more loudly now than before. He wept so pitiably that the neighbours gathered there and asked his mother as to why he was weeping. Sangama's mother was a lady of high family and wanted somehow to evade the real cause; but a man, who was standing near by, told them what the matter was. Then the neighbours took pity on the mother and the son, and after collecting all the provisions for preparing Khira, they give them to the mother. Now the mother set to prepare Khira for her child and in a few minutes the Khira was quite ready. She served it in a dish for her son, and then busied herself with her own work. In the mean-while a strange thing happened. Hardly had the child lifted the first morsel of Khira to his mouth, when a hermit came there for begging food and water. This hermit had been keeping one month's fast which had finished only yesterday. Today was his Parana or fast breaking day. As soon as the child saw that grave, radiant, and blooming face of the hermit, a feeling

of devotion suddenly sprang up in his heart. He told the hermit all about his caste and creed and called him to accept half of the Khira from his dish. But the Khira was liquid and as he lifted his dish to pour half of it into the pot of the hermit, the whole of it slipped and fell into the hermit's pot. When the boy saw this, he did not feel sad. Although he was too anxious to eat the Khira and he had not yet even tasted it, yet when he saw that a thing which was prepared for him was to be utilised by hermit, he was satisfied at heart, and began to praise his own good fortune. The only sorrow that he felt was that he could not serve the hermit in a better way. He said to himself, "This little quantity of Khira cannot satisfy the appetite of a hermit who has been keeping fast for one month. I cannot even ask more from my mother, because she is poor and knows it well how many difficulties she had to face when she prepared this Khira for me".

No sooner did the hermit leave the house than the mother came to her son and saw him licking the dish with his tongue. The mother was not out for a long time after leaving the child alone with the Khira served to him, but even then, on her return, she found that the dish was empty. Then, very fondly she again served in his dish the Khira which was left in the pot and began to think that her dear little child, who was more precious to her than jewels, always remained hungry in that way and that she was so unfortunate that she could not fill up his belly even".

While mother was thus cursing her own fate with a feeling of sorrow and fondness mixed together, the child suddenly felt an attack of acute stomachache. He began to weep bitterly and rolled like a fish on the ground in agony

of pain. The mother and the neighbours tried hundreds of remedies, but none of them could give him relief. His last moment had come. Whenever he regained his senses he began to think of the calmness and radiance that beamed on the face of that hermit. At last, the sun sank behind the western horizon; there was no relief in the pain of Sangama; and as darkness began to spread its wings on the ground the house of Dhanya became dark for ever on account of his premature death. Sangama did not put out the thought of the hermit from his mind till he breathed his last; we might say that he carried it with him to the next world; for it is known to all that "The success of a man depends upon the kind of feeling that he has".

In accordance with his feelings and thoughts in his previous life, the soul of Sangama came into the womb of Bhadra, the wife of Setha Gobhadra of Raja-Griha. Before her conception, Bhadra had seen a beautiful field teeming with Dhanya of Sali (Rice) in her dream. She gave an account of this dream to her husband, who said to her with a smile on his face, "Dear, this is an auspicious dream; you are to give birth to a beautiful son very soon " The heart of Bhadra began to throb with delight, when she heard these words from the mouth of her husband.

After some time Bhadra desired that she should give something in charity, and Setha Gobhadra gladly allowed her to fulfil all her desires in any way she wanted; for, according to the rules of Sexology, the desires of a pregnant woman must be satisfied, if one wants to produce a child of his or her own liking. Gobhadra satisfied all the desires of Bhadra up to the time of her delivery. The day of delivery came, and

on an auspicious moment Bhadra gave birth to a child who was beautiful, healthy and promising in every respect.

In accordance with the dream that the mother had seen before her conception the child was named as "Shali-Bhadra". Setha Gobhadra then appointed five educated nurses of good character to look after him. Shali Bhadra was nourished and grew up under the care of these nurses. Thus days, months, and years passed and Shali Bhadra became seven years old. He was then sent to the school and as he was an intelligent boy, he learnt all the 72 Kalas (arts) very soon. Then there was a talk of his marriage. Setha Gobhadra was a big merchant; and all the people, living for and near, knew him on account of his flourishing trade. For this very reason, every body wanted to marry his daughter with his son, Shali Bhadra. But Gobhadra did not like this idea. He wanted to marry his son to a beautiful and cultured girl of his own city and he did what he wanted. The hands of 32 girls of Raja-Gr- iha were offered to Shali Bhadra, and he was married to all of them one by one. After his marriage, Shali Bhadra indulged himself in various kinds of worldly pleasures so much so that he did not even know when the sun rose and when it set. He had no cares and no anxieties because his parents were very particular about satisfying all his wants. Shali Bhadra had enjoyed his worldly luxuries only for a short time when his father felt a desire in his heart to see the feet of the Lord. He went to the Lord accordingly, offered his obeisance to him, and with the intention of changing his material pleasures for Vairagya (i. e. renunciation) he requested the Lord to consecrate him. The Lord thought him quite fit for consecration, Gobhadra began to practise severe pen-

ances in order to emaciate his body. The object of his penances was to follow the scriptures, to destroy internal sins, and to find out the right way to Moksha. At last, the soul left his body and went to Heaven.

With the power of his Avadhi-Jnana (clairvoyant knowledge, the soul of Muni Gobhadra was able to see his son, Shali Bhadra, from heaven. He rejoiced in the good fortune of his son and showered affection on him from heaven. He satisfied all the wants of his son in the same way as the Kalpa-Vriksha (the wish-giving tree) satisfies all the wants of those who come under its shelter. Bhadra, too, although sband was very sad at heart on account of the death of her husband, did not want to stand between Shali-Bhadra and his luxuries. She looked after her house-hold affairs herself. While such was the condition of the mother, Shali-Bhadra had nothing to do except to enjoy the various luxuries placed at his disposal due to giving alms to a hermit in his previous life.

One day, some merchants came to Emperor Shrenika with the intention of selling their blankets studded with precious stones. But the price of each blanket was so high that the Emperor expressed his inability to buy them. He said, " I do not yet require them, " and sent them back from the royal palace. Then those merchants had a chance to talk to the maid-servants of Shali Bhadra, who brought them to the house of Shali Bhadra. Shali Bhadra was at that time in his harem; therefore the blankets were shown to his mother, Bhadra. Thinking that in such a big house as her's blankets may be required some time afterwards, she bought all of them and gave to the merchants as much money as they asked for them.

Some days after this, the news of the blankets made of precious stones spread throughout the city. Empress Chelana wife of Emperor Shrenika, also heard the news. She at once asked her husband to buy one blanket for her. First, the Emperor tried to evade her request, but when she persisted on, he called for the merchants and asked them to sell one blanket to him. The merchants said that the blankets had already been bought by Bhadra, the mother of Setha Shali Bhadra of Raja-Griha, and that then they had none with them to give him. When Emperor Shrenika heard that Bhadra had bought all the costly jewelled blankets, his surprise knew no bounds. He asked the merchants to go, and sent one of his high officials to Bhadra in order to buy a blanket from her.

The official came to the house of Bhadra and talked to her about selling one of the jewelled blankets to him. Bhadra was a little dejected at this and said, Please do not talk of selling the blankets. What price can I charge for such an ordinary thing as a blanket, the more so when the buyer of it is the Emperor himself. But I am sorry, you are a bit late. Had you informed me of your intention two or three days before, I would have reserved one or two blankets for you I am sorry to say now that my son's wives tore them into pieces, and, after wiping their feet with them, they have thrown them away. When the official heard this, he began to praise the fortune, glory, generosity and good nature of Bhadra and then returned to Emperor Shrenika. He related the whole story to the Emperor who was greatly astonished to hear it. The emperor was not only astonished but also felt proud and happy. He was astonished to hear about the

good fortune, glory, and generosity of Bhadra. He felt proud to think that after all, with in his empire there was a family which was so prosperous and happy. The cause of his joy was that he felt that a kingdom which had such righteous, wealthy and virtuous subjects in it, needed not to have anything more. He remained silent for some time. Chelana, however, could not brake this attitude of her husband. She at once made a taunting remark and said, "Do you see, you could not buy even one jewelled blanket. But Bhadra bought them all. From the words of the officials it can be easily concluded that even Bhadra can buy your whole empire to day, if she likes, to say nothing of others. My Lord, excuse me, I find a vast difference between Bhadra's glory and yours."

Shrenika only smiled to hear these words of Chelana. He wanted to see Shali-Bhadra; and therefore he sent the same official to bring Shali-Bhadra with him. But instead of Shali-Bhadra, his mother came to see the emperor. She paid her due respects to the Emperor and said, "My Lord it is your generosity and greatness that you often remember your subjects. You remembered my son, Shali Bhadra, to day, for which I offer my heartiest thanks to you. My Lord, I am sorry to say that my son never comes out from his house; that is why I have come to you instead of him. Please tell me what I can do for you. I with my family am always ready to obey your orders. At the same time, all the members of our family will be highly thankful to you, if you kindly follow me to my house." The Emperor, then, agreed to go to her house without feeling any insult on his part.

As soon as the king said 'Yes', Bhadra got up, paid her

due respects to him and returned home. After reaching home, she ordered for decorating all the streets that connected her house and the royal palace. Precious stones and jewels were first spread on the roads. Then the carpets made of velvet and other valuable materials were spread over them. At places, there were chowkies studded with gems, which were decorated in a very beautiful manner. Shrenika proceeded towards the house of Shali Bhadra, seeing all the decorations that were effected so instantaneously, and praising in his mind the extraordinary glory of Shali Bhadra. He was still more astonished to see the beauty and magnificence of his house. There were golden pillars from which garlands of emeralds were hanging down. Ceilings were made of valuable cloths, the borders of which were studded with pearls. There were marks of Swastika on the thresholds which were made of valuable pearls. Shrenika cast a wondering look at the extraordinary beauty of Shali-Bhadra's house and entered in it with a great excitement. One after another he was brought to the fourth storey and was seated there on a beautiful raised seat made of precious stones. Bhadra then ran to the seventh storey to inform her son of the Emperor's arrival to her house. But Shali Bhadra, on the strength of his huge wealth, cared little for such emperors like this. He therefore said to his mother, "Mother, you are clever enough in all sorts of wordly dealings. You might offer as much price for him as you think proper. You need not ask anything from me about it." At this, the mother said a bit excitedly, "My dear son, the Emperor is not a thing to be bought. You know we are lay-men; and as such we are to receive even our enemy as our guest. The Emperor is Emperor after all. He is the ruler

of the whole empire. People become old in their attempt to get his interview but cannot. You are fortunate that your Emperor himself has come to see you at your house. So please go downstairs and see the Emperor there."

When Shali Bhadra heard that Shrenika was his emperor and the ruler of a big empire, he was very much perplexed at heart. He began to reflect in his mind, "When I, too, who have got measureless wealth, have got a master over me, I do not know what use there is of this endless wealth to me? Fie on this ! However wealthy a man might be, another person superior to him can be easily found in this world. It is therefore decided that material wealth is a huge trouble over our heads. When the wealthy man himself is dependent upon others, what is the use of his wealth? I, therefore, must try to seek for such wealth whose possessor is neither inferior to any nor superior to any. I think, such wealth can be obtained by Vairagya or renunciation only and by no other means. Wherever I cast my glance, I find that the strong everywhere rule over the weak; birth is subject to death and youth to oldage; patience is strangled with ambition and mental peace with passion; good qualities are being destroyed by jealousy and forests by beasts and snakes; even the kings and wealthy people are not free from the fear of their enemies. I do not find any thing in this world which another does not want to snatch from its master. When it is difficult to please even one master, it would be still more difficult to please so many; to say nothing of maintaining one's own existence side by side with pleasing all the masters. I must, therefore, go to the shelter of Lord Mahavira and accept consecration at his feet."

Thus Shali Bhadra reflected in his mind for a long time. When the mother saw that he did not make any reply, she again tried to persuade him and said, "My dear son, the Emperor has been waiting for you for a long time. What is the harm if you see him. When we are called his subjects, why do you hesitate to see him?" This time, Shali Bhadra had to leave his seat, in obedience to his mother, and proceeded to see the Emperor almost against his will. He descended from the seventh storey and came to the fourth storey where the Emperor had been waiting for him for a long time. He paid his due respects to the Emperor who now stepped forward and took him in his arms. The emperor then embraced him, kissed him on his fore-head, seated him in his lap and began to talk to him very affectionately. Although the Emperor was talking to him with an open heart, Shali Bhadra hardly spoke any sentence in reply. The mother realized the uneasiness of her son and requested the Emperor to leave Shali Bhadra. The Emperor then left him. He went to his room and again began to reflect upon the same problem which was revolving in his mind a few minutes before.

He said to himself, "I thought that I was quite free and that none was superior to me in any respect. But to-day I have come to know that I am not independent and that some one is over me also. Fie on my wealth which could not make me independent. It seems all this is due to my previous Karmas. But why repent, it is not yet too late, I must leave these sensual pleasures at once and practise such a penance which can make one quite free. I was sleeping up till now. But now, I find that this world is not a place for enjoyment,

but a place for action. I feel that the human life is obtained after a long struggle lasting for many births and is specially meant for clearing the account with the Karmas. I think it is a sheer mistake on the part of man not to destroy his Karmas by means of practising penances, and not to realize his self by worshipping Truth, but to waste his precious life in tasting the passion of sensual pleasures. It is foolish to boil Khala (the cake which remains after oil has been pressed out) in a pot made of emerald by burning sandal wood as fuel for it; but it is even more foolish to indulge in sensual pleasures day and night after getting the human body.

What is the use of measureless wealth to a man? What is the use if he is made an emperor of an empire on which the sun does not set? Again what is the use if he conquers all his enemies throughout the world? He may support and please his family, his relatives and his friends with his wealth, but what of that? Similarly, what is the use if he lives for the period of many Palyopama? I think, all the power, strength, knowledge, wealth and learning of a man are useless, if he cannot kindle in his heart the celestial light of self-realization by means of practising austere penances. Without self-realization wealth is like poison; ornaments are like a burden; wisdom is like madness; and this life is even worse than that of the worms and insects. I must, therefore, act in such a way that I might get rid of all masters over me. ”

Fortunately, Lord Mahavira was staying in the same city in those days. Shali Bhadra went to see him, and when the Lord imparted instruction to him, he felt anxious to

accept consecration. He came to his mother and asked permission from her. Bhadra was very much dejected to know the thoughts of her only son. She tried to dissuade him from his resolve but all was in vain. Shali Bhadra was quite resolute. He decided that he would give 32 days for the consolation of his 32 wives. He knew that it would be too difficult to console them all at once, for their feelings differed widely from each other; and it was his duty, therefore, to know their feelings first and then try to console them one by one. Thus, although more time was to be taken, he hoped to finish this business more conveniently in this way than in any other manner. He intended to leave his house and accept consecration at the feet of the Lord on the 33rd day. He then set to work according to his resolve from that very day.

But we would relate here how Shali-Bhadra's sister, Subhadra, brought about his consecration sooner than he wanted. She was married with a rich man named Dhana who lived in the same city in which Shali Bhadra lived. One day, Subhadra was helping her husband in bathing, when suddenly a reflection of the thoughts that were passing in the mind of her brother, darkened her face. Dhana marked this and at once asked his wife the cause of her sadness. Subhadra then replied with a heavy heart, "My Lord I felt all of a sudden in my mind that my brother, Shali Bhadra, was thinking of accepting consecration at this time. He is my only brother, and has not got any issue as yet. If he accepts consecration, no male member will be left at my father's house. My mother is aged and may breathe her last at any time. Since the time my brother saw emperor Shrenika, the feeling of renunciation is growing more and more

strong in his heart. He is now consoling his wives one by one. The day of his consecration is slowly drawing nearer. It was the reflection of this thought in my mind that made me melancholy and sad at this time."

At this, Dhana said to his wife very tauntingly, "Dear Subhadra, your brother seems to be a great coward. When he has got the feeling of Vairagya or renunciation in him, why should he while away the time in useless apologies? When I consider a thing to be poison, and know for certain that it is poison, why should then I hesitate in rejecting it? When one has made up one's mind to accept asceticism and to leave all connection with the world, it is mere folly and cowardice on one's part to delay any longer on the pretext of consoling wives. Dear Subhadra, whatever you may say, I feel that his mind is not yet prepared to accept asceticism. It is yet too weak. It is easy to talk but difficult to act."

Subhadra was a little excited to hear these words of her husband. She said, "My Lord, if this be so, why do you not try to get out of this mud of delusion. If a man can put himself in the position of another before blaming him, I am quite sure, the very root of enmity, jealousy and quarrel would be effaced out of existence in this world. My Lord, you said that it was easy to talk but difficult to act. Does this rule apply to my brother only? I think, it applies to all without exception." Hardly had Subhadra spoken these words, when Setha Dhana left all his wealth, his family, his dearest wife Subhadra, and seven other wives like a straw and prepared himself to adopt consecration. Subhadra was very much dejected to see this. She had only joked. She never meant that her husband should take her words seri-

ously. In the mean-time, when the other co-wives heard the news of their husband's untimely acceptance of asceticism, they came to Subhadra and began to curse her for her foolish words that she had spoken to her husband. Subhadra ran after her husband, caught hold of his feet, and with tears flowing down from her eyes, said to him very sorrowfully, "My Lord Subhadra has grieved your heart; pardon her. I was simply joking with you, but you unfortunately took my words seriously. It is at the same time the rule of this world that the younger always commits faults and the elder excuses them. I am younger to you and have committed this fault on account of my ignorance. I, therefore, hope that you pardon me this time at least. If, however, you have made up your mind to accept consecration, I very humbly request you not to accept it today. You may accept it at any other time in future. If, on the other hand, you accept it today, I shall be regarded as the cause of this and shall have to bear all the taunts, rebukes and curses of my co-wives." With these words, Subhadra burst into tears. But Setha Dhana, who was now too eager to exchange his little material wealth with the endless wealth of the next world, could not be influenced by the pity-exciting words of Subhadra. He paid good-bye to his wives, addressing them as "sisters", and now it was too late to dissuade him from his resolve. Had one of his wives come forward and called him her "brother", he was sure to speak to her. But as Subhadra was treating him as her husband, all her requests, all her tears and all her attempts to stop him proved fruitless. Dhana was indeed a man of iron-heart. He could not be deviated from his path even by all the storms of the Last

Deluge (Pralaya), to say nothing of the moans and groans of his own wives.

Setha Dhana came out from his house and called at the house of his Brother-in-law, Shali Bhadra. Shali Bhadra recognised the voice of his brother-in-law and looked below through the window. As soon as Dhana saw him, he made such wity and taunting remarks that Shali Bhadra had to come downstairs at once. He said, " Why are you delaying, my dear brother? I have heard that you have made up your mind to accept consecration. Why do you then indulge in these worldly pleasures? Why should there be this interval of 32 days? I think the sooner you leave them the better it is. It is bravery and manliness to leave them, but cowardice and folly to indulge in them." As soon as Shali Bhadra heard these pricking words of his brother-in-law, all the illusion vanished from his mind in a minute; he at once descended downstairs and leaving all his wealth behind him went with his brother-in-law to the Lord. They offered themselves for consecration before Lord Mahavira who consecrated them accordingly. After that, Lord Mahavira left that place and resumed Vihara, i. e., the religions tonr.

MUNI DHANA ATTAINS LIBERATION AND MUNI SHALI BHADRA ASCENDS TO HEAVEN.

Once again Lord Mahavira returned to Raja-Griha. This time, Muni Dhana and Muni Shali-Bhadra were with him. They had been observing their one month's Fast, and when the Fast was complete, they asked the Lord as to where they should go for Parana i. e. the breaking of the fast. The Lord replied that they would get food from the hands of the mother of Shali Bhadra that day. At this, both the

hermits started straight towards the house of Setha Shali Bhadra, for they knew that Lord Mahavira never told a lie and therefore it was useless for them to wander any where else in search of food. When they reached there and wanted to enter the gate a sentinel stopped them and said, "Your Holiness, the mother of Shali Bhadra and her whole family are going today to see Lord Mahavira, Muni Shali Bhadra and Muni Dhana who are staying here in this city. Sorry to say that you cannot get food and water from this house to-day. I therefore request you to go back." To hear these words, of the sentinel, the hermits returned from the house and met a milk-maid on their way back. This milk-maid was the mother of Shali Bhadra in his previous birth and was going to sell milk and curds in Raja-Griha. As soon as she saw Shali Bhadra, she felt a kind of filial love for him and wanted to give him some milk and curds. With this intention she called the two hermits back and asked them kindly to accept some milk and devotion and took some milk and curds from her. Then they left the milk-maid and came to the Lord.

After reaching there, Muni Shali Bhadra said to the Lord, "Lord, we had gone to take food and water from the house of worldly Shali Bhadra's mother: but we could not even enter the house not to say of accepting food and water. As soon as we wanted to enter, the sentinel stopped us at the gate and said, "Go back please; you cannot get any food or water from this house today, because all the inmates are going to see the Lord etc." When we were returning, a milk-maid took compassion on us and gave some milk and curds to us." At this, the Lord replied, "Hermits, do not mis-appre-

hend. The milk-maid, who gave you this milk and curds, was none other than the mother of Shali Bhadra in his previous birth." After this, the Lord related to them the history of the previous life of Shali Bhadra and his mother from beginning to end, which they heard very attentively and began to praise the omniscience of the Lord. At last, the hermits finished their "Parana" and, with the permission of the Lord, went to a neighbouring mountain to accept "Santhara" (a kind of predeath vow to lie in a certain posture etc. and to observe specific rules that lead to a better mood of existence).

Hardly when the two hermits had departed for taking Santhara on the adjoining mountain, their relatives and family members of their wordly life came there and bowed to the Lord very respectfully. Then they expressed their desire to see these two hermits also, and the Lord replied, "To-day was their Parana day. They had gone to your house for begging food and water, but before they could enter the door the sentinel stopped them and asked them to go back saying that the inmates of the house were preparing to go to see the Lord and other hermits. At last, on their way back, they met a milk-maid, who was the mother of Shali Bhadra in his previous birth. She gave milk and curds to both of the hermits, who ate them only a short time before and have now gone to the adjoining mountain for taking Santhara there."

The relatives of the two hermits felt very sad to hear these words of the Lord. They began to curse their own fates, and proceeded towards the same mountain where the two hermits had taken Santhara. They bowed before them

respectfully, but as the hermits were absorbed in meditation, they did not speak to them. Then Bhadra said to both of them, "Your families, O Hermits, are very anxious to hear one or two words from your mouths. Oblige us by casting at least one blessed look over us. Tell us also some method for improving our worldly lives." But these affectionate words of Bhadra produced no effect upon the hearts of the hermits. They were quite as unmoved as before. Bhadra and her family, therefore, had to leave them alone and returned home in utter disappointment. Of the two hermits, Dhana due to complete destruction of his Karmas, attained Liberation, after some time; while Shali Bhadra got Sarvartha-Siddhi (a heaven) after his death in this world. After completing his divine life there, he would again be born as a man, and as a result of his severe penances in that life, would be able to attain Liberation.

THIRTEEN QUEENS OF KING SHRENIKA RENOUNCE THE WORLD

Once Lord Mahavira came to Champa, which was at that time under the rule of King Kaunika. When the Queens of the late King Shrenika heard the news of the Lord's arrival, they went to his Samavasarana to see his feet. The instruction of the Lord influenced thirteen of them so deeply that all the pride of position disappeared from their hearts in a moment. Their good Karmas matured, due to which they felt a desire for self-realization. They were now inclined to accept consecration, and with the permission of their son, Kaunika, they did accept it at the feet of the Lord. After their consecration they were kept under the guidance of Chandana-Bala.



CHAPTER V.

A War Between Kaunika And King Gheda.



uring his wanderings Lord Mahavira again came to the city of Champa which was under the rule of King Kaunika at that time. Queen Kali, the step-mother of Kaunika, heard the news of the Lord's arrival in her city. Her son Kalikumara had gone out to fight in a battle, and she had not received any tidings from him for a long time. She, therefore, went to the Lord with the intention of ascertaining from him whether her son was still alive or not. When she put this question to the Lord she was told that her son had been killed by the first arrow of the enemy. The queen fell senseless on the ground to hear this; and when she regained her senses, she begged the Lord to consecrate her, for the world appeared full of darkness to her then. She obtained the permission of Kaunika and accepted consecration at the feet of the Lord. Nine more queens accepted consecration in a like manner.

It is rightly said that avarice sometimes takes the life of a man. Kali Kumara, the son of Kali, had lost his life on account of avarice. Avarice is a more formidable enemy than even the ghosts, snakes, or scorpions, for the ghosts etc., may cause pain to a man in this life only, but avarice offdiets him even after death.

It was due to avarice that Kali Kumara had gone to fight at the instigation of his brother, Kaunika. The latter could not tolerate the long rein of his father, Shrenika. He, therefore, wanted to rule after throwing him into the prison. He always prayed to God for an early death of his father. Kaunika had ten more brothers. He called them all together and expressed his evil intention to them bravely. He also said that if he got possession over his father's kingdom he would divide it into eleven equal portions and would give one portion to each brother without making any difference of age. He then translated this idea into action; put his father into prison and became the ruler of all the territories. Just after this he went to touch the feet of his mother; but she was very much displeased with the meanness of her son, rebuked him severely for his action and said " My son, is this the example of your filial love ? Your father nourished and brought you up; he has made you what you are; should he expect such treatment from you ? My son, remember that day of your infancy when, thinking you worse than excrement on account of the feelings that came to my mind due to your presence in my womb, I had thrown you on a dung hill as soon as you were born. It was this father of yours who saved your life. He went to the dung-hill, took you in his arms, and brought you home. He nourished you with

his own hands, brought you up under his own guidance and tried to make you a perfect man in every respect. It is due to his kindness that you are breathing before me, otherwise you would not have seen even the light of the day. My Son, if you want to make your life worthy of its name, you must go out this very instant, set your father free at once, and receive the dust of his feet on your head. There is an other atonement for the sin that you have committed at this time."

To hear these touching words of his mother, Kaunika began to tremble, He got up at once and hurried to set his father free. He carried a sharp axe in his haad in order to cut off the chains of his father. But the father thought that his wicked son was coming to put an end to his life, that he was perhaps not satisfied with mere imprisonment and that therefore he wanted to get rid of him altogether, for a greedy man never thinks that he is committing a sin.

Shrenika was a great man and a man of honour. He remembered that honour was the greatest wealth of a great man. He had tolerated one insult at the hands of his son, now he would not tolerate any more. He thought that the insult of being killed by his own son was worse than death. His conscience came to his help and he felt in his inner soul "Injustice as well as oppression must not be tolerated at any time and in any case, and from any body—whether he be a relative or otherwise, whether he be a friend or an enemy whether he be a king or a subject, whether he belongs to a high class or a low class, and whether he be an ascetic or a layman. He who tolerates injustice and wrong is a greater sinner than one who perpetrates them. A brave man would never like to live as a slave and a dependent." As soon as

these ideas passed in his mind one after another, the king began to look about himself. He remembered that there was a diamond in his ring. He took off the ring from his finger, extracted the diamond from it some-how and ate it before his son approached him. Immediately after he had eaten the diamond the soul of Shrenika was no more there; and when Kaunika came there he found his father sleeping on his death bed. Kaunika began to repent for his foolish action, so much so that he changed even his capital from Raja-Griha to Champa City.

Kaunika then ascended to the throne of his father. He divided the whole kingdom among his brothers equally according to his promise. Kaunika had another younger brother, named Bahala-Kumara, who generally lived with him. His father had given him a very beautiful and eminent elephant named Sechanaka and a valuable necklace of 18 strings. Kaunika wanted to seize these two things from his brother. The reason was that when he became King, people used to say to him, "Your Kingdom is just like a marriage party without a bride-groom and a body without life for the elephant and the necklace, which are the beauty of your kingdom, are with Bahala-Kumara." Once his wife also heard these remarks. She, therefore, tried to incite her husband to seize them from Bahala-Kumara. Kaunika at first was not ready to seize them, but when his wife insisted, he determined to take them by force. One day, he asked his brother to give back these two things to him, but Bahala-Kumara replied, "My father gave them to me. He also gave several valuable things to my other ten brothers also at times. If they are all ready to give you those things, I shall

also follow suit. If on the other hand, you are anxious to take my things only, I am sorry I cannot part away with them easily. You have all the powers of a king now, and you can utilise those powers for any purpose. But remember that such mean actions are below the dignity of a King. You must know your duty well and must also know what evil your injustice can bring in its tail. Although I should not say such words before you, still I think myself to be yours and feel it my duty to prevent you from falling into the pit of injustice. Even then, if you are bound to snatch my elephant and necklace from me, I would request you to take my share of the kingdom also along with those of the ten princes and then talk of seizing these things from me."

Kaunika paid no heed to the words of his brother. He had learnt only to take justly or unjustly and never to give in any case. He insisted on surrendering the elephant and the necklace without touching the question of giving a share in the kingdom to his brother. Bahala-Kumar did not want to be inimical to his brother, while he was living with him. He, therefore, went to the house of his maternal grandfather, named Cheda, who ruled in Vaishali at that time. As soon as Kaunika came to know this, he wrote to king Cheda, "My brother, Bahala-Kumara, has come to you, with one elephant and one necklace. Please return him soon together with these things." King Cheda replied, "If you want to take the elephant and the necklace from Bahala-Kumara, please give him a share in the kingdom just as you have given to your other brothers. If you are not prepared to do this, you have no right to take back these things from him." This reply made Kaunika very furious. He wanted to wage

war with King Cheda. With this intention in his mind, he ordered his ten brothers to lead their armies to the battle-field. Each brother had three thousand elephants, three thousand chariots and three crore infantry in his army. Kaunika's army too was of the same description. Thus Kaunika came to the battle field with 33 thousand elephants, 33 thousand horses, 33 thousand chariots and 33 crore infantry. This battle-field lay just near Vaishali, Cheda too, prepared himself for war. He invited nine Malli King of Kashi and nine Lichchhavi kings of Kaushala to help him in the battle. When they came to him, he explained to them why that war had been waged. After taking every thing into consideration, the kings said, "Your Majesty, we are Jains and therefore believe in the doctrine of Ahimsa. But this is an admitted fact that Ahimsa is not the creed of cowards; it is the creed of the brave. Therefore, when a free-looter seizes our wealth or our kingdom or attacks our subjects, it is our duty to teach him a lesson for real Ahimsa cannot be established without justice. He who quietly tolerates injustice cannot be said to be a devotee of 'Ahimsa'. At the same time, we are not taking the initiative in this respect. Defending ourselves cannot be called 'Himsa', neither can any lay man do without it. We are, moreover, kings and are always responsible for our kingly duties. It is our duty to punish the wicked and Jainism has nothing to say against it. We are Kshatriyas and it is our duty to punish the unjust and to protect the just at the risk of our own lives. Bahala-Kumara is worthy of our protection; therefore we must try to save him and his wealth at any cost." When it was decided, they all prepared their armies for war.

There were 19 kings on this side including Cheda. Each had as large an army with him as each king on the opposite side. Thus the whole army of Cheda was as follows:—

57 thousand elephants, 57 thousand horses, 57 thousand chariots; and 57 crores of infantry. Cheda now took his position in the battle-field. Kaunika arranged his army in the form of a Garuda while Cheda arranged his army in the form of a Shakata (cart).

The war began. It was a war which was fought in accordance with moral laws. The warriors choose their pairs. The charioteer faced the charioteer, the cavalier faced the cavalier the archer stood before the archer and the sword-man before the sword-man of the enemy's army. All Indian wars in ancient times, were governed by the laws of religion; and both the parties had to conduct themselves according to these rules. This war was also conducted on the same lines. The war began very fiercely; but the last three days were specially fatal for both the sides. During this period of three days, each devoted soldier fought to the best of his ability. While the cowards were flying from the battle field, the brave and dauntless warriors were fighting courageously thinking in their mind that, 'if they won, they would enjoy the pleasure of victory, and if they died they would go straight to heaven.' During these three days 18000000 soldiers were killed on both sides. The ten brothers of kaunika also met their death in this battle. His heart began to tremble when he heard this news. He then invoked the Indras, who were his friends in some previous birth, and with their help, he drove back the army of Cheda from the battle field. Kaunika was victorious; but even then

he could not get the elephant and the necklace, for which he had waged this fearful war. Cheda kept his promise. The elephant had already burnt in the fire, and the necklace was taken by the God, who had given it to Shrenika. Kaunika then returned to his capital in utter hopelessness.

The readers should bear in mind that the Indras rendered their help to Kaunika not because it was justifiable but because it was a matter of friendly act. A very powerful Shravaka named Varna-Naga Natuva also fought on the side of king Cheda. He knew all the principles of spiritual knowledge and was so much devoted to his religion that even the gods could not disturb him in the performance of his religious duties. Since the day he had embraced Jainism, he had made it a rule of his life to practise the 'Bela' penance regularly. He showed his ability by adhering to his vow even during the war-time. The day, when he received the orders to present himself in the battle-field, was his parana-day. He did not leak his fast on that day, but commenced his 'Tela' penance instead. He fought very bravely on the battle-field and established an example that Jainism gives shelter to all except the cowards. The above battle is a proof of the fact that Jainism gives complete freedom to its layman for the protection of his life, wealth, wife, religion, relative or dependent. A true Jaina does not fight for gaining selfish ends on the pretext of protecting the innocent, on the other hand, he does not run away from the battle-field, if he is challenged to fight by his enemy who himself is at fault.

THE JAIN PRINCIPLE OF AHIMSA.

In this world many indigenous religions like Brahmanism and Buddhism and foreign religions accept 'Ahimsa'

(non-violence) as one of their principles; but the Jain principle of Ahimsa is quite peculiar to itself. Ahimsa is the criterion of every thought or action of a Jaina. No other books on religion deal with this theme so thoroughly and minutely as the Jaina scriptures. The promulgators of Jaina religion have discussed this principle of Ahimsa in every respect. They have not only advised people to observe this principle but have themselves acted according to it. Other religions limit their principle of Ahimsa to physical activities only, but the Jaina principle goes farther than that; it is vocal, mental and spiritual. Other principles of Ahimsa are limited to the considerations of man and beast, but the Jaina principle admits no such limit. It embraces the whole creation, conscious and unconscious, under its fold; and still remains limitless. It is as limitless as the universe and as omnipresent as sky.

Very few people have tried to understand this great principle of Jaina Religion. Many are quite ignorant about it. Some say that it is unpractical and impracticable, some say it is self-destructive to the prosperity of the land. Therefore, it is necessary to say a few words on this subject here.

The first blame that is put on Jain Ahimsa is that the scope of Ahimsa is so wide and extensive that it becomes quite impracticable, that one cannot observe it without stopping all the movements of his body, and that to live a life and to observe this principle of Ahimsa are two contrary things which cannot go together; therefore, to accept this principle is no less than to kill oneself.

Although the shape of Jaina Ahimsa is wide and it is not easy for an ordinary man to practise it, still it is not

impracticable, nor can it be said to lead to self-killing. Every body knows that the promulgators of Ahimsa practised it through out their lives; and they lived for many years while they were sincerely practising it and explaining the greatest principle to the world. Many other people after them practised it according to their advice and none was obliged to commit suicide. It is, therefore, clear that Jain Ahimsa is neither impracticable nor leading to suicide. At the same time, we must remember that no good principle is easy to be practised by an ordinary man. Every principle belongs to the realm of ideal and the higher the ideal, the more useful it is for the evolution of man. If the ideal is low, one cannot improve oneself. Therefore, for the highest progress of man, it is necessary that the ideal principle must be the highest. Hence Jain Ahimsa is the greatest friend of those who want to achieve the greatest amount of personal and spiritual progress and who want to attain the highest bliss by liberating their souls. It is mere cowardice to think that it is impracticable and suicidal.

Some people blame Jain Ahimsa saying that it has led India into political bondage. Their argument is that, for fear of sin involved in killing an animal people left eating meats, as a consequence of which they became weak in body and mind. They lost their bravery and love of fighting, and the result was that the foreigners invaded their country and conquered it. Thus Ahimsa became the main cause of the political bondage of India and of the weakness of the Indians.

It is mistaken belief of those who say so. In fact, they have not read the ancient history of India nor are they

acquainted with the conditions of human society. The real cause of India's slavery is not Ahimsa, but inactivity, ignorance and lack of tolerance; and 'Himsa' (violence) is at the root of all these. The history of ancient India tells us that as long as religion based on Ahimsa held the sway, peace, happiness, contentment and bravery reigned supreme in this country. King Shrenika, Cheda, Chandra Gupta, Maurya, and Ashoka were the great devotees and propagators of the principle of Ahimsa; was India a slave in their times? All famous kings of Kadamba, Pallava and Chalukya dynasties of the Deccan were staunch believers in Ahimsa; did any foreigner oppress India in their times? Emperor Shri Harsha was a follower of Ahimsa; did any enemy trouble his subjects? Similarly king Amogha Varsha of the Rashtrakuta dynasty of the Deccan and king Kumara-Pala of the Chalukya dynasty of Gujarat practised Ahimsa in their life; was India a slave in their time? Certainly not. History tells us that India was at the height of her glory in the reign of these kings.

As long as Jainism and Buddhism were in vogue as national religions peace, prosperity and freedom reigned supreme in India. The kings who believed in Ahimsa fought many battles, defeated many enemies, and punished many evil doers. Neither did their devotion to Ahimsa make the country dependent nor did it make the people weak. Those who are acquainted with the history of Gujarat and Rajputana, know it well how the Jainas fought for the freedom of these countries. When Gujarat was under the rule of a Jaina, Kings and all high offices were held by the Jainas, it had reached the height of its glory. None is so famous in the

history of Gujarat as Vimala-Shaha the Commander-in-chief Ministers Munjala and Shantu, prime Ministers Udayana, Bahada Vastupala, Tejapala Abhu and Jagadu; all of these were Jainas. Not only in the history of Gujarat, but even in the history of India, very few people can be found who can match with these devotees of Ahimsa in strength and valour. A religion, whose followers are so brave and strong, cannot be said to be detrimental to the progress of a nation Ahimsa can never be the cause of slavery and weakness of any country. For it is seen that even those nations have lost their freedom who did not know what Ahimsa was, who were given to violence, who eat flesh, and who were even more cruel than the beasts of prey. The Romans did not believe in Ahimsa; they always eat flesh; but we do not hear their name to-day. The Turks have never given up their cruel habits, still they are going from bad to worse. Now come to India itself. The Mughal Emperors did not know what Ahimsa was; but still their Empire perished; on the other hand, the Peshwas never ate flesh, but still they were brave and strong. It is, therefore, clear that neither violence nor non-violence is the cause of the political progress of a country. It is the ability and application of the sense of duty on the part of the rulers that is responsible for this.

For moral progress or ruin certainly Ahimsa or Himsa are responsible. the tendency of Ahimsa breeds purity in the heart of people, and the life of those persons only is considered to be noble who are pure-hearted. Without purity of heart, prosperity and freedom cannot stay. Hence Ahimsa is the main cause for the moral progress of a nation. Material progress is nothing when compared with moral progress;

that is why the ancient Indian sages have advised us to become purely moral before every thing else. The Europeans, however, made moral progress secondary to material progress, the evil consequences of which the world is facing to-day. If we want to establish real peace and prosperity in this world, we should be moral before all, and to be truly moral it is necessary that we should have a thorough knowledge of Ahimsa and its practice. Ahimsa is the mother of all good qualities such as peace, power, purity, mercy, love, forgiveness, endurance, and ungreediness. Ahimsa purifies one's feelings, any mosity and establishes friendliness. The nation which possesses such virtues, is blessed with the unique power of unity, and unity is the cause of every progress. It is therefore, clear that Ahimsa is not detriment to any kind of progress; on the contrary, it is the only means to every progress.

He who has made a deep study of the modern Ahimsa movements and their influence on the country, can imagine the supernatural power of Ahimsa which has shaken the very foundations of the greatest empire of the world. Can such a power-incarnate ever be the cause of cowardice? In fact, India's downfall was due to her going astray from the principle of Ahimsa; and she cannot rise again until and unless she accepts it in all sincerity. The truth of our statement is gradually coming to light, and those who blame Ahimsa for nothing will soon realise their mistake.

With regard to Ahimsa Lord Mahavira has said, "Every living creature is dear to man. All long for happiness. None likes to be in misery. None wants to be killed. Life is

dear to all. All want to live. Therefore do not kill or trouble any one. ”

What more proof can we produce for the excellence of Ahimsa ? But now the question is how to practise such Ahimsa, The world is full of living beings and all our actions and movements such as eating, drinking, walking and working tend to cause some kind of Himsa i. e. harm to living beings every day. We cannot move our limbs even without doing some ‘ Himsa ’. Therefore such Ahimsa cannot be practised so long as we live and act, they say.

A short account of the various kinds of Ahimsa and of the people competent to practise them, will clear this point very well. The scriptures enumerate several types of Ahimsa, for example, Broad Ahimsa, Subtle Ahimsa; Physical Ahimsa, Spiritual Ahimsa. Partial Ahimsa and Complete Ahimsa etc. A vow not to take the life of living beings possessing two or more senses is called Broad Ahimsa, while a vow not to cause injury to any living being is called Subtle Ahimsa. To conduct oneself in such a way as not to cause injury to any living being is called Physical Ahimsa, while to wish for the welfare of all living creatures is called Spiritual Ahimsa. Similarly to practise a part of the principle of Ahimsa is Partial Ahimsa and to practise it wholly is Complete Ahimsa.

Although it is necessary to practise complete Ahimsa in order to get liberation from Karmic bondage, yet all people are not competent to practise it. Therefore, the scriptures have laid down rules for its observance according to the ability of the observer. Those who cannot practise comp-

lete Ahimsa are called Grihasthas Shravakas, Aunvratis and Deshavratis (i.e. house holders etc.) etc. He, who has not developed the power of resisting worldly temptations and allurements, is required to proceed gradually along the path of Ahimsa. He should try to sacrifice his selfish interests more and more and to abstain from such cruelties as killing, beating and scolding of living beings as far as possible. So long as he is a Grihastha, it is his duty to protect the family, the country and the religion; such practical Himsa cannot spoil his vow of Ahimsa. Not doing one's duty leads to moral ruin, and moral ruin is nothing but formal Himsa, for it kills the high virtues of the soul. one thing that is binding on every devotee of Ahimsa is that he should refrain from committing Himsa for selfish ends. It is on account of this very reason that where Jaina Religion advises kings to practise Ahimsa, it also permits them to fight against an enemy for the protection of their kingdom and their subjects, and, of course, many Jain kings did defeat their enemies on the battle field. The Jainas make only two considerations for such wars, first, that the war should not be waged for self-interest and second by, that the enemy should not be faultless. When it is decided that the enemy is guilty, first other measures than war should be used for bringing him to the right path before waging war against him. It was for this very reason that in ancient times a messenger was sent to know the wish of the other party before the war began; for if the enemy could come to the right path even without war, it was so far so good. This rule of Jain Ahimsa was prevalent throughout India at that time. Take for example the war-craft of the Rajputs. They never attacked the enemy

who had no weapons in his hands, for such a conduct mars the morality of war. Take off the external curtains of such wars and you will find the modest goddess of Ahimsa sitting there inside. Thus it is clear that the practise of Ahimsa is not impossible in practical life; it is quite possible. We will give the following concrete example to prove the truth of our statement:—

A few centuries back the Mohomedans attacked Anahilapur, the capital of King Bhima II (Called Bhola Bhima) the last Chalukya king of Gujrat. The king was away from the capital at that time. Abhu, commander-in-chief was a Vanik (merchant or trader) by caste. He was a Shravaka and was newly appointed to his post. No body trusted him for his valour. The queen was in utter despair as to what to do. At last assurance being given by Abhu, all the powers of conducting the war were given to him. The war was then declared. It was to begin the next day morning. The first day passed in preparation. Evening came, the Commander-in-chief was under a vow. The time for prati-kramana (A kind of expiatory prayer) came; and, as it was improper to leave his place at that time, he began to observe his pratikramana silently seated in the howdah on the baek of his elephant. A soldier heard him muttering the words. “जे मे जीवा विराहिया एगि दिया-वेहदिया ” and complained to his officer “ Look here, Sir, The commonder-in-chief is muttering. ” एगिदिया-वेहदिया ” in the battle field. What bravery can these tender hearted Shravakas can show on the battle field? The queen was immediately informed of this fact but she could not do anything now. The day dawned and the battle began. Abhu attacked the enemies so cleverly that their army was smashed in a

very short time. The enemies surrendered to Abhu who now stood victorious All were astonished.

A Durbar was held for the reception of Abhu. The queen thanked the Commander-in-chief for his bravery, and said, 'We were in great mis-apprehension when you began to mutter 'पणिदिया-बेइदिया' on the battle field, but now every one is astonished at your unparalleled victory.

The Commander-in-chief said, "Your Majesty ! My vow of Ahimsa is spiritual and it is closely connected with my Atman. I have vowed not to kill any living being for selfish considerations. My body is the property of the state, and as such I am bound to sacrifice it for the good of the state. My soul alone is mine and therefore my vow is limited only to keeping it away from selfish Himsa".

From this historical example, the reader can very well know how a Grihastha or house-holder observes his vow of Ahimsa.

Now without saying anything from our side on the principle of Jain Ahimsa, we would give here the views of two non-Jains Scholer, who have made an impartial study of this subject. The first is an extract from the article of Mr. Lildhar Vatsala, and the other from the article of Mahatama Gandhi, the greatest devotee of Ahimsa; both are published in the " Modern Review " They are as follows:-

1. Mr. Lildhar Vatsala on Jain Ahimsa:—

(a) Jain Religion occupies the first and the highest place among all those religions which accept Ahimsa as one of their main principles.

(b) It is never the instruction of Jaina Religion that

when the strong oppress the weak, one should remain indifferent. A layman can never tolerate this nor should he ever tolerate it. He cannot easily tolerate injustice and oppression at the hands of those who are ambitious, wicked, licentious, and given to dacoity and robbery and sinners who spoil the chastity of women.

(c) The simple meaning of Ahimsa is that no Grihastha should ever commit Himsa for gaining selfish ends or for satisfying his petty wants. He should not even try to fulfil his evil desires.

(d) Jain Ahimsa never stands in the way of individual self-respect and honour; nor is it opposed to bravery, courage, patriotism love of country, love of family, and prosperity of a nation.

(e) It is never the intention of Jain Ahimsa that a man should not use his legal rights for keeping alive his feelings of self-defence, self-help, self-respect, self-control and self-awakening.

(f) Jain Ahimsa thinks it to be its birth right to keep the purity of our girls, to maintain the chastity of our women and to see that the infants are not snatched away from the arms of their mothers. It is not even against inflicting a more severe punishment than the capital punishment (if there be any) on those who pollute and spoil our daughters, wives, mothers and children.

(g) Jain Ahimsa is not a mere negative teaching, It is full of substance and spirit. It shows us the way to real moral culture; inspiring us every moment to render service to others, and carries us beyond the bounds of narrow selfishness to the limitless region of universal brotherhood.

While it checks us from being self-centred it gives us power enough to serve the whole creation; and then enables us to cross the ocean of this world easily.

(h) Jaina Ahimsa does not recognise the superiority of any caste nor does it admit that a man, who is following a right path or doing a right thing, can ever be subject to the anger of the gods.

(i) Although many good qualities have disappeared from India, still we cannot say that Jain Ahimsa was the cause of this, because we find, to the contrary, that even those Indian communities which never believed in Ahimsa, have not got those qualities, nor they ever had.

2. Mahatma Gandhi, the greatest man of this age, on Ahimsa:—

The following extract is from the reply made by Mahatma Gandhi to a question asked by Lala Lajpat Rai (The 'Lion of the Punjab') with regard to his principle of Ahimsa, which was published in the "Modern Review" Vol. 20, October, 1916. Mahatma Ji Says:—

'Our Shastras seem to teach that a man, who really practises Ahimsa in its fulness, has the world at his feet. He so affects his surroundings that even the snakes and other venomous reptiles do him no harm. This is said to have been the experience of St. Francis of Assisi.

In its negative form it means not injuring any living being, whether by body or mind. I may not, therefore, hurt the person of any wrong-doer or bear any ill-will to him, and so cause him mental suffering. This statement does not cover suffering caused to the wrong doer by natural acts of mine

which do not proceed from ill-will. It therefore does not prevent me from withdrawing from his presence a child, whom we shall imagine, is about to strike. Indeed the proper practise of Ahimsa requires me to withdraw the intended victim from the wrong doer if I am in any way whatsoever the guardian to such a child.

In its positive form Ahimsa means the largest love, the greatest charity. If I am a follower of Ahimsa, I must love my enemy, I must apply the same rules to the wrong doer who is my enemy or stranger to me as I would to my wrong doing father or son. This active Ahimsa necessarily includes truth and fearlessness. A man cannot deceive the loved one. He does not fear or frighten him or her. अमयदान (Gift of life) is the greatest of all gifts. A man who gives it in reality disarms all hostility. He has paved the way for an honourable understanding and none who is himself subject to fear can bestow that gift. He must therefore be himself fearless. A man cannot then practise Ahimsa and be a coward at the same time. The practice of Ahimsa calls forth the greatest courage. It is the most soldierly of soldiers virtues.

He is the true soldier who knows to die and stand his ground in the midst of a hail of bullets. Such a one was Ambarishā who stood his ground without lifting a finger, though Durvasa did his worst.

Ahimsa truly understood, is in my humble opinion a panacea for all evils mundane and extra-mundane. We can never-do it, just at present we are not doing it at all. Ahimsa does not displace the practice of other virtues but renders their practice imperatively necessary before it can be practised, even in its rudiments. Lalaji need not fear the Ahimsa

of his Father's faith. Mahavira and Buddha were soldiers and so was Tolstoy. Only they saw deeper and truer into their profession and found the secret of a true, happy, honourable and godly life. Let us be joint shares holders with these teachers and this land of ours will once more be the abode of the Gods. ”

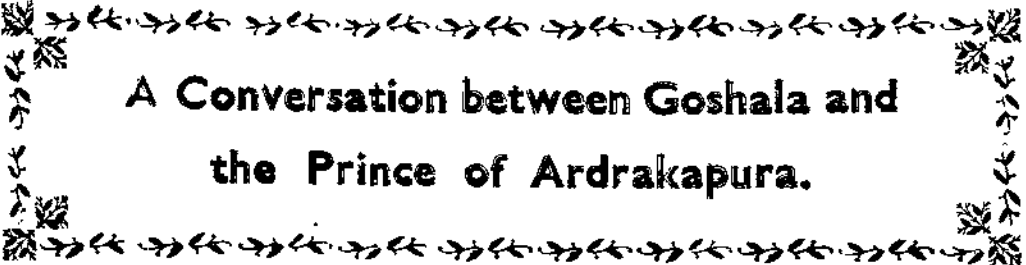
From these two extracts it is quite clear that Ahimsa is not the faith of the cowards. It is a virtue of the brave. All men from kings downwards to the lowest beggars can practise it without any hesitation or obstacle. Its principles are so wide that they do not stand in the way of any. Its price is 'Self-sacrifice' and nothing more. As soon as you pay it you get it. The greatest characteristic of this faith is that it enables to realise your real worth; and as soon as you realise your real worth, you become omniscient and attain eternal bliss of Moksha in the end.

If we go deep down into the matter we would find that the real cause of the degradation of human society is that it has not fully understood the secret of the principle of Ahimsa and if it has understood it has quite forgotten it at present. The root cause of all the causes of its degradation is the want of the faith of Ahimsa. If this greatest faith is accepted in its completeness, it is quite certain that the world reach the highest pitch of its progress in a very short time. But this is not a thing to be talked about only; we must practise it in our lives,

The Jain scriptures have treated this subject of Ahimsa at length and have given it the first place in all actions. Ahimsa is the criterion of all religious performances. Even truth nonstealing, Brahmacharya and not accepting any-

thing from any body etc. are regarded as qualities supplementary to Ahimsa; if any truth is against Ahimsa, it is un-truth. In short, all virtues are parts of Ahimsa. There is no faith in the world which is as elevated as Ahimsa.

CHAPTER VI



A Conversation between Goshala and the Prince of Ardrakapura.



ne of the King Shrenika's friends reigned in Ardrakapura He had a son who, due to the subsidence of his Moha-Karma, was endowed with Jati Smarana Jnana (knowledge which enables a person to recall the memory of events of past lives). As a consequence of this awakening, he went to Lord Mahavira with the intention of accepting consecration at his feet. On his way he met Goshala who asked him to tell where he was going. The Prince replied, I am going to Lord Mahavira. I want to accept consecration, now, because the crown has got no attraction for me, nor have I got any ambition in my heart. "Then Goshala said," Oh Prince, listen to me. You do not seem to be acquainted with him. I, therefore, warn you to beware of him. You must be knowing that previously he wandered all alone, but now he has taken

a fancy to keep disciples with him. Previously he observed a vow of remaining silent, but now he delivers lectures to the public. Such a conduct is highly objectionable on the part of any ascetic. You seem to be quite unfamiliar with the narrow streets of this world. If he considered that Religion consisted in wandering alone, why does he now like to keep an army of disciples with him; and if, on the other hand, he thought that Religion lay in making disciples only, why did he wander alone for so long a time ? Similarly, if silence was religion, speaking in public must be non-religion; and if preaching was religion, why did he remain silent for so long a time ?”

The Prince replied, “Goshalaji, Whatever you may say, you cannot deflect my mind from the resolve it has made. It is dyed deep with the faith in the Lord. I know it quite well that he is as indifferent to love or hatred as he was before, and that making of disciples or keeping them with him has produced no effect on his calm mind as yet. Previously, he observed a vow of silence in order to destroy his Ghan-Ghati Karmas; and now he preaches his religious sermons to the ignorant public with the intention of destroying his Aghati Karmas. He knew that one who was imperfect himself, could not teach well; therefore, with the object of attaining omniscience, he practised austere penances, observing a vow of silence at the same time. And, it cannot be said that he did not preach while observing a vow of silence, for his very silence is an instruction for us. It teaches us that we should not speak on a subject in which we are not expert. The great souls teach us not only by word of mouth but also by their various actions. The Lord has taught us even by

means of his silence. His teaching is free from all love and hatred. It pleases all princes and peasants equally and is imparted to all without any distinction. The peculiarity of his teaching is that the lowest man, if he acts according to it, comes to be regarded as the highest man and if he does not like to act according to it, is regarded to be the lowest man."

Goshala was confused for some time, but he began again; "If you find the same religion in the silence and non-silence of Lord Mahavira, then I say that Sachitta containing life water, seeds, vegetable accepting faulty and specially prepared food and copulation are also religion and one who uses them should be regarded as a hermit." The Prince replied, "Goshalaji, You are wrong there. Such a man is a Grihastha he cannot be a hermit. For a hermit is one who uses Achitta (containing no life) objects and Anaimittika food (food which is not specially prepared for him.) If a man who uses Sachitta objects be called a hermit, there shall be no difference between a Grihastha and a hermit. It is contrary to religion and to the sense of honesty to use the Sachitta objects and to enjoy women while one calls himself a hermit and puts on the disguise of a hermit. it is as good as killing religion and justice. Such a man shall have to bear strokes of rocking waves of the bottomless ocean of this worldly life for thousands of births." Goshala was very much ashamed to hear these words of the prince. When he found himself helpless, he charged the prince with criticising other religions. He said, "Mind your words, Oh prince, you are criticising other religions, which say that world can be ended and salvation attained even by using Sachitta objects." But

the prince was very clever. He was on his guard and said, "I am not criticising any Religion. Just as other followers of a faith give arguments in support of their religious principles, in the same way I am putting my principles before you. Telling the truth is no criticism. The self-controlled people, who are given to the protection of all living beings, cannot criticise any body. In spite of this, if a man is startled to hear their true and simple words, and finding himself unable to say anything in reply charges them with hatred or criticism, it shows that he is yet in the dark and caught fast in the grip of Karmas."

This reply made Goshala hold his tongue. He remained silent for some time; but when he found that he could not influence the Prince in any way, he left him. The Prince proceeded further and met Buddhas, (followers of Buddhism) Vaidikas (followers of Veda) and Sankhyas (Philosophers of the Sankhya school) etc., on his way. He satisfied all of them with his ready wit and made them believe in the deep principles of Jaina Religion. At length he reached Lord Mahavira, and requested him to consecrate him. The Lord consecrated him accordingly. After accepting consecration, the Prince began to roam about in the country.

A DISCUSSION BETWEEN GAUTAMA SVAMI AND UDAKA MUNI.

Once Lord Mahavira was staying with Gautama Svami in a forest named "Hastioyama," which was not very far from Nalanda, a suburb of Raja-Girha. Ony day, Gautama Svami met Udaka Muni, a descendent in the line of Lord Parshvanatha. A discussion took place between the two on

the subject of Pratyakhyana, (determination of not using certain things on certain days, a detailed account of which will be found in "Sutra-Kritanga"). Gautama Svami explained the subject by giving various arguments to Udaka Muni, who thereafter came to Lord Mahavir and became his follower.

THE LAST REPENTENCE OF GOSHALA AND HIS ASCENDING TO HEAVEN.

Once more Lord Mahavira came to Shravsti and stayed there in a garden named Koshtaka. Goshala was also there. He used to call himself 'Jina'. He had the knowledge of Ashtanga-Nimitta, which enabled him to know all events that took place in the past or that would take place in the future. He was staying at the house of a potter named Hala-hala. As a rule, the world is accustomed to put every new thing to test and, when that thing proves worthy in the test it is accepted. The same was the case with Goshala's knowledge of Ashatanga-Nimitta. People were attracted towards him after hearing his praise and became his followers. Prediction of events was certainly a supernatural thing for the public, and gradually people began to regard him as an 'Arihanta'. One day Gautama Svami, who had gone to the city on his begging tour (Gochari), heard that Goshala was staying there and was known as 'Arihanta' or 'Omniscient'. As soon as he heard this Gautama Svami returned to the presence of hundreds of persons sitting there addressed him, "Tell me, O, Lord, how far are people justified in calling Goshala 'Arihanta' or Omniscient,?" Then the Lord replied "Do you want to know about Goshala, the son of a Mankhali?"

He is a 'non-Jina.' It is quite wrong to call him a 'Jina. He has got 'Tejo-leshya' (some super-natural fiery power) no doubt. I myself consecrated him and instructed him long ago. After some time he separated from me, rejoined, lived with me for some time more, and then being impelled by his previous Karmas and nature formed according to them, separated from me again. He might have become famous on account of his knowledge of Ashtange-Nimitta, but in fact he is not an 'Arihanta' ". Gautama Svami's doubt was removed to hear this. He bowed to the Lord and absorbed himself in meditation.

Some days after this, a hermit named Ananda went to the city on his begging tour. He was also consecrated by the Lord. Goshala saw him on his way and said, "Ananda, your Guru regards me as the son of a Mankhali, while he himself tries to be famous as my Preceptor. He praises himself but criticises me badly. He doubts in my being an 'Arihanta'. It can be safely said that he does not regard me as an 'Arihanta ! Perhaps he does not know the power of my Tejoleshya which is capable of washing all the enemies out of existence. Thus insulting me, he cannot remain alive. Not only he, his whole family along with him, will soon throw itself into the burning flames of my Tejoleshya. His disciples too, shall have to meet the same fate. You may save yourself from the power of my Tejoleshya, if you like. If, on the other hand, you want to be at enmity with me, you shall have to face fatal consequences.

Then Ananda Muni and Goshala parted from each other. After receiving the food Ananda Muni came to the Lord and related to him the whole story. He then asked the

Lord, "Your Holiness, Is Goshala really so powerful as he says on account of his Tejoleshya, or he simply boasts of it? Can his Tejoleshya have any fatal effect even on such brave and fearless omniscients as your Holiness?" The Lord replied, "The power of Tejoleshya can work on any man excepting an 'Arihanta'. It is, therefore advisable that none of you should pick any useless quarrel with Goshala. Go and tell this news to all the hermits. "Ananda Muni obeyed him and did as he was asked to do,

By this time, Goshala came there and said to the Lord, "O Kashyapa, while at one time you call me the son of a Mankhali, at another you call me your disciple. I cannot understand how a man who calls himself an 'Omniscient can change his opinion so frequently. I think you are quite mistaken. I admit that one Goshala might have been your disciple, but that Goshala belonged to the Shuka family and has died long ago. After his death he went to heaven and there he has been born as a god. The most wonderful thing that took place after his death was that I found his body more beautiful and stronger and better able to bear all kinds of Upasargas than mine. I, therefore, threw aside my body and, with the power of penance, I, put my soul into his dead body. You should, therefore, be on your guard in calling me your disciple for now I am known as Udaya Muni."

Then the Lord said, "Goshala, can the stomach be concealed from the mid-wife. Why do you tell a lie and kill your soul? I know everything about you."

At this Goshala was irritated. He said to the Lord, "Kashyapa, Do you want to meet your death? Hold your tongue, other wise you are destroyed."

Muni Sarvanubhuti and Sunakshatra, two of the disciples of the Lord, could not tolerate this insult of their Guru. Muni Sarvanubhuti said to Goshala, "Goshala, This is not the way in which you should return the good done to you. Even the meanest creatures like the crows and dogs would not behave in this way with their well wisher. The omniscient Lord, who instructed and consecrated you, and made you what you are to-day, does not deserve such an ill-treatment from you. You should not insult him like this. Your knowledge is certainly a burden to you. Your learning is poisonous. Your glory is useless your heart is impure. Your penance is dangerous to the world and your very life has got no worth in this world."

No sooner had Goshala heard these words, than the fire of his anger suddenly burst into flames. He instantly discharged his Tejoleshya upon Sarvanubhuti; the tender body of the hermit, reduced to ashes in a minute. The hermit who had absorbed himself in a spiritual meditation as soon as he was attacked by Tejoleshya, now left the world and went to heaven. This occurrence only increased the vanity of Goshala. He now began to insult the Lord even more than before. Sunakshatra Muni thought that it was cowardice on his part, if he did not check Goshala from showering insults over the Lord. He, therefore, began to criticise Goshala right and left and taunted him for his ingratitude. Goshala likewise made the hermit the target of his Tejoleshya which killed him instantaneously. After leaving this earth, Sunakshatra, too, went to the heaven. Goshala now became still more proud of his power and began to taunt the Lord still more severely.

Lord Mahavira now thought it proper to reply to his taunts. He, therefore, said to Goshala very mildly. "Goshala! Mind your misbehaviour with your own Guru who taught as well as consecrated you. He who gave you the knowledge of the scriptures and on account of whom you attained the Tejoleshya, does not deserve such illtreatment at your hands. It shows the weakness of your heart and the incompleteness of your knowledge. Anger is the sign of ignorance. The beauty of learning and penance lies in being modest and calm. Therefore you must try to mend your ways." Now Goshala's anger knew no bounds. He drew towards the Lord and with all his might discharged Tejoleshya upon him. But just as a fearful gust of wind, being checked by a mountain, rushes back and uproots the trees and bushes that come in its way, in the same way, Tejoleshya finding itself unable to burn the body of the Lord, returned to Goshala and thinking that it had been misused by him, began to burn his own body fiercely. Although he was feeling extreme pain all over his body on account of this reaction of his Tejoleshya, still he took courage and said to the Lord, "Kashyapa, Never mind, although my weapon has failed in bringing about an immediate effect on your body, remember that you cannot escape from its consequences. You shall die today or tomorrow. Rest assured that just after six months from to-day, you will get an attack of bilions fever which will kill you most certainly."

Then the Lord said, "Goshala, to desire is not to get. You talk like a mad man. At present, my soul is in the Arhant state, and I shall tour in the same state for a period of about 16 years more. On the other hand, you yourself shall get an attack of fever, produced by your own Tejoleshya and

shall die on the seventh day from to-day. Therefore try to know the truth, and put an end to your evil feelings, so that the end may not be bad." With these words, the Lord kept silence.

Goshala was dumb founded by the reaction of Tejoleshya. Then Gautama Svami and other disciples of the Lord addressed him thus:—"O foolish Goshala, this is the result of insulting Dharma Gura. Those who do not have faith in them, suffer such consequences. Under force of pride, show and false self-respect, you disregarded even the Shastras, logic and rules of good conduct. You have ruined yourself by your opposition to the Shastras, by your illogical arguments, and by your misconduct. Where is the power of your Tejoleshya now?" Goshala was looking towards them like an old and crippled hungry lion, but as he was now quite unable to do anything, his anger began to burn him instead of causing any injury to others. After some time when his anger lessened, he departed from that place and came to his own residence in great agony.

Six days passed one after another. The seventh and the last day of his life came. Although this last week of his life was full of griefs and miseries still his end was not unhappy. At the very last moment, he felt some awakening in him, on account of which he began to repent for the misdeeds done by him in his life. He called his disciples together and said to them, "I have really deceived the world and myself so far, because on account of my pride neither I myself believed in the principles of my omniscient Guru, Lord Mahavira, nor did I allow others to believe in them. I have tried to conceal my real name up till now. Indeed my name is Goshala. I

am a disciple of Lord Mahavira and was born in a Mankhali family. Due to my ignorance I tried in vain to call myself an 'Arihanta' an (omniscient,) and what not. But the sin only flowers, it does not bear fruit. Now, if unmindful of my mistakes you want that my soul should get peace in heaven you should leave all worldly thoughts at once, and apply yourself to self-realization. Go to the shelter of Lord Mahavira alone, have faith in his principles and advise others to believe in them. Hurry up, hurry up, do not delay. "These were the last words of Goshala, this was his last desire. Goshala who erred throughout his life, was enabled to ascend to heaven by the good company at the very last moment. His disciples, too acted according to his last wish. They accepted the shelter of the Lord and thus pacified the soul of Goshala which was in heaven. All hostile faiths of the world may end in the same way. People may attain real bliss by following the right path. The teachings of the Lord may be respected every where and his faith may spread through-out the world.

The misuse of Tejoleshya had caused some fever to the body of Lord Mahavira, but as his enmity-breeding Karmas had already been destroyed, he did not in the least feel sorry for his present condition. The effect of Tejoleshya remained on his body for some time because his Vedaniya Karmas had not yet been completely destroyed. Soon after this, Lord Mahavira resumed his religious tour.

TREATMENT OF LORD MAHAVIRA'S DISEASE

During his Vihara (religious tours), Lord Mahavira sanctified many villages by the dust of his feet. He then came to village Mendhiya, where he stayed in a garden

named Sana-Koshtaka. As soon as the people heard of his arrival, they came in very large numbers to see and touch his feet. The fever which was caused by Tejoleshya was still giving pain to the Lord. One day, a hermit named Simha-Anagara, who practised penances in a wood near the garden, Maliya-Kachchhe by name heard from the passers-by that Goshala had cursed the Lord to die within six months, and that no body know what was to happen as the health of the Lord was gradually declining day by day. The sad news touched the heart of the hermit, who now began to weep very mournfully. "If unfortunately the Lord died what would be the condition of the world?" He thought. Lord Mahavira came to know of this fact and sent for the hermit at once. The hermit came and bowed down to him. Then Lord Mahavira said, "Why are you so sad, O Hermit, I shall roam like a strong elephant for about 16 years more. At the same time it is useless to mourn for a thing which is destined to happen. Do not care for the future therefore. Go to Revati, the wife of a rich man, who lives in the neighbouring village. She has prepared the paka of Bijaura (same preparation of Bigafura fruit.) bring that for me. "In obedience to the Lord, the hermit went to the house of Revati Devi. she was very much pleased at this sudden arrival of the hermit. She asked him with folded hands as to what service she could render him. The hermit replied that he had come to take the Paka, which she had prepared, for Lord Mahavira. The Joy of Revati knew no bounds to hear these words of the hermit. She got up at once and gave the Paka to him with great devotion and sincerity, The hermit brought the Paka to the Lord, who ate it and was cured of his

disease very soon. All the monks and nuns, Shravakas and Shravikas as well as gods and goddesses rejoiced to see the Lord hale and hearty again.

POST MORTEM STATE OF GOSHALA AND THE HERMITS, WHO WERE BURNT BY TEJOLESYA.

One day, a conversation took place between Lord Mahavira and Gautama Svami in the following manner:—

Gautama:—“O Lord, Please tell me what happened to your two disciples namely Sarvanubhuti and Sunakshatra after they were burnt by Goshala’s Tejoleshya ?”.

Lord Mahavira:—“After his death, Sarvanubhuti has been born in the eighth heaven, where he shall stay for a period of eighteen Sagaropama years. Sunakshatra likewise has taken his birth in the celestial region named Achyuta, where he shall live for twenty two Sagaropamas years. After completing their lives in their respective regions, both of them shall descend to this earth and will be born in the Mahavideha Kshetra. There they will accept asceticism one day and will destroy their eight kinds of Karmas by means of penance. Thereafter they will attain Moksha.”.

Gautama—“Thank you. Now kindly tell me something about Goshala.” Lord Mahavira—, “Goshala too, has gone to the heaven named Achyuta. After completing his life there, he shall wander through various births, and in the end, when he shall get a human body, he shall destroy all his Karmas by means of penance and then attain salvation.

CHAPTER VII

THE DUALITY OF HONOUR AND DISHONOUR. A KING OF DASHARNA-PURA'S VAIRAGYA.



uring his wanderings one day Lord Mahavira reached Dasharnapura now called Mandasour (which is situated between Ratlam and Ajmer) where he stayed in a garden nearby. The news of his arrival spread in the city. The king was also informed of it by his Chief Minister. Thereupon the king expressed his desire to see the Lord and addressed the Minister, "I shall go to see the feet of the Lord with such pompous display as nobody might have gone with before this." The Minister then issued orders for decorating the city in accordance with the instructions of the king. The roads, streets, buildings and gardens, that lay between the royal palace and the abode of Lord Mahavira, were specially decorated. At the appointed-time, the king issued from his palace with his attendants and army, and was extremely pleased to see the beauty of the first eight roads that were

decorated very exquisitely, But his pride and his Joy did not last long. Duality is the greatest characteristic of this world. Every thing has got two sides; call them bright side and dark side, or happiness and sorrow; call them bright fortnight and dark fortnight or rise and fall; as you like These two sides are as inseparable as the right side and left side of a man are inseparable Just as the left foot follows the right foot in walking, in the same way rise and fall joy and sorrow, day and night summer and winter, heat and cold as well as honour and dishonour follow each other. According to the same rule of duality it was but natural for the king to be insulted because he was too much elated. And certainly the same thing happened. As soon as he entered the Samavasharana (the religious assembly) of the Lord Indra, the king of heaven, learnt by means of his Avadhi Jnana that the king of Dasharnapura was very proud of his wealth and prosperity. With a mind to smash his pride, Indra ordered his subordinate god Airavata to go and humble down the pride, of the king of Dasharna-pura. Thus ordered by his master, god Airavata decorated his elephant in an extraordinary mode and brought it to the Samavasharana of the Lord. All the lustre and glory of Dasharna Bhadra appeared as dim and pale before the beauty of Airavata's elephant as the moon-light becomes pale in the day light. When the king saw this, his magnificent palace of pride crumbled to earth. He was very much ashamed and said to himself. " Oh ! Fie on me, why did I defie my soul by connecting myself with this filthy pride ? Whom has this pride not debased ? Who has been happy by taking shelter under it ? It is pride alone which has humiliated all.

Who ever has tried to resort to it has been destroyed by it. Indeed, it is very condemnable. Never mind Indra has defeated me in glory; now it is my turn to defeat him along with Karma. I will accept asceticism and then will try to defeat both of them. ”

The king's mind was thus dyed with vairagya, or renunciation. He went to the Lord with a pure heart and begged him to consecrate him. The Lord consecrated him accordingly and resumed his vihara or religious tour thereafter.

A TALK BETWEEN THE HOUSE HOLDER MANDUKA AND SOME HERMITS.

A layman named Manduka lived in Raja-Griha. He learnt that Lord Mahavira had come there. He went to see him and touch his feet. Outside the city he saw some hermits, who were talking among themselves in the following manner:— “ It is very difficult to understand what the Lord has said about ‘ Dharmastikaya ’ i. e., the principle of motion. etc., for a thing, which is invisible cannot be said to be in existence and thus which has got no form and colour, cannot be easily understood. Nature too, obeys the same rule. The very formation of our body and senses tells us that if we want to know a thing first we must touch it with our fingers, then we must taste or smell it; then we must see or hear it; and after this when we have known it completely we might reflect over it. To reflect before knowing a thing is impossible. ” While the hermits were talking in this way, Manduka appeared there. They called him near and said, ” Manduka, Your Guru (Lord Mahavira) speaks about Panchastikayas. How can one know and believe in it ?

“Manduka replied, “We can know Dharmastikaya by the function which it serves for us. Just as smoke is the token of fire and where there is smoke there must be fire whether we see it or not, in the same way the function of Dharamstikaya proves the existence of Dharmastikaya. The ignorant people of this world know an invisible thing from its action. If its effect is not before us, we cannot know it at all.” The hermits laughed to hear this and said, “O, Manduka, in spite of your being a Shravaka, you are quite ignorant in this respect.” Manduka returned, “I have already said that we can know Dharmastikaya from its action; otherwise it is very difficult for people of imperfect knowledge to know it.” He further said, “Do you admit the existence of air or not?” The hermits replied, ‘Oh, yes, air exists and we admit it.’ Manduka said, “Well, have you ever seen air?” Hermits-- “No, it is not a thing to be seen. None can ever see it.”

Manduka--“When you cannot see air, how do you say that it exists.”

Hermits--“Although we cannot see air, still we can see its action.”

We know that the leaves of trees move, smoke does not go straight in the sky, and when we let fall a handful of dust it does not fall straight on the ground; this is all due to the presence of air. Air lifts many light objects such as leaves etc. and carries them from one place to another. Fire cannot burn without air. It is air which makes water light and sweet. The first thing that every living being does in his life is to inhale air and the last thing is to exhale it. Air turns water into vapour, carries it to the trees and thus preserves their lives. Again, it is air which makes one cloud

collide against another and produces lightening and thunder. Thus hundred of its effects can be mentioned which prove the existence of air without doubt.

Manduka--"That is all. I wanted nothing more. I was also saying the same thing. I told you that there are many things in this world which cannot be seen, but whose existence we can infer from their effects or from our experience. But your dull intellect could not comprehend that truth."

These words of Manduka opened the eyes of the hermits. They had to apply the same principle to Dharmastikaya.

Manduka then came to the Lord and bowed to him very respectfully. Although Manduka did not utter anything at this time, the omniscient Lord knew all, and as Manduka sat before him, he began, "You gave a very good answer to the question of the hermits. You placed such a good example before them that they were answered without any explanation on your part." Manduka said that it was all due to his mercy and after bowing to him, he went home.

The writer has put these examples before the readers only to show that at the time of Lord Mahavira even the ordinary Shravakas were well-versed in the philosophy of soul and they taught that philosophy to the younger generation as well. It was due to this very fact that they could remove the doubts of those who questioned them and humble down their pride very easily. If we too, want to gain that knowledge, we must study the scriptures and ponder over them. At times we must also be ready to bear rebukes of those who are superior to us in knowledge, experience and age. If we are prepared to face all these difficulties, we can

yet be able to attain the highest knowledge and experince.

THE TWO LAYMEN: SHANKHAJI AND POKHALIJI.

Once Lord Mahavira came to Shravasti. The news of his arrival spread in the city. Shankhaji, Pokhaliji and other Shravakas came to see him and listened to his instructions. While they were returning home, Shankhaji and Pokhaliji thought of accepting the vow of Paushadha after taking their meals. After they had arrived at this decision, Pokhaliji made all arrangements for food; but the idea of Shankhaji changed as he separated from Pokhaliji. He felt that as it was 'Pakshiha' (the last day of fortnight) that day he should observe Paushadha (a vow of fasting) after foregoing the four kinds of food. As soon as this idea came to his mind, he went home, informed his wife of it, and retired to his Paushadha Shala for observing the vow of fast there. Pokhali had prepared food by now; the Shravakas had come; but Shankhaji was not there. A search for him proved fruitless. At last, Pokhaliji requested his guests to wait for some time more. He told them that Shankhaji had not come that he himself was going to call him. Saying this, Pokhaliji hurried towards the house of Shankhaji but could not find him there. Shankhaji's wife came forward, received him very respectfully and asked him the cause of his breathing so hard and searching for her husband. Pokhaliji told her the object of his coming there on haste, and knowing from her that Shankhaji was in Paushadha shala, he went straight to it. On reaching there, he found Shankhaji had absorved himself in deep meditation. He told him that the food was ready and the Shravakas had all

come, and requested him to follow him soon. Shankhaji shook his head; but when Pokhaliji insisted he said, " Pokhaliji to-day I am under the vow of Paushadha. You know that nothing is eaten in this vow. I shall, therefore, not eat anything to-day. I hope you will excuse me. "

To hear this answer of Shankhaji Pokhali was a little irritated. He said, " When you favoured that form of meditation in which four kinds of foods are forbidden, why did then you ask us for making this arrangement of food ? Why did you take such a decision yesterday ? You are bargaining with a higher Paushadha while you have left us to accept a lower kind of it, " When Pokhaliji found that Shankhaji did not care for what he said, he returned to the kitchen where other Shravakas were waiting for him. He told them all about Shankhaji and then all took their meals together. After that they applied themselves to practising religious duties.

Next day all the Shravakas including Shankhaji also thought of paying respects to the Lord that very day. Shankhaji therefore got up early in the morning and after wearing his clothes went to the Lord. He bowed to Lord Mahavira, sat by him and listened to his instructions attentively. When the teaching of the Lord was finished, Pokhaliji with the intention of taking vengeance upon Shankhaji for his behaviour of yesterday, pointed with the finger towards Shankhaji and said, " Look here. Here sits the most honest religious man. He behaved with me extremely well yesterday. He is Shankhaji, after all; and does not require any more explanation. " Shankhaji then said very politely. " Brother Pokhaliji, You are a very good

Shravaka. It does not become you to say like this. Your anger for me is quite groundless. Of course, I asked you to prepare food for me yesterday, but later on my idea was changed, I thought of observing *Paushadha-Vow foregoing four kinds of food. This was certainly not a bad thing. At the same time, my share of food, which I did not take, must have satisfied the appetite of some other man. I do not know what makes you so angry and irritated with me ? " Lord Mahavira supported the statement of Shankhagji and said, " Oh, Shravakas, You must try to be a little more calm and quiet. Shankha is the staunch believer in religion. He loves religion more than his own life and is always anxious for religious awakening and progress.

After this, Gautama Svami asked the Lord to tell something about religious awakening and the Lord accordingly described it at length. Then Shankhagji asked the Lord to tell what Karmic bondage was caused by anger; and the Lord said as the following:—

"There are eight kinds of Karmas:—

- (1) Jnanavaraniya (which obstructs the right knowledge)
- (2) Darshanavaraniya (which obstructs the right faith)
- (3) Vedaniya (which determines the pleasant or painful character of feelings)

* ' Paushadha ' is the name of a vow whose object is to strengthen soul by knowledge that is acquired by study and meditation of the truth. It is necessary for the observance of this vow that the observer should forego all the four kinds of food or should take only pure water. The paushadha vow which is observed by taking Prashuka food is called the practice of Daya (mercy) to-day. It is practised at many places.

- (4) Mohaniya (which deludes right belief and right conduct)
- (5) Ayushya (which determines age)
- (6) Nama (which determines the body)
- (7) Gotra (which determines the family)
- (8) Antaraya (which produce obstacles)

If the bondage of the seven Karmas (exclusive of the Ayushya Karma) is loose, it becomes tight by the force of anger. In other words, the Bhoga of these seven Karmas, which is almost ended becomes enlarged and takes a longer time to be ended."

While Lord Mahavira was thus answering the question on Karmic bondage put by Shankhaji, Pokhaliji and his companions were growing more and more angry. They thought that Shankhaji had the thought of their own anger in mind, when he put this question to the Lord. They however, could not give vent to their wrath, before Lord Mahavira finished. Shankhaji put another question to the Lord. This time the question related to the grade of existence of the soul due to pride and deception. All the feeling of anger and wrath vanished from the hearts of Pokhaliji and other Shravakas when they saw Shankhaji put this question. They repented and said to themselves. "Oh we were foolish to be angry with Shankhaji. His question did not relate to us. He simply wanted to remove his own doubt. Had the question been about us, he would not have asked another question, not connected with us. It is folly to speak before thinking. His next question is the clear proof of the innocence of his heart. Yesterday, too, he had behaved with us with his usual simplicity, but we took it otherwise and give a different turn to the matter." Thinking this they asked for-

givenness from Shankhaji, and then there was a reciprocal forgiving and forgetting.

Then the Lord cleared the doubt of Shankhaji about the condition of the liva soul which is brought about by pride and deception. The Sharvakas including Shankhaji and Pokhaliji bowed to him and cheerfully departed to their homes. In a day or two, Lord Mahavira also left that place and resumed his Vihara.

CHAPTER VIII

THE LAST TEACHING OF LORD MAHAVIRA AND HIS NIRVANA.



Now we will show the number of the followers of Lord Mahavira increased after his attaining Kevala - Jnana till he attained Nirvana (Salvation). Among his followers there were 14000 Monks, 36000 Nuns, 314 Hermits who were endowed with Purva-jnana, 1300 Hermits who had Avadhi-jnana, 700 Monks who possessed Vaikriyaka Labdhi, 700 Kevali Monks and 700 Monks who were entitled for going to the heaven named Anuttara-Vimana. Besides these there were 500 Monks who possessed Manah-paryava jnana (the fourth variety of knowledge of reading the thoughts etc. in the minds of others) and 400 learned men who spoke in debates. There were 159000 Shravakas and 318000 Shravikas, who had undertaken to observe the twelve vows of Shravakism throughout their lives. This is about the chief family of the Lord. Besides this, there were millions of men and

women who sincerely believed in the creed of the Lord and acted according to it.

Nine of the Eleven Ganadharas (chief disciples) of the Lord had attained Moksha by this time. Indrabhuti and Sudharma-charya only remained. Lord Mahavira now went to Pawapuri with the intention of imparting the last instruction of his life on this earth. He stayed for his Chaturmasa in the Yana-Sala (Chariot-House) of King Hastipala. Indra, the King of Pawapuri, Nine Kings of Lichchhavi Dynasty, Nine Kings of Malli Dynasty, and many other small and big kings came to listen to the last sermon of the Lord.

On the night of Amavsya (New Moon Day) in the month of Kartika, when Lord Mahavira was sitting comfortably, Indra came to him, bowed to him with due respects and sincere devotion and adored him in high terms. Then the King of Pawapuri rose, prostrated before the Lord, and read verses in his praise. Other Kings followed suit. Then the Lord gave his last message to the world. Speaking on Dharma (Religion), Artha (Riches), Kama (Desire), and Moksha (Salvation), the four main objects of human life—he said, “There are four main objects of a man’s life viz., Dharma, Artha, Kama, and Moksha. Of these four, Artha and Kama are such with which every one gets familiar from his birth. Not only this, his familiarity increases day by day as he grows. The rest two—Dharma and Moksha—are inter-connected as cause and effect. Dharma is cause, Moksha is its effect. Every cause must bring about its effect; and as such Dharma is sure to lead to Moksha. That Dharma is no Dharma which cannot lead its devotee to the state of salvation.

Dharma (Religion) has ten Angas (Divisions) viz.,

(1) Kshama (Forgiveness), (2) Nirlobhata (Un-greediness); (3) Arjava (Modesty or simplicity), (4) Laghava (Humbleness or pridelessness), (5) Mardava (Sweetness of Temper), (6) Satyata (Truthfulness), (7) Samyama (Self-control), (8) Tapa (Penance), (9) Tyaga (Self-sacrifice), and (10) Brahmacharya (Chastity). With the help of this Dharma, having the above-mentioned ten qualities, the Jiva (soul) can go across the ocean of this world in the same way as an ant can go across a vast ocean upon which a bridge has been constructed. This world is an ocean of miseries; and it is not until a man is over-tired of living in this that he prepares himself for attainment of everlasting bliss. Freedom from miseries and attainment of everlasting bliss are however impossible to have without the help of Dharma. All other powers of this world, except the power of religion, are useless in this respect. Just as a crippled man can go from one place to another, by climbing on the shoulders of a strong man, similarly, a Jiva (soul) crippled by his Karmas, can go to the region of Eternal Bliss by taking the help of Dharma, provided that, that Dharma is without any Nidana (Desire of reaping fruit or remunerative hankering)."

After this, Gautama Svami asked the Lord about the fifth and the sixth Aras of the Avasarpini Period, which the Lord described to him from beginning to end. A detailed account of it has been given in the beginning of this book.

The Omniscient Lord, then, said to Gautama Svami, "Gautama, Go to Devasharma a Brahmana, who lives near by. He wants to receive spiritual instruction from you. Go and instruct him." Thus ordered, Gautama Svami went to instruct the Brahmana in the vicinity and turned the current

of his life to the right path by imparting religious instruction to him.

It was the night of Amavasya (the New Moon Day) of Kartika. After mid-night, when the star named Svati was the ascendant Lord Mahavira discussed 55 chapters of the Sukha-Vipaka and the Dukkha-Vipaka Sutras each, for the good of humanity. He also spoke out the 36 chapters of Uttaradhayayana Sutra for the spiritual betterment of the pious souls of this world. When Lord Mahavira was speaking out the last chapter of this Sutra, Indra's throne shook off suddenly. He was very much dejected to think that the time for the Lord's Nirvana Liberation had approached. He hastened with his family to see the feet of the Lord, and after touching his holy feet and bowing to him very modestly and respectfully, said in the following manner:—

“Great Lord ! Hastottara Nakshatra (star) was in the ascendent at the time when you came into the womb of your mother, when you were born, when you accepted consecration, and when you attained Kevala-jnana. But now it is otherwise. A planet is there at the time of your Nirvana, your future followers are likely to suffer various kinds of troubles for a period of complete 2000 years. I, therefore, request you to wait so long as this planet is with the Nakshatra of your Nirvana-Kala. If this planet conjoins with the fatal constellation in your presence, it will be colled down before the power of the sun of your penance and will not then be able to bring about any evil consequences in future. I, therefore, request you to be kind enough to give this much of assistance more for the destruction of future calamities of this world. ”

The Lord replied, " Shakrendra, You are mistaken here, Life depends upon the age-determining Karma. Nothing can enlarge its span except the Karmas. However great a man might be, he cannot be able to increase his life even by one day. Besides, the fourfold Sangha, consisting of the monks, nuns, laymen and laywomen, is about to undergo a vast upheaval towards the beginning of the fifth Ara. That is why the said planet is making its appearance on the horizon. Indra, you should remember that what is destined must be; none can prevent it. "

After thus pacifying Shakrendra, Lord Mahavira stopped all the gross activities of his mind and speech. He perfectly controlled the physical activities of his gross body and then limited himself to the activities of his minute body only. After that, the Omniscient Lord controlled the finer anxieties of his mind and speech also, and reached the third stage of the highest meditation. Now the time came for controlling the activities of his fine body (Sukshma Sarira), and as soon as he was able to control them, he reached the fourth stage of Shukla-Dhyana (Highest meditation) which is named as Samuchchhinna-Kriya (a state in which there is ceasation of the activity of the mind, speech, and body). He remained in this state for so long a time only as is required to pronounce the first five vowels of the Nagari alphabet. After that, liberating himself from the rest of his Karmic bondage, he sprang from the ground straight like the sprout of a castorseed, rose into the sky, and reached the Nirvana-Pada which is the abode of eternal bliss and highest peace. The nine Lichchhavi Kings, the nine Malli Kings, including

many others of higher or lower status, together with gods and goddesses celebrated this Nirvana Ceremony of the Lord with great rejoicings. The Dipavali Festival which is observed every year in the month of Kartika is the result of the same rejoicings. At the time, when Lord Mahavira attained salvation, the fourth Ara (era) was nearing its close and wanted only three years and eight months and a half for its completion.

In the mean time, Gautama Svami had returned after imparting Knowledge (Jnana) to Deva-Sharma, the Brahmana. Conscience is just like a mirror in which all external events and feelings are reflected in due time. But for the reflection of such events and feelings it is necessary that the conscience should be pure. The purer and truer the conscience, the better and clearer the image of external events and feelings which it produces. On the other hand, the more impure and more deceitful the conscience, the uglier and dimmer the image which it produces. Gautama Svami was great Saint, and naturally his conscience was pure beyond any doubt. As he was coming back, the event of the Lord's attainment of Liberation, reflected in his conscience. As he proceeded further, he learnt from the people that Lord Mahavira had really departed for salvation. This made him stagger his legs. He could not move even one step forward. His heart fell and was darkened by grief and sorrow. Numberless feelings rose and fell in his heart. He said to himself, " I regarded you, O Lord, as my Guru, as my well-wisher, as my protector from worldly fears, as my preceptor and what not. If it was destined that you were to attain liberation, could you not do this in my presence ? What

obstacle could my presence produce in your way to attaining Salvation ?. I would not have asked you to give me a share in what you got. Oh ! the unsubstantiality of this world !! Here nobody cares for another. He never nor will ever care. All follow their own specified routes !"

These various feelings of detachment dissolved instantly the feelings of affectionate devotion that he was experiencing in his heart for the body of the Lord. As soon as his feelings of attachment disappeared from his heart, he attained Kevala-pada. After attaining Kevala-Jnan, Gautama Svami roamed in the world for twelve years and brought many Jivas to the right path by imparting right knowledge to them. Then he left this world for Moksha. Gautama, your holy name and deeds may remove the darkness of poisonous sensual happiness from the hearts of worldly beings for ever !

After Lord Mahavira's attainment of liberation, the fifth Ganadhara named Sudharmacharya took upon himself the duties of the Lord, He, too, roamed throughout Aryavarta, conveyed the message of the Lord to every ear, and increased the number of his own disciple, Jambu Svami, and himself went to Nirvana. It would not be out of place here to give a life-sketch of Jambu. Swami which will show how endless wealth and newly-wedded wives can be forsaken, how deep love and constant relation with them can be put out of mind, and what kinds of previous preparations are necessary for buying the eternal wealth of Self-betterment.

CHAPTER IX



A BRIEF LIFE-SKETCH OF JAMBU-SVAMI.



n those days, there was a wealthy man named Rishabha-Datta. Who lived in Raja-Griha. He was a Kashyapa by Gotra. His wife's name was Dharini. She gave birth to a very virtuous son named Jambu-Kumara. The children, who are to be great men in after life, show their worth from the cradle. Jambu-Kumara was a child of genius from his very infancy. Early arrangements were made for his education. When he was sixteen years old, there was a talk of his marriage, The day was fixed. It was at this time that Sudharma Svami came there with his disciples and took his abode in the city. People came in very large number to see and touch his feet. When Jambu-Kumara heard the news of his arrival, he desired to see him. Rishabha-Datta, the Seta, sent him with an escort to the religious Preceptor. Jambu-Kumara saw Sudharmacharya and listened to his religious instructions. He was so much influenced

by the religious precepts of the Acharya that a feeling of detachment rose up in his heart. He expressed his desire of being consecrated before the Acharya who said in reply, "Jambu do as you please. Even a moment's delay is dangerous for the accomplishment of good thoughts." Jambu-Kumara accepted his advice and returned home after bowing down before him.

On his way home, Jambu-Kumara met with a strange occurrence. As he was passing through the gate of the city-ramparts, a portion of the gate suddenly crumbled and fell in front of him and his attendants. Fortunately, no-body was hurt. Jambu-Kumara then thought, "Surely, it is due to our good deeds done in our previous lives that we were not killed today. It was very probable that we might have been crushed by stones and reduced to dust in a minute. Perhaps this is the good result of seeing the feet of our Religious Preceptor, on account of which we could effect a narrow escape from this imminent danger. Had we proceeded one step forward, we might have lost our lives in a moment. Although man is the most precious jewel of the Nature's market, yet he is very simple. His life is given to him for the purpose of breaking loose of Karmic bondage, but his association with worldly surroundings, compel him to forget the object of his life. He entangles himself in worldly matters so that the object of his life is never before him. It is for the purpose of saving him from this indulgence that sudden accidents are sent to him by nature. He should take a lesson from such occurrences. He should apply himself to complete those good acts to do which he has come here. The light of life is diminishing like lamp-light at every moment. The wealth of

breaths, too, upon which life depends, is diminishing like lamp-oil. The sun of life is going to set. But the man is so foolish that he does not realise all these things. O my erring Soul ! take the right way to return home or the darkness of ignorance will overtake you. You will be forsaken by your friends and will then wander in the woods disappointed and mourn. Open your eyes, leave your lethargy and be conscious ! It is difficult and quite difficult to get full satisfaction in this world. You have completed not one or two but full sixteen years of this life, still you have not been able to reap full satisfaction as yet. You have lived several lives before but were always anxious for getting satisfaction. The sea of satisfaction has always been a thing far remote for you. Your one heartfelt desire has always been to get more and more. O my Soul, You have now reached the coast of the Sea of happiness in the form of human life. It is up to you now to break loose of all bonds, to take courage, and resolutely to dive deep into this sea of happiness, in order to bring out the invaluable gem of Spiritual Knowledge. My Soul, if you do not wake up even now, if you return from the seacoast, and if you throw away the jewel that has fallen into your hands you shall have to repent and weep in the end. Such opportunities are not of common occurrence. If you lose them once, you lose them for ever. The grinding-machine of time is always in action. It may grind you at any time. You think yourself to be very great but time's consideration is something else. He is containing the days of your life. His consideration is right. Why then do you not try to put an end to time who wants to put an end to your life ? Be such as might not be frightened by Death. Attain that position where Death

becomes powerless. Make haste, turn this idea into action as soon as you can."

With these feelings in his heart, Jambu Kumara did not return home but went straight to Sudharma-Svami. He left his companions in the way and did not mind even their words of persuasion. When he reached near Sudharma, he said to him in a stammering voice, "My Lord, allow me to observe the vow of Brahmacharya i. e. celibacy throughout my life." He requested Sudharma to enjoin some more vows to him beside this. When the people, who were standing there, heard Kumara say this, they could not keep saying to him in the following manner, Kumara, it seems you have become quite senseless. On the one hand you are going to be married very shortly, on the other you talk of observing the vow of Brahmacharya throughout your life, We appreciate your idea, but there is time for everything. You do not know how difficult it is to observe the vow of Brahmacharya till death. Jambu, the rising of such feelings in a man's heart is regarded to be the fruit of good deeds, and all success depends upon their rising; still considering your age, we cannot approve this act of yours."

Then Jambu said, "You are right there. But I am determined with regard to this question. That is why I am making such a great sacrifice." Then Svami Sudharma allowed him to adopt the vows that he wanted to observe. After that Jambu Kumara bowed down to him and returned home. There he related to his parents the whole story about his adopted the vows. He then requested his parents to stop his marriage with eight girls that was going to take place very soon. This made the parents very angry. They said, "Dear

son, we have never seen a marriage ceremony being stopped after once it has begun. At the same time, you should have to pay a due regard to the traditions of your family. If you intended to do like this why did you not inform us before the commencement of marriage ceremony? The preparations for the marriage ceremony began in your presence; this you know quite well. Besides, all wise people say that it is the duty of every son to obey his parents, for they are like gods to him. After your marriage you might act as you like, but for the time being you must obey your parents." Jambu Kumara promised to carry out the wish of his parents on one condition that they should inform all the eight girls that were going to be married to him of his intention that he would accept consecration as soon as he was married. The parents agreed to do this, and accordingly informed the parents of each girl of the intention of Jambu Kumara.

The message that was sent to the parents of the girls ran as follows—"Kumara will accept consecration as soon as he is married. If the girls agree to this condition, they might marry him; otherwise they are free to choose another bridegroom for themselves." When the parents of the girls heard this news, they were greatly perplexed at heart. They talked to their kinsmen and neighbours on this topic and at last arrived at the following conclusion—"If Kumara has decided to accept consecration just after his marriage, to wed our daughters to him is as good as to throw them in to a well willingly. There are hundreds of bridegrooms for an unmarried girl. Why should then we puzzle our heads for nothing? At the same time, there is no flaw in our daughters which might compel us to wed them to any one without

thinking." So they decided to put their own thought together with the intention of the bridegroom before their daughters. It was also made clear to them that their own decision would be final in this matter, for it was thought that girls could decide what was beneficial for them better than any body else.

when both the opinions were placed before the girls they were puzzled for the first time, because it was a test-time for them. But at last they were successful in their fire-test. They thought over this matter very seriously and then said to their kinsmen, "Good girls choose only one husband and that, too, for once. On the contrary, the girls, who are morally corrupt wed and change their husbands again and again. The marriage of a good girl is decided by the agreement of mind, body and word: and as such only body or only word has no right to put an end to the decision which has been established between us through our mind, body and word by our parents and by ourselves can never be broken. In our humble opinion, to give our hand to another man would be to prove our unchastity before the world, and to ruin our this life as well as the next. It is our settled opinion that when we are once conjugally related to one man it is folly to accept another. Let us follow our fate. We have no objection, if Jambu Kumara accepts consecration the very next moment after his marriage, but to marry us with any other person is highly objectionable."

This was how the girls persuaded their parents to marry Jambu Kumara and no body else. Now let us have a glimpse of their inner heart. They said to one another, "Do not fear. Although the girls and ladies of this world are call-

ed 'Abala' (the weaker sex) in fact this word is misapplied in their case. As far as their constitution is concerned they might be called weak, but as regards their virtues they have been humiliating the greatest warriors ascetics, artists, scientists, and men of letters since the very creation of this world. All great souls that have been born or will be born on this earth were nursed and will be nursed in the arms of those so called weaker sex. It is the woman community alone which knows the real value of sacrifice. A woman gives up her own family name and adopts that of her husband after marriage. In the laboratory of her own body she performs such chemical experiments which enrich the world with most valuable jewels—the human bodies. These very chemical preparations who are called 'men' afterwards can attain the highest position—the salvation—if they like simply by keeping good company and reading good scriptures. When so powerful and so virtuous is our woman community, it is not very difficult for us to bring one Jambu Kumara under our subjection."

So, the marriage ceremony was at last celebrated with great pomp and show. People now began to laugh at the self restraint of Jambu, but he was of a resolute mind and remained quite unconcerned with such nonsensical talks. He allowed them to have their fill and did not say a word in reply. Jambu-Kumara got a dowry of 99 crores of rupees in his marriage. Today it is very difficult to find a man who might possess 99 crores of rupees. From this dowry, which was given by an ordinary merchant, we can form an idea of the financial position of India at that time. The marriage-party was then bidden farewell to, and Jambu-Kumara came

home with his newly-wedded wives. His mother and other graceful women of his family made auspicious decorations, received him very affectionately with 'Arati' (conventional waving of lighted lamps) and then brought him into the house. Many blessings were then showered upon the bridegroom and the brides alike.

The readers should observe here how much wealth the parents of bride gave to the bridegroom by way of dowry in olden days. But they must remember that this was a willing donation, while to-day the case is altogether different. The dowry-system has changed into a bargain, where the parents of the bride have to pay as much money to the bridegroom or his parents as they demand. This is certainly a great social disease which can be remedied only when the prominent men of every community inflict heaviest punishment upon those who are fond of such dowries so that no body in future may take courage to act like this. This kind of dowry system should be stopped by law. Attempts should be made to spread moral education of a high degree among the people of every caste. Religious men should make it a point not to take part in such marriages. Until and unless sincere efforts are made, the growth of this evil cannot be checked.

Let us now go to the palace of Jambu-Kumara and watch his activities there. The very day he stepped into his house with his brides, he began to instruct them with various thoughts of self-restraint. But the strong, fresh and well-armed army of Cupid was not in any way lagging in attacking Jambu-Kumara from all sides. Jambu-Kumara was above it, and his spiritual power was so great that as many times as the army of Cupid attacked him, it was

defeated and turned back. Jambu-Kumara was victorious throughout. When the battle between the self-restraint of Jambu-Kumara and the army of cupid was going on, a strange event took place in the following manner:

There lived a very notorious thief named Prabhava near that city. The Government was trying to arrest him, but he was not caught. All the efforts of the Government to arrest him were baffled. Prabhava heard that the marriage-party of Seth Rishabha's son had returned and that 99 crores of rupees were given to Jambu-Kumara in dowry. He, therefore, made up his mind to steal all that wealth that very night. As soon as night fell he started with 499 of his companions towards the house of Jambu-Kumara. Prabhava was a master of two arts. First, he knew how to unlock the strongest locks, and secondly he could cast a sleeping man into swoon simply by looking at him. Soon after entering the house, he searched for the wealth of Jambu-Kumara and then sitting in one corner considered with his companions as to how to carry away that huge wealth. When every thing was settled, the money was tied into bundles, but as they were preparing to go, Indra, on account of his Avadhi-janana, (i. e. clairvoyant knowledge) came to know of this occurrence. He said to himself " It would not be good if the thieves steal away the wealth of Jambu-kumara, for tomorrow he is to adopt self-restraint. If the thieves steal away all his wealth to-day, his spiritual power will not be put on test and people will form different ideas about him. They would say, Jambu-kumara has accepted self-restraint because his wealth has been stolen and he has been reduced to the position of a beggar. Had he got

some wealth, he would not have separated himself from the world. When he has become moneyless, he has thought it better to adopt this mode of living. Therefore, before the thieves leave the house of Jambu-kumara, such plan should be thought out by which the wealth may be saved and the thieves might be instructed into self-restraint, at the same time." With this thought in his mind, Indra stuck the feet of all, except those of Prabhava at the places where they were standing. When Prabhava ordered them to make haste and to leave the house before day-break, his companions found their feet stuck to the ground and complained of this fact to Prabhava. Prabhava was startled to see this; he looked this way and that but found none there. At last, he heard some faint murmurings of human voice coming from the upper story. He followed those whisperings and reached the bed-chamber of Jambu-kumara. He stood silently in one corner of the bed-chamber and tried to know what Jambu-kumara was saying to his newly-wedded brides. Arguments after arguments were being offered from both the sides. Jambu was trying to plead for the unsubstantiality of this world and for the necessity of self-restraint while the ladies were trying to have their own way. But the arrogance of winning their husband over was now vanishing from their faces. Although they were trying their best to persuade their husband by showing various kinds of bodily gestures to him, still they were feeling at heart the influence of self-restraint and sometimes came very near it. This feeling itself from their faces could be seen quite clearly. After gazing for some time, Prabhava said to himself. "The very hoard of wealth which we have come to steal most

greedily is being discarded like excretion by this gentleman. Not only this, he is even bent on leaving his newly wedded and graceful brides whom he married only yesterday. They are the hieght of beauty. It seems that nature created them in her leisure time. So handsome do they look that every-body is sare to be enamoured of them. But Oh ! Kumara is ready to sacrifice these and spurn them like a straw. Surely there must be some speciality in this parting away with wealth and women. Let me step forward and talk to Kumara for a minute. I shall ask him the reason of this extraordinary sacrifice and, if possible, will tell him why I came here."

With these thoughts in his mind, Prabhava appeared before Jambu-kumara and said, " Kumara ! I am a notorious thief of your city and hava come to commit a theft in your house. I have got 499 companions with me. Before collecting your wealth, tying it into bundles and then putting the bundles on their heads for carrying them away, all my companions were quite free to move at will, but as soon as they tried to leave the house, their feet were stuck to the ground. They could not move a bit from their space. On the strength of my two arts I have committed several theft before this but never have I been so unsuccessful as today. I am the same man the same are my companions and the same are my arts; every-thing being the same every thing is mine but your house and your wealth is not mine. This is a great surprise to us all. I, therefore, request you to change your power of Stambhana (checking) with my two arts, so that I may not be unsuccessful in future and may support my family in a better way. "

Jambu-kumara was greatly pleased at this honesty of

the thief. He seated him by himself and talked to him on human nature for a long time. When Prabhava felt bored he said, "Kumara! You do not know what the pleasures of human life are; that is why you are talking on human nature. You have not got the experience of this world as yet. Only he know the value of humanity who has enjoyed the pleasures of this world even for once. Such authorities declare that earth, the beauty of the city lies in buildings, and the buildings depend upon women for their beauty and charm. If the women be chaste, the substantiality of the world is still more clearly proved. Those human beings are very fortunate who can enjoy the substantial things of this world. The farther a man is from the substantial things of this world the more unfortunate he is considered to be; and he, who is quite devoid of these, is as good in life as in death. Kumara! to you are given this body etc. so, that you might perform your duties as a layman. It would be cowardice, if you accept consecration for fear of doing your duties properly. Your face shows the marks of bravery; what is the fault of speech that you are throwing it into the arms of cowardice?"

The eight brides were greatly pleased to hear Prabhava rebuke their husband. They said to one another, "We are very fortunate now. Our tongues were almost tied by our husband but now he is confronted with Prabhava, the notorious thief. He seems to be a good pleader. Every one of will have some influence upon our husband, and it is quite probable that he would be defeated by this thief. We should not lose all hopes then."

But the Destiny would have it otherwise. She wanted

first to ruin the home of Jambu-kumara, his father-in law's kinsmen, Prabhava, and his companions and then to build fresher one for them. The same thing happened at last. Jambu-kumara heard very attentively all that Prabhava said, and then returned, 'O Prabhava, everything depends upon Karmas. Karmas are responsible for creating different tastes in different individuals. It is on account of this difference of tastes that one person likes one thing while another dislikes and spurns it. However beautiful and sweet a thing might be, it cannot be liked by that man whom it cannot attract. According to the proverb beautiful is that which is liked by one, everything is not beautiful.' That is why an opium-eater prefers opium to clarified sugar." Thus Jambu-kumara influenced the mind of that thief to a great extent by his talks. His company was the cause of maturing up the auspicious karmas of his previous birth. Thereupon the thief requested Jambu-kumara to pardon him for his ill behaviour and his evil thoughts, and Kumara, in return, embraced him in his arms. Everything was now changed. The thief who had come with the hope of making him and his companions rich by the wealth of theft, sacrificed not only this wealth but the whole that he had hoarded by theft upto this time, and was now ready to accept self-restraint with Jambu-kumara. Then, in the company of Jambu-kumara, he came to the place where his companions were standing with their feet stuck to the ground. Prabhava at once placed before his companions his thoughts about renunciation. The sticking of their feet to the ground and the sudden change in the life of Prabhava astonished them very much. When they noticed a sudden change in the thoughts of their leader, they


could not but leave their own thoughts of attachment there and then. They threw away the bundles of precious stones from their heads, praised self-restraint from the bottom of their hearts and decided it the next moment. Hardly had they made this decision when their feet were suddenly unfastened from the ground. This third occurrence strengthened their decision about adopting the vow of self-restraint still more firmly. When the newly-wedded brides saw this strange occurrence with their own eyes and heard about it from the thieves, they too decided to renounce the world. Their kinsmen followed suit. Kumara's relatives likewise made up their minds to follow in his footsteps. Thus the number of those who wanted to adopt self-restraint rose upto 527. All of them went to Svami Sudharma and accepted consecration at his feet.

Such is the influence of a great soul. This short life-sketch of Jambu-kumara tells us what change can be wrought in this world by one resolute and spiritually enlightened Soul. Before marriage, Jambu was the only man who was desirous of adopting self-restraint. But after marriage, he was joined with 526 men and women all anxious to adopt self-restraint. This was the result of his ideal sacrifice of wealth amounting to 99 crores of rupees and his most beautiful eight wives. Jambu Muni ! Surely you were a great soul born in the family of a wealthy man. To reap 527 times profit from your worldly wealth by laying it out for trade with the next world is the work of such great souls only as you. We are inspired by your life even to-day. Indeed you are to be praised.

After his consecration, Jambu Svami exhausted the rest

of his Karmas by penance and self-restraint. His adopting the vow of self-restraint in his very boyhood and his keeping company with the sages, added greatly to his knowledge of the Shastras or scriptures. That was why Svami Sudharma choose him to be his successor to the post of Acharyaship after his death. Jambu Svami performed several penances and then attained Kevala-jnana, which helped many pious souls to follow the path of salvation and attain it at last.

CHAPTER X



THE LORD'S PHILOSOPHY.



It is always necessary to know two things about any great man to realise fully the significance of his life—(i) The events of his life, (ii) The teachings and ideals propounded and spread by him. The incidents of his outward life are not in themselves enough to make one understand this significance. The clear test is supplied by his teachings which illustrate the wealth of his inner self. Teachings are the essence of his mental self, a definite picture of the workings of his mind, an image of his great experience and penance. In short a preacher can preach according to his mental outlook and development. The more his experience and penance the more vital and benevolent his teachings become to the world. This test can be effectively applied to test the greatness of every man.

That is why we think it of vital importance to describe briefly the teachings of Lord Mahavira keeping this viewpoint before us.

The principles preached by the Lord can be assorted under two heads:-(i) Philosophy (Metaphysics), (ii) Morality (ethics) To study these two intimately it is necessary to master different books. Here a brief review of these will be given. The ideal of the teachings of the Lord has always been to point out the means to be adopted to attain the infinite peace. Therefore the flow of the cooling nectar of his teachings generally leads to renunciation. All outward inclinations that are expounded as duties in Jain scriptures are direct help to this " Nivriti " (renunciation). All those duties which do not lead to this Nivriti are always denounced. The immortal words of the Lord that form a prologue to the chapter of duties are clear indication of the great ideal he wanted to preach. These are like this:—

Shri Sudharma Swami says to Jambu Swami that he had heard the Lord say, " Some beings of the world do not know from whence he (Soul) has come, whether from the east, south, west, or the north, whether from the upper or lower regions or whether from the subdirections like south-west, north-east or the north-west. Many are unaware whether the soul is born or not, what it was in the past life and what it would be in the next. These can be realised by intuition or understood by the authority of the all-knowing or hearing from the mouths of others who know. Some do not know that the soul has rebirth and that it comes from a particular direction or subdirection. That which has come from all directions and subdirections is the soul. That being who knows this becomes acquainted with the secrets of the self and the universe and with the philosophy of duty and action. I had done, caused to be done and supported the doer;

I do cause to be done and think the doer good; I shall do shall cause to be done and shall think the doer good ". All these are worth knowing as they are the causes of bondage. He who does not know them has to wander in different directions and take births in different species (Yonies) and so suffer untold misery. Undoubtedly to attain real life (of self-control), to earn real praise, real worship, to attain deliverance from life and death, it is necessary to know the real causes that bring about the bondages due to actions. Those are great souls who have understood them and given them up and attained full control. "

These first words of Lord Mahavir clearly reveal that the highest ideal of His life was salvation of the self. With this always in view he has preached his religion-All his philosophy is a means to attain this great ideal, and therefore is of the greatest use for those who eagerly desire salvation. We shall now try to shed a little light on these pillars of his philosophy.

The World.

What is this world wherein we are living and still live ? Who created it and with what materials ? Or is it beginningless and so uncreated ? Such questions have always stirred the brain of man. But it is not an easy task to answer them satisfactorily. Lord Buddha who was a contemporary of Lord Mahavir said very little about these. But Lord Mahavir has explained them in simple style. easy to understand. Where things are so numerous that it becomes impossible to count them separately, classification in to different species makes the task easier. The classification of the

world gives us two intrinsically separate things separate due to quality (i) Living, (ii) the Non-living. There is no third fundamentally separate thing. Therefore we can say that living and non-living things make up the world.

Both the ancient philosophy as well as the modern accept the principle " नास्तौ विद्यते भावः ना भावो जायते सतः " (That what is not can not be and what is is.) Remembering this all-accepted principle if we consider, we realise that the world must be beginningless if it exists (Its existence is an undoubted fact.) It was not created by any being nor was it necessary to create it. This world composed of these two fundamental things existed always and will ever exist. The variety that is met with here is the result of the combining of these two things in various proportions. This can be clearly understood when this variety is analysed. As for example, earth is a non-living thing. The potter takes it up, puts it on the wheel and shapes it into a pitcher. Thus earth is changed into the form of a pitcher. In the same way different things under different conditions take different forms. This is the secret of earth's variety. But when this external envelope of variety is rent as under to come to the root of things, we come across these two fundamental elements of living and non-living. These two are from times infinite and will exist till infinity. Therefore it is in the fitness of the things to say that the world exists from times immemorial and will exist till eternity. There is no creation nor destroyer of this.

Six Elements.

The two fundamental principles described above resolve into six different elements when we consider the different

varieties of the two principal ones. They are:—(i) Soul, (ii) Matter, (iii) Dharma, (iv) Adharma, (v) Space, (vi) and time.

(i) Soul is a complex of various qualities like knowledge in sight, happiness etc. Soul has no form and physical senses of taste, smell, touch etc. Therefore it can not be comprehended by external organ of sense. Even then its existence can certainly be proved by the fact that it is comprehensible through the qualities like knowledge that can be experienced in reality. No non-living thing has the power of sight through knowledge. In such a case there must be some separate principle behind this and that is soul. " I am happy, I feel sorrow. " The feelings like these that one has prove conclusively the existence of the soul. Some philosophers believe that the sensation of happiness or sorrow is experienced by the body. But a little thought would prove this as false. If the body feels these sensations then a corpse must likewise be able to feel them. All the actions that go on in the living body must likewise go on in the dead. But this is not the case. This proves that the feelings of joy and sorrow are felt by something else whose existence in the body makes it living and the absence of which makes the body dead. The body is made up of the combination of non-living things and just as there is no life in a pitcher or cloth similarly it can not be a faculty of the body.

Suppose there is a fine building with five windows. A man sitting visible sees different things through these windows. If the windows are shut he is unable to see them. But for all this we can not say that the windows themselves are able to see them. The windows are quite different from the

person using them to see. In the same way the body building has five windows of senses. Through their use the soul comprehends different things. Therefore it can not be believed that the senses themselves are able to comprehend them. In reality the soul that uses them is quite different from them.

Though souls are infinite in number still they all have the element of life in equal proportion. Therefore common-sense tells us that all are same. With other viewpoints there may be various kinds of differences. Giving prominence to the facts of evolution and non-evolution we can divide them into two main divisions:—(i) those that have attained freedom from bondage and (ii) those that are in bondage. The philosophers like Kanada believed that by nature soul is different from God. Even after untold efforts the soul remains different from God. This is their view. Lord Mahavir does not differentiate between the two. The Lord has kept before us the highest ideal of reaching the Godhead, and he has shown us the way to attain it. According to his philosophy the soul is not for ever the slave of God but is able to attain Godhead. Therefore the two distinctions must be accepted according to the consideration of evolution and non-evolution. Therefore those souls that are roaming in the cycle of forty lakhs of species are souls in bondage and those are free that have attained deliverance and have become all-knowing and above all attractions due to the full development of the natural qualities like knowledge.

That soul can attain deliverance which has shed off all weaknesses that is completely unaffected by them. Once the soul is delivered and gets beyond all weaknesses it can

never be affected by them. Because one weakness leads to another. When a delivered soul can never be affected by any sensation it is impossible that it can ever again be in bondage. Those who believe in return from deliverance have no faith in the highest importance of deliverance. Therefore the Lord never accepted the doctrine of return from deliverance.

(2) Pudgal element (primordial matter)

It is ' Pudgal ' that has shape, taste, beauty, smell, and feeling. The word ' pudgal ' is sometimes used as synonymous to soul but Jain Scriptures have mainly attached the former meaning to it. Sound, darkness, light, sunshine are all some kind of pudgal. ' Pudgal ' is the chief cause of bringing variety in soul. More about this will be explained later on.

(3, 4) Dharma and Adharma element

We take a stone and throw it away. It goes with some speed and then stops. But what is the cause of its first speed and the rest to which it comes ? It is the Dharma and Adharma element. The Dharma is a help in the movement of life and pudgal as the rails are a help in the train going speedily. The work of the Adharma element is to help in the rest of life and pudgal. These elements passively help the movement or rest. They are a help not the prime movers.

(5) The sky. (The ethereal space.)

“ अवकाशदभाकाशम् ” That is, it is that which gives scope to soul and pudgal elements. This is called Akasha the sky. This is divided into two kinds according to the qualities of this element:--(i) Lokakasha ? (ii) Alokakasha. That part of it where exists soul or other elements is called Lokakasha

and that where there is nothing else but Akasha is called Alokakasha. The element of Akasha has been accepted by all philosophers.

(6) The Time Element.

New things shortly become old and then are torn and broken. A child becomes a youth and a young man becomes old. For him to whom were applied the terms " will be, will be, " are now applied " is being " and a little later " had been, " The cause of this change in epithets is time. It is the all engrossing influence of this time that brings about all these things.

These elemental divisions comprise all things that are real in this world as well as those that can be grasped by inductive and other logical conceptions. Many other philosophers count more divisions of elements but these lack in differentia and pervasiveness. Take for instance the divisions propounded by Vaisheshik Dharshan (Vedic philosophy.) The Vedic philosophy has accepted nine divisions:—(i) Earth. (ii) water, (iii) light, (iv) air, (v) sky, (vi) time, (vii) directions (viii) soul and (ix) mind. But therein are not included the Dharma and Adharma elements. Besides modern science has proved that water is not a separate fundamental element because it can be produced by the compound of certain gases. But this is not the case with the accepted elements in Jain philosophy. There is no such element as can not be fundamental by its being produced by the combination of different elements. And it is not also the case that some known real element can not be included in any of these divisions. In this way the Jain Science is proved to be of the highest standard.

Nine Qualities.

We have already explained that the ideal of Lord Mahavir was spiritualism. Therefore the main object of his teachings is spirituality. This is why he built up, when he painted a new picture of the world on the basis of this science, a new structure of philosophy with the essential things out of these elements for the development of the soul for the sake of those who desire deliverance. Though these six elements are real still there are such elements like Dharma and Adharma, Akasha and Time that though conceivable with various view points are not so highly important for those who are bent on self development. For those, mainly those are desirable to be conceived without which self-development is impossible. Therefore the Lord has another division of elements taking into consideration their qualities, that is why they are called the essences or qualities. ($\pi\pi$). This is the speciality in the difference in elements and essences are (i) Soul, (ii) Non-soul, (iii) Good, (iv) Evil, (v) Ashrava (vi) Sanwar, (vii) Nirjara, (viii) Bondage, (ix) Deliverance.

A short description of living and non-living has been attempted before so here the rest are being explained.

Good and Evil (Merit and Sin)

Good and Evil can be included in Ashrava and Bandha. Good can be included in good Ashrava and good Bandha and Evil in evil ashrava and evil Bandha. Good actions are called Good (Merit) and evil actions are called Evil (Sin) Those good actions that bring about the attainment of worldly happiness like wealth, health, beauty, fame, credit, long life, good family, good species and the means to achieve them

are meritorious actions. As opposed to this those actions that enable the achievement of means to misery are sins. The four intensely destructive actions are sins as they secretly destroy the purity of the soul. Out of the four non-destructive actions, high family, feeling of pleasure, good inclinations of Namkarma (नाम कर्म) and three kinds of life are good, while the rest are sinful.

Though the actions of the living are numberless yet broadly speaking they can be analysed into three groups:--(i) Ashubha, (evil) (ii) Shubha, (good) and (iii) Shudha, (pure). The ashubha thoughts and feelings bring about the bondage of sin and the Shubha that of good. The pure (shudha) bring Sanwar i. e. restriction of actions. To drive away Ashubha actions Shubha thoughts and feelings are necessary and in the end to destroy the Shubha thoughts that cause shubha actions, one has to take recourse to pure thoughts. Deliverance can only be achieved after the destruction of both Shubha and Ashuba actions. Therefore it becomes necessary to destroy shubha actions as well. Those are sadly mistaken who denounce shubha thoughts before the ashubha are completely destroyed and call good undesirable, because it is quite impossible to achieve shubha thoughts until the ashubha are completely annihilated. When the shudha (pure) thoughts are not grasped and no effort is made to attain the shubha (good) thoughts thinking them as undesirable then nothing but the ashubha (evil) will be achieved. Evolution is gradual. When the series broken the soul has a downfall instead. Therefore within a certain limit shubha thoughts and the good actions that cause them must be accepted as necessary. That is why merit is

included as a course that leads to salvation. The blooming of good actions result in the attainment of human life. Thus if merit is to be wholly discarded life as a human being will be impossible which is the result of good actions, and it is impossible to attain deliverance if human life is not possible. That is why merit is said to be actions leading to deliverance and so the word पुण्य (merit) is derived in this way. It is that which makes the soul pure.

Asrava quality:—

The causes that affect the linking of karmas to the soul are called Asrava quality. The good or evil actions of the soul result in karmas and these are Asrava. If the action is a good one it results in good karma and if it is evil it results in evil karma. But good or evil actions are the results of the inclinations of the soul and so these inclinations are the real causes of Asrava. The result of bad actions is misery but even good actions hinder to some degree the attainment of the real purity of the soul. Even then to stop evil karmas good karmas are extremely necessary. To attain deliverance of full development of the soul, first it is necessary to destroy evil actions with good ones and then to destroy the good with the help of Sanwar and Nirjara. A question may arise at this stage—why should one try to acquire good actions when they are to be annihilated at a further stage ? It is not difficult to supply a satisfactory answer to this. The fact is that salvation cannot be gained without the acquisition of good actions, nor without destroying them. To get salvation first their acquisition and then their destruction are both necessary. Suppose we have to go to London from India. It is impossible to reach it

unless we board a ship. And when on board a ship if we do not leave it we will never reach London. Therefore just as boarding a Ship and alighting from it are necessary to reach the place similarly to reach the city of salvation the acquisition of good karmas (shubha Asrava) and their giving up are both necessary.

Take another example. A thorn has pricked our foot and broken in. In order to take it out another thorn must be used to prick in and to take it out and then the second one also is taken out. In the same way to root out evil actions the use of good actions is necessary and at a further stage of development it is equally right to give them up. Thus we cannot wholly discard them.

In this way the Asravas are of two kinds (i) the good (ii) and the evil.

Sanwara Tatva. (Control)

Just as the winding of the screw tight closes the supply of water from a tap, similarly to stop the incoming of karmas with Guptis, Samitis, ten Dharmas, Bhavanas, Penance Parishaha jaya (balanced endurance of troubles) etc. is called Sanwara Tatva.

Nirjara Tatva.

Out of the karmas that bind the soul, the destruction of some is called Nirjara. The flow of the karmas is like the flow of the great Ganges. Just as in the current of the Ganges every moment water is flowing in and out, in the same way incoming and outgoing of karmas is continually going on in the soul. Karmas leave the soul after the allotted space for their incoming and sticking with the soul is over. That is Nirjara. Sometimes some sages practising penance with a

particular view cause the hurried action of these karmas that would ordinarily act after a long time, with the help of their meditation and strict penance and instantly cause their end.

Bandha Tatva. (Contact)

When Karmas coincide with the soul like water in milk it is called Bandha (Contact). We have already described Karmas as Pudgals. These throng in the Lokakasha, and are called Karmana Vargana (कर्मण वर्गणा). The soul has the capacity to develop love, hatred and other passions and the Karmana Vargana has the faculty of inducing them in the soul. Just as the drunkard has the capacity to be intoxicated and the drink has the quality of making him intoxicated, in the same way the soul is at every time and from all parts of the body receiving Karma Varganas and non Karma Varganas that respectively give use to the experience of Karmas and non Karmas. The business of taking up Karmas is not of recent origin but it is beginningless. It is due to these long standing Karmas that the soul is losing its original qualities of knowledge, spiritual in sight and uninterrupted happiness, and is wandering in various species.

The Karmas are chiefly of two kinds (i) Dravya Karma (ii) and Bhava Karma. Both the sorts of Karmas are very intimately connected with one another. When Dravya Karmas begin to act Bhav karmas like love and hatred are brought into action and with the rise of Bhava Karmas like love and hatred the Dravya Karmas come to bind with the soul. In this way the Bhava Karmas give rise to Dravya Karmas and *vice versa*. They are mutually cause and effect

like the relation between the seed and the tree and are from times beginningless.

Here a question may be asked—when the two Dravya and Bhava Karmas give rise to one another, how is it possible to have complete non-existence of them? But this can be satisfactorily answered by the analogy of the seed and the plant. That the seed produces the tree and the tree the seed in an accepted relation for all times. But is the seed is burnt to ashes in fire the birth of the tree is impossible. In like manner when the Bhava Karmas are completely annihilated with the fire of penance they can not produce Dravya Karmas. Their cycle is cut short then and there and the soul becomes free.

The Dravya Karmas are of eight kinds;—(i) Jnanavarana (ii) Darshanavarana (iii) Vedneeya (iv) Mohaneeya (v) Ayu (vi) Nama (vii) Gotra (viii) Antaraya.

(I) **Jnanavarana Karma.**—These envelope the quality of knowledge possessed by the soul. They limit the limitless knowledge.

(II) **Darshanavarana Karma.**—The faculty of knowing the general qualities of things is called Darshana. The karmas that blind this insight are called Darshanavarana karmas.

(III) **Vedniya.**—This Karma is of two kinds:—(i) Sata (ii) Asata. To give the different senses experience of their respective functions is called Vedaniya. To give them a taste of pain and misery is called Asata Vedniya and to give them a taste of happiness is called Sata Vedniya.

(IV) **Mohaniya Karma.**—This is the greatest enemy of the soul. This is the prime motive of the world. This precludes

fair knowledge and character-building. Due to this the soul is misled. This misleading is the cause of the soul's roaming the cycle of the world.

(V) **Ayu Karma.**--The fetters on the feet of a prisoner restrict his free movement and fix him at one place. In the same way this Ayu Karma imprisons the soul in this body prison.

(VI) **Nama Karma.**--Just as a painter creates different sorts of pictures, in the same way this Karma creates various bodies and thus destroys the formlessness of the soul.

(VII) **Gotra Karma.**--This makes a soul take birth in different better families of higher regions and in various inferior families of lower regions.

(VIII) **Antraya Karma.**--This hinders the attainment of the power of being charitable, of joining, of experiencing luxury, enjoyment and strength. Even when the soul gets other means, this Karma comes in the way of the soul to get these qualities.

All these eight kinds of Karmas are closely connected with the soul from times beginningless. Here a question may be raised. The space holds all things but these are not inseparably bound with it, because the space is "Arupa", with no shape. Similarly the soul is formless, so how can the Karmas that have form be closely bound with the formless soul? How can they influence it.

This can be answered satisfactorily in many ways. Firstly though the soul is formless as regards shape, it has developed form due to these Karmas. We can not point out exactly when the soul came in contact with the Karmas so

we shall have to accept that this close relation is from beginningless times. Close contact with the Karmas alone makes the soul develop form and as this is from times beginningless we shall have to accept that the soul assumed form from times beginningless. Therefore the question how the formal Karmas became attached to the formless soul does not arise, because both are formal and so can have the closest relation.

Secondly we see the effect of things with form on energy that is formless. Power of movement is lost by the influence of liquor. This is a fact as clear as day-light. If some body points out that the effect of wine is not exercised on the power of movement but only on the organs and senses, this is not true. If wine influenced only the senses the power of memory would never be crippled. Remembrance is not through any senses. Even then it is crippled. This conclusively proves that wine does not only affect the senses but energy also and that is why the power of memory of the drunkard is lost or harmed. It is clear now that the formal Karmas do influence the soul, make it forego its essential qualities and make it roam the cycle of 24 lakhs of living species.

The Doctrine of Karma is a comprehensive one. In some form or another, in different words this has been accepted generally by all systems of philosophy. Vedant philosophy calls it "Maya" and "Avidya" (illusion); Sankhya philosophy calls it Prakriti (Nature), Mimansa calls it "Apurva". In this way there are many words used to denote Karma, like "Adrishta Vasana" (inexplicable and unknown desire), Ashaya Sanskar (influence). But we find a complete, detailed and deep description of Karma in Jain philo-

sophy. Some of the other philosophies have made God the all-powerful while some think the soul to be everlasting while others make it transient. Due to these hypothesis inherently different the Doctrine of Karma is not effectively dealt with by them. Those who think the world as a play-thing of God are ignorant of the tremendous powers possessed by Karmas. That is way they had to conceive God as the dispenser of the fruits of Karmas. Their meaning is that nearly all living things do evil Karma, but their evil fruits nobody is willing to accept, and because Karmas are non-souls, they are unable to meet out the fruit without the help of some energy. Therefore we must accept God as the dispenser of the fruits of Karmas. This is easily explained by the Jain philosophy. A living being is unwilling to accept fruit and Karmas are non-souls these two facts are quite right. But the Karmas when joined with energy develop a special power, due to this very connection, that makes them the dispensers of the fruit. The other thing is that the fruit of Karma does not depend on the will of the doer. If any body drinks a deadly poison but does not wish to die, will the poison not kill him because he does not wish to die ? This can not be. There are special powers in all things. They do not depend on others. Therefore they start action according to their strength when they get all the materials ready. They do not care for the will or otherwise of any body. Karmas have special powers and act in their own way when the means for the generation of action come together to hand. here is no place for the will of the doer in all this. This is the real meaning of the precept of Gita " कर्मण्येवाधिकारस्ते मा फलेषु कदाचन " . (To do Karma is in your hands, it depends on

your own will; but as to the enjoyment of the fruit you have no hand in it. The fruit must be enjoyed inevitably in every case.

The Doctrine of Karma is most useful for those striving for salvation because it points out ways for the removal of the shackles of the soul and getting deliverance. But it is of great importance in the worldly behaviour as well. It deserves to be well known in all its details because it gives soothing position of peace to a man worried by different anxieties. It consoles and encourages him with a bright future even when he is hemmed in with formidable obstacles in his way in this world and it affords peace when he is beset with sickness and malady. But we can not discuss on it at length here for want of space. In thus understanding the nature of Karmas we can clearly understand the nature of Bandha (contact) quality.

Moksha Tatva. (Deliverance.)

Some thing has already been said before about Moksha (deliverance). In their gradual process of destruction when Karmas are totally destroyed the soul becomes manifest in all its natural elements. This condition of the soul is called Moksha. That clearest manifestation of the soul, when delivered, can not be described and is beyond the knowledge of the worldly. Those great souls that know that condition of the soul which is infinite knowledge and infinite bliss, unenveloped and beyond the conception of feelings, time, scope, Dravya (material things,) tell nothing about it as they are unable to do so and those who wish to speak and hear about it know nothing about that condition However it can never

be conceived by Speaking or hearing. The sweetness of sugar is known to him alone who tastes it.

Even though we are unable to experience clearly that condition of the soul we can attain it by following the way shown by great sages and a dim glimpse of it we can have after a few days of meditation and practice of the feelings of equality. These great men who are able to differentiate between the soul and body and are able to isolate it like milk from water, we think the soul as the essence of pure spirit, as devoid of all passions like love and hatred, like free God, alone become delivered Souls by concentrating themselves in this most enlightened condition of the soul. Those attain salvation who concentrate in the soul with practice of equanimity and are able to enjoy true Samadhi, (true concentration with complete forgetting of the external world). The soul is formless, still those who plunge deep in the true spirit of the soul which is as clean as the pure Ganges water in the end are able to get complete concentration of the soul and enjoy eternal bliss. From times beginningless the karmas have enslaved the soul, have kept it under their thumb, have crushed, by their inhuman power, our senses, inclinations and power to control. " what am I ? How much power have I ? Which is more beneficial for me this or the other world ? What is more harmful ? Is there really any body in this vast world whom I can call my own ? Or is there none ? Why have I born in innumerable miseries ? Is there any way to be free from these miseries ? If any, what is it ? In what way can I become really happy ? "—to these questions and in inducing one to act accordingly when the answer is got, these Karmas always raise impediments. To escape from

their clutches it is extremely necessary to have sinlessness, complete freedom from attachment and perfect equanimity. Those fortunate men who have got this pretty human life as a result of the flowering of past merit and who have got close contact with truth and Dharma and have been blessed with the companionship with the great saints, are able, if they wish to work for the achievement of that bliss by satisfying themselves with the answers to these questions. Only these great souls are able to establish complete mastery over the Karmas after fully conquering their powerful empire, who have discarded like straw home full of all worldly happiness and wealth, who have flung away with repulsion happinesses—that are really illusions—thinking them to be venomous reptiles, who, discarding the oil lamps, have made the moon, the sky-lamp—as their light, who have taken to rough food obtained by begging, spurning nice and delicious dishes, who sleep on the bare ground giving up soft pillows, who are never tempted by incidents that give rise to Sata and Asata (happiness and unhappiness) because of thinking them to be the dark machinations of Karmas and who are always satisfied with drinking deep the sweet nectar of the highest everlasting bliss. Fired with the generous desire of flooding the whole world with peace they give forth everflowing cool stream of their nectar-like preachings and bring peace to the world which is full of miseries, troubles and discord. These noble men, who bathe in this cool stream bring about the well being of their souls, experience its real nature and in the end attain salvation by getting self-realization and enlightenment.

To get renunciation concentration of the mind is most

essential and this achieved through deep meditation. Therefore these who desire salvation should always think that:—

यदेव चैतन्यमहं तदेव, तदेव जानाति तदेव पश्यति ।
 तदेव चैकं परमस्ति निश्चयाद्, गतोऽस्मि भावेन तदेकतां परम् ॥ १ ॥
 तदेवैकं परं तत्त्वं, तदेवैकं परं पदम् ।
 मयाराध्यं तदेवैकं, तदेवैकं परं महः ॥ २ ॥
 मुमुक्षुणां तदेवैकं, मुक्ते पंथा न चापरः ।
 आनन्दोऽपि न चान्यत्र, तद्विहाय विभान्यते ॥ ३ ॥
 अक्षयभ्याक्षयान्द — महा फल भगश्रियः ।
 तदेवैकं परं बाजं, निश्चयसलकक्षरो ॥ ४ ॥

Meaning:—

That which is spirit, that which knows and sees, is myself, (I am not the body). That is the most precious element. Therefore I have concentrated myself in it as sure as any thing. It is the most precious element, it is the best position, it is the fittest object of attainment for noble beings. That is the brightest light, that is the unrivalled path to attain deliverance for those desiring it and there is no other. No where else can one get true bliss. It is the highest bliss. It is the only seed of the everlasting tree of salvation which is ever shining brightly with brightest fruits that are indestructible and full of the highest bliss.

That most imperturable condition of the soul due to complete renunciation, which is obtained as a result of keeping the above mentioned purest feelings, is Nirvana, is the highest attainment, is the highest position, the finest condition, the highest enlightenment of the soul and is the Moksha Tatva.

The Gunasthana:--(Developmental stages of the Soul).

All living things (souls), by nature, are store houses

of infinite knowledge, sight and happiness. But due to the weaknesses caused by Karmas there are different stages in the development. The nature of that soul which is, to a degree, in the clutches of Karmas is very much eclipsed and deformed. The nature of that soul which is slightly affected is more and more developed. These different stages are called in Jain Philosophy as Gunasthanas. The development, of the soul are called Gunasthanas.

According to this view-point of the development of the soul, the soul of the delivered saint is the most developed because it is completely free from all influences due to contact with external world. In this spiritual warfare he has gained most complete victory. That soul which is misled by illusion is the least developed because it is deeply enveloped by strong passions, which have gained complete mastery over it. One is the highest development while the other is the lowest. Within these two extreme limits are to be found of souls developed to different countless numbers of degrees. But these can be broadly divided into fourteen stages. These are called the fourteen Gunasthanas. These fourteen are the steps of the ladder leading to the magnificent mansion of Moksha, the gradual ascending of which gives entry to the gorgeous portals of this majestic citadel. But this climb is not smooth. " श्रेयांसि बहु विघ्नानि । " Good deeds are beset with mountain-high obstacles. Accordingly when the soul roaming in different species turns to these steps on his way to Moksha he has to carry on an indescribably wonderful warfare of awful intensity. When the soul with full preparations begins the ascent, some powerful warrior in the form of some remotely related sin or illusion

dashes at him and scatters all his equipment to the winds. Sometimes the soul flinches at this onslaught or subdues or vanquishes the demon of illusion with its special power and proceeds further. Further in its way come new warriors and have to accept defeat and run away. The account of the Gunasthanas deals with what demon warrior is to be met with by the soul which stage and what the probable result of the struggle is. If we show as much interest, as we feel for the wars in this world in this continuous inner warfare we shall easily achieve our object. This inner battle is in no way less interesting than worldly wars. We require only the insight to grasp them. He who has got this insight can witness this inner warfare whenever he likes. The fourteen Gunasthanas are named in this way:—(i) Mithyatva, (ii) Sasvadana, (iii) Misra, (iv) Avirat Samyagdristi, (v) Deshvirati (vi) Pramattasanyat, (vii) Apramattasanyat, (viii) Apoorvakarn, (ix) Anivritti Badar Samparaya, (x) Sookshama Samparaya, (xi) Upshant Kashaya (xii) Ksheena Kashaya Veetraga (xiii) Sanyogi Kevali, (xiv) Ayogi Kevali.

A brief description of the fourteen Gunasthanas is given below.

I. Mithyatva Gunasthana. (Perversion)

Just as a patient suffering from fever and pile finds even sweet milk bitter, in the same way with the rise of false illusionary Karma the soul's outlook sometimes becomes perverted. Such a soul is called Mithya-Dristi or of perverted outlook. This condition of the soul is called perversion or Mithyadristi Gunasthana. This is the most degraded condition, because the soul in this situation thinks the wrong god

as the right and the false "guru" or the preceptor as the true one, false religion as the right. He can not get the least glimpse of the path leading to salvation.

Doubt--If this is the most degraded condition why is it called Gunasthana ? This is not a stage of Guna (good quality) but of Avaguna (defect) Therefore we must call it Avagunasthana and not Gunasthana.

Explanation--"Guna" is a generic term. And "Sadguna" (good quality) and "Durguna" (bad quality) are specific terms. "Guna" includes both the qualities. The meaning is that 'Guna' can be made to interpret 'Avaguna' so according to its use here Guna can be taken to mean Avaguna. Besides, though the soul in this condition is completely undeveloped, yet its natural self is not completely eliminated. Even in that condition the soul possesses the qualities of counteracting the derogatory influence of Jnanavaran and Darshanavaran. There the soul has at its command a little knowledge and insight. They may be perverted due to the contact with Mithyatva but they still exist though in a perverted form. Therefore this stage is called Mithyatva Gunasthana as these Gunas exist. The third thing is that the perverted soul has no perverted conception in all matters eternally because he can recognise a cow as a cow, a horse as a horse and a pitcher as a pitcher. With this view point also the word Mithyatva Gunasthana is not a misnomer.

II. Saswadana Gunasthana.

Just as a rock, falling from the top of a hill, rolls into a swift-flowing stream and becomes smooth and rounded rubbing against other stones, in the same way the soul, in

its roaming in different species and facing and experiencing different sorts of troubles, comes to such a condition that effects on it are the most slight and somewhat secret and unknown. Due to these effects he is able to expand the period of all the seven Karmas excepting Ayu karma (life time) to less than crores of Sagaropama (a period of time crores of times bigger than Palyopama) by a slightest portion of Palyopama (another period of time). This is called Yatta Pravaritti Karana (shaping according to one's own inclination). When the soul achieves this it develops further and is now ready to break the hard knot of love and hatred. The stronger among such souls proceed further. The very pure thoughts and effects at this moment are taken to be अपूर्व करण (experiencing effects never experienced before.) When the soul achieves "Apurva Karan" it is a bit strengthened and the power of Mithyatwa gets weakened. Thus it becomes a little more pure. This increased purity is called Ativeritti Karana. When this stage is reached it gets the power of equanimity. But when the soul does not completely annihilate the Mithyatva groups but only subdues them, the equanimity that he gets is called Aupshamik Samyaktwa, (Equanimity gained after partial subjugation of Mithyatwa.) This equanimity does not last long. The partially subjugated Mithyatva groups raise their heads, after an Antarmuhurta (period equal to 24 minutes) and destroy the equanimity. Just as a man, who has slipped from a mountain and has not yet reached the earth, can not be called as either on the mountain or on the earth, likewise the soul that has slipped from equanimity but has not yet reached the lower stage of Mithyatwa is called Saswadan or Saswadan Samy-

agdrishti. He stays in this condition for a moment as the smallest period and six Avalis (a measure of time, one Avali being equal to that period which is taken by the spinner on the charkha to spin one arm's length of thread and winding it on the spindle.) as the largest. this stage is called Saswadan Gunasthana.

III. Misra, Gunasthana.

With the rise of Karma due to mixed illusory insight in its semipure form there is some restlessness generated in the ideas of the Soul. Due to this uncertainty the soul is unable to discriminate between the right path to salvation and that leading astray. Then he has neither belief nor disbelief in the right salvation path. He becomes, so to say, indifferent towards it. Just as when sugar is mixed with curds there is no complete sweetness, neither complete sourness; in the same way due to the rise of mixed nature the soul has a mixed and impure effect. This is called mixed or Misra Gunasthana. This condition stays for a brief space of on Antarmuhurta only. He may afterwards attain complete equanimity due to these Karma groups resolving into pure form or falls down to " Mithyadrishthi " due to these Karma groups turning into purely impure form.

IV. Avirata Samyagdrishti.

As described in the second Gunasthana, when the soul gradually achieves " Samyagdrishti, " sometimes due to the rise of Apratyakhyanavarana (cover of no swearing) impurity he is not able to keep up his " Vratas " (duties) and remains in the stage of Avirata equanimity. This Gunasthana is called Avirata Samyagdrishti. In this stage the soul attains greater purity. These four Gunasthanas are the sta-

ges, where the soul has to fight hard battles with terrible warriors like false in sight. Up to this stage the soul completely vanquishes them. But even here he is not free from obstacles. Here he is confronted with the strong array of four " Apratyakhyana varna Kashaya " under the command of " Charitra Moha " (illusion in the attainment of character.) This will not allow him to have the possession of " Virati " (non attachment.) still he is stranded on equanimity.

V. Deshvirati Gunasthana--(Partial non-attachment)

When the Soul drives away the Apratyakhyana varana Kashaya, fully vanquished, he gets partial non-attachment, that is, character. A soul at this stage alone can be called " Shravaka. " There are different grades in the " Shravakas " according to their qualifications and strength. It will be clearly seen that the condition of Shravaka is not so easy as is generally thought. To attain this qualification the soul has to wage so many terrible battles and when he is able to win all, he attains the Shravaka quality. But the war is not here ended, it continues to the end. This is a stage of short respite. Even now the group of the four pratyakhyana varana (cover of swearing) is still barring the way.

VI. Pramatta Sanyat Gunasthana.

(complete non-attachment with chances of being indolent)

When the soul with its immense powers vanquishes the demons of Pratyakhyanavarana (cover of swearing) that tries to stop him from gaining full renunciation, then it attains Sarvarvirati (complete non attachment.) This is called Pramatta Sanyat Gunasthan. As now there are no Pratyakhyanavarana, the soul's whole character is now developed

in this stage. Still there is Pramad (chance of being indolent) Therefore this stage is called Pramatta Sanyat Gunasthan. In this stage the soul leaves all actions of violence. From this stage begins control, saintliness or the making of a " muni. "

VII Apramatta Sanyat Gunasthan

Those self controlling souls that get complete control over the Pramads like sleep, enjoyments and gossips are called Apramatta Sanyat and their stage is called. Apramatta Sanyat Gunasthan. The sixth and the seventh stages are very close. Those in the seventh stage who like to enjoy sleep, food etc. come in the sixth stage and those in the sixth reach the seventh when they give up Pramada and become completely self-centred. The seventh stage is when they are deep in meditation.

VIII. Apurva Karan Gunasthan

When the soul reaches this stage it experiences greater purity There are then many manifestations which are entirely new and wonderful. Therefore this stage is called, Apurva Karan Gunasthan (entirely new manifestations.) In this stage the soul has to practise (i) Sthitighat reducing the length of Karmas (ii) Anubhag (Ras) ghat, crippling the power of Karmas of giving sudden fruit, (iii) Gunashreni (iv) Guna Sankraman (v) Apurva Stithi Bandha.

- (i) Sthitighat. the soul shortens the length of Karmas by reverse processes.
- (ii) Anubhag ghat. cripples the power of the Karmas to give terrible fruit by reverse processes.
- (iii) Guna Shreni. He places those Karmas whose length has been shortened in such a way that

they should be effective within an Antarmuhurta only. This process is called ' Gunashreni.' The soul in the eighth stage practises this as well.

- (iv) Guna Sankraman He transforms the evil tendencies of Karmas received in the past into good ones that will bind now.
- (v) Apoorva Stithi Bandha Now there is more contact of short-lived Karmas where in the beginning, Karmas of longer tenure used to attach him. In this way in this stage the strength of Karma is very much lessened and the strength of the soul rises proportionately. This stage lasts for an Antarmuhurta only.

IX. Anivritti Badar Samparaya Gunasthan.

In this stage more purity is gained than in the eighth. The impurities are more dimmed in this and the results are more and more purer. The quality of " Veda " is completely lost. This also lasts for an Antarmuhurta only. The souls at this stage are of two kinds, (i) those that quiet down the temptations and (ii) those that completely destroy the temptations, The first are called Upshamak and the second Kshapak.

X. Sookshma Samparaya Gunasthan.

(wherein a little trace of impurities still remains.)

By the time the soul reaches this stage only the lowest form (Sanjwalan Kashai) of greed Lobha) remains. Other impurities are completely removed. Therefore this stage is called Sookshma Samparai Gunasthan wherein only a trace of impurities is left. The " Upashamakas " here quiet down

“ Lobha ” (temptation) and the “ Kshapakas ” completely destroy it.

XI. Upshanta Kashai Gunasthan.

(wherein all impurities are quieted down.)

This is a stage where there is no further progress therefore there is necessarily a downfall for the soul. The reason is that the “ Kshapaka ” at once reaches the twelfth stage from the tenth and the “ Upashamaka ” comes in this. Here the vanquished enemy of weakness again raises its head and flings down the soul from perfect purity, into the lower stage.

XII. Ksheena Kashai Veetaraga.

(loss of all impurities.)

Those souls that have completely vanquished covetousness but whose three “ Ghanghatiya Karmas ” still exist are called Ksheena Kashai Veetarag Chhadmastha (those who have not yet attained purest knowledge.) The “ Kshapaka ” souls come to this stage directly from the tenth. Herein all the impurities are burnt away fully.

XIII. Sayogi Kewali Gunasthan.

Those souls that have completely destroyed all the four “ Ghanghatiya ” Karmas and have attained pure knowledge, pure insight, infinite happiness and strength are really “ Arhanta Bhagwan ” (those who have destroyed all the enemies of the soul). They are called Sayogi Kewali i. e. those who have attained purest knowledge as a happiness have traces of activities of mind speech and body. This stage is called Sayogi Kewali Gunasthan. These delivered souls preach the way to salvation to the world and because of their perfect knowledge and perfect control over love and hatred the way they preach is entirely acceptable, is without

any doubts and is most wholesome. These are called the most truly learned, the most free and delivered from the clutches of the world.

XIV. Ayogi Kewali Gunasthan.

This is the innermost gateway to the palace of "Moksha." Those great and pure souls come to this stage who have attained perfect solidarity by controlling all the activities of mind, speech and body. At the end of Sayogi condition comes the brightest and purest meditation which makes the soul purest and this meditation burns away all the traces of activities. At first "Kevali Yogi" controls the broader inclinations of the body, and then goes on to control those of the mind and speech. After this with the help of the softer influences of the body the broader influences of the same are checked. When these broader influences are completely wiped away then comes the turn of the lighter influences. Taking the help of the softer influences of the body he checks those of the mind and speech, then the softer influences of the body are controlled by the help of the third stage of the bright meditation with a reversing process to control softer touches. When the broader as well as the softer "Yogas" are controlled in this way the delivered souls get divine solidarity and become Ayogi, (without any trace of the activities of mind, speech and body.) After becoming free from activities of mind speech and body, the delivered souls practise Shaileshi Karani i. e., solidarity like the mountain Sumeru, without the least movement for as much time as one would take to utter five vowels; a, i, u, ri, lri. In the last moment of this karana all the four "Aghatiya Karmas" are destroyed and at once with their destruction within an

instant the great souls take upward rise, attain God head and have their seats in the region of Godheads. This is the highest triumph of the spiritual battle. This is the highest limit of attainment by the power of the soul from times beginningless. This is the attainment of real ideal and this is the subject matter of the exposition of Gunasthanas.

Is God Creator. ?

When the soul gets beyond the fourteen Gunasthanas described above it merges into Godhead and becomes "Paramatma" According to the views of some Indian philosophers the Paramatma, when need he become Atma, the soul. According to this theory there is downfall for Paramatma who becomes a soul again. But according to the Jain Scriptures the soul can become Paramatma but not the opposite. Jain religion takes it to the higher regions whereas some philosophers take it to lower stages. The Jain religion has accepted that soul alone can become Parmatma whose all Karmas have been totally destroyed. When the Karmas are destroyed, all distortions, all desires all worldly hopes and wishes are all themselves destroyed as these are born of the Karmas. When God is free from any and all desires how could He come again in the world ? This question is a great stumbling block to the theory of the "Return hack."

Some people think that this whole world has been created by God. But as we have shown before the world exists from times beginningless Therefore the question of its creation does not arise. Even then, if for argument's sake we accept that it is He who creates it and who destroys it, then the question arises why for He is undertaking all this trouble. God is not a child that He should create at one time

the world and destroy at the next what he has created. If it is His nature to create the world why does He destroy it and if destruction is His nature why does He create what he has to destroy ? These two are contrary actions therefore they can never be found in the same personality. God is above all desires therefore it is impossible that He should have the desire to create the world. Then what forces Him to take up this task ? If God is influenced by something else how can He be called God ? That which has the power to force Him to act would be called God. God becomes only an instrument in its hands. In this way God's omnipotence itself becomes a matter of serious question.

God is also considered as all-sympathetic. When He is sympathetic and Himself the creator why did He create the different miseries and pains ? Where is His sympathy gone when He sees before Him the distress of the parents when He carries away their only hope—their only son—before his time and plunges them in the deepest ocean of pain and sorrow ? Does He proclaim His infinite sympathy when He carries away in death the lord of life of a newly married wife even before her charms are fully matured and blossomed ? Does He shower His sympathy on man-kind by making the life of a widow a veritable burden to her after the premature death of her only support—her one and only son ? Is God really merciful and sympathetic in this way ?

In defence it can be said that they get the fruit of their Karmas done before. If they did not commit sin they would never get fruits. What can God do in this case ? But this defence also is shattered with a little thought. God is supposed to be omniscient and omnipotent. When those

souls thought of committing sin, it must at that moment, have been known to the all-seeing God. And as God is merciful He would have saved them from committing that sin and would have effectively done so as He is all-powerful. He looked at them indifferently and passively in the beginning and became ready to punish them when they actually committed sin. How far is it right? Learned readers should pause a moment to think. Suppose the son of a person is, in his presence, going to throw himself in a well. He allows him to throw himself first and takes him out and says, "Why did you throw yourself in the well? I shall punish you now", and does punish him. Who will call that father loving? Who can call this treatment as merciful? One who acts in this way will be called cruel and not merciful. Therefore Jain philosophy saves God from such imputations of cruelty and such troubles. It saves God from such slander. It believes that God is Omniscient, is perfectly unaffected by love and hatred, is beyond all duties, is beyond resurrection and has nothing to do with worldly troubles.

Doubt:—When God is completely uninfluenced by love and hatred and when He is unable to check or to help, is neither angry nor pleased, then he can not benefit his devotees. Then what is the use of worshipping Him?

Explanation:—It is the desire of the selfish heart that we should worship God that He may benefit us. To worship God with this end in sight is not His real worship. It is bribing Him. Real worship gives no scope to the idea of gain but it is a desire to give up all one has. The devotee flings away every thing thinking it like straw and desires to have devotion alone. Those who worship to attain worldly

happiness in exchange for worship are only wishing to transact business. Such traders can never be called real devotees. Therefore worship with no thought of self gain is real devotion. This brings real good at the feet of the devotee. The gods become his slaves. "Ridhi" and "Siddhi" (Happiness and Powers) follow in his wake. That is why it is said:—

“ देव वितं नमंसंति जस्त धम्मे सयामणो । ”

i. e. gods become the slaves of him whose heart is always centred in Dharma.

Therefore there should be no scope for desires in worship. It does not mean that worship of a "Vitaragi" (one who is not at all affected by love or hatred) leads to no good. It is a principle of psychology that one can after some time be that thing which one is intensely remembering and wishing to become. According to this, that devotee who worship a "Vitaragi" and intensely desire to become one himself, actually becomes a "Vitaragi". Besides "Vitaraga" souls are the best ideals of self purification. We have to reach this ideal and so this ideal must ever be before our eyes. If we lose sight of this we shall aimlessly wander about due to the want of most reliable guide. The third thing is that we come to know the real path of enlightenment only through them. We are therefore greatly indebted to them. Therefore it is natural that our souls should be attached to them in gratefulness. The fourth thing is this:—The eye ointment, being without life does not wish that it would cure the eyes of him who applies it. Still he profits by it and his sight becomes clear. In the same way though the Lord does not wish that he should shower favours on his devotees yet the devotee is well benefitted. In other words we can say that

the doer of an action may be or may not, yet the action takes place when the causes that bring about the action are in full play. Therefore the worship of "Vitaraga" Lord is essential. It is not useless but very effective.

The Path to Salvation.

We have briefly described what the world is and what the soul is, how it gets bound up and in what condition does it live after deliverance. Now in short we want to describe what way to salvation is propounded by Lord Mahavir.

According to the principles of Jain Philosophy the right combination of knowledge and action is the path to "Moksha". Taking account of the difference in knowledge and insight there is the three-fold path to salvation Right Insight Right Knowledge and Right Character. In some places penance is separately added in differentiation to character in order to give it added importance. According to this Right Penance is the real path to salvation. There is no real difference in these different definitions, it is simply verbal.

In order to cure the patient it is of primary importance that the disease be first accurately diagnosed. If the disease is not rightly diagnosed the treatment given in ignorance can not be effective; not only this but it may lead sometimes to the aggravation of the disease. In the same way, suppose the diagnosis is correct but no treatment is given; even then the disease can not be cured. Therefore to achieve complete cure correct knowledge and accurate action or character are both equally essential. Therefore it will be clear that right knowledge and right action are both necessary to cure the diseases of the soul also. Therefore it is said:--

“ हतं ज्ञानं क्रिया हीनं हता चाङ्गानिनां क्रिया । ”

i. e. The existence of knowledge without action or action without knowledge (if both are exclusive of each other) is useless, that is both are useless.

Some think that knowledge alone will bring salvation while some think that action alone does it. Both are wrong. But we will not deal with this here. Simply we request the readers to think about the example given above and proceed further.

Right Insight.

To have full faith in true gods, true “ Shastras ” and true “ gurus ” is called “ Samyag Darshan ” This is called “ Vyavhar Samyag Darshan ” (right insight for practice.) To experience the purest form of the soul is called “ Nishchaya Samyag Darshan ” (Right insight for the soul.) To attain salvation Right Insight is the first and the most important step. The Jain Scriptures praise it very highly. It is said:—

“ पशुत्वेऽपि नरायन्ते सम्यक्त्व व्यक्त चेतनाः ।
नरत्वेऽपि पशुयन्ते मिथ्यात्वग्रस्त चेतनाः ॥

i. e. Those souls that are purified by right insight, are like men though born in the brute creation and those that have not gained it, that are enveloped in deep darkness of “ Mithyatwa ” (perversion) are real brutes though born as men.

If the soul slips from character it can soon recover it self and regain it but he who once loses right in sight is gone for ever. There is no end to his downfall. It is said:—

दंसण भट्टा भट्टा दंसण भट्टस्य नात्थि निव्वणम् ।
सिज्झंति चरियभट्टा दंसण भट्टा न सिज्झंति ॥

These quotations will bring to us a little for the primary importance that is attached to "Samyaktwa". In reality the importance of right in sight is very great. How can that man follow the path of welfare whose sight is not cleared, who is unable to hit upon the right path of actions for him and who has no unflinching faith in the teachings of all-knowing delivered souls ? How will he be able to attain welfare ? In no way.

Doubt—Samyag Darshan i. e. full faith is a way of keeping one loyal to a creed. Those who are learned do not require faith. They, with their logical reasoning, can determine what is good or bad for them. Then what is the necessity of giving so much importance to faith ?

EXPLANATION:--The world is not only a vast group of things one can see with naked eyes. There are things small, smaller and smallest that are not even remotely perceived by greatly learned. All the knowledge of the soul without perfect knowledge is very much dependent on the senses. The senses are so crude that all things cannot be perceived by them. Therefore to understand things beyond ordinary perception one, whether he be a fool or a wise man, must take recourse to the more learned and wise than him. Therefore is the necessity of faith. Now logical reasoning remains to be considered. Logical reasoning is like a pot without a base. It is unstayable like a round football. Logical reasoning can be rolled in any direction as one likes. Doubt is the bosom friend of logic. Where there is logical reasoning there will ever be doubt and in its presence there is no unflinching movement towards any ideal. Without this unflinching effort no success is achieved in any field of

action. Then how is it possible with logical reasoning to accomplish such tasks like self-development that require firm faith? Besides, logical reasoning can never be satisfied. It is always busily engaged in resolving tangled knots of doubts and resolutions. It disturbs concentration of mind without which meditation and "Samadhi" (forgetting the outer world) are unattainable. Without meditation etc. true peace and happiness can never be achieved. Besides the logical reasoning is a product of the brain, which is such a materialistic machine that immaterial objects can never be reflected in it. Therefore if we entirely depend upon reasoning then we will only reach the conclusions that are the result of considering only the broader things and we shall entirely miss the realities. That is why great men have put before us the ideal of faith as the thing of primary importance. Therefore one must begin to make efforts for self development believing that logic is the mother of no belief and true faith as the mother of right belief:-

Doubt:—Faith & discretion are contraries. If we have faith we will have to give up faith. Then which is to be accepted? Are we to forego discretion?

EXPLANATION:—it is not correct to call faith and discretion as contraries. They are not only not opposed to each other but they are even complementary. When both act like bosom friends the ideal is attained. Discretion with faith is the thing required & faith must be compounded with discretion. The fault lies in their not being made complementary. What is said above about logic must be taken to relate to logic without faith. Logical reasoning with faith is not destructive. Faith and logic are both like the two wings

of a bird. The bird without any one of his wings is unable to soar high in the sky; in the same way the soul wanting any one of these is unable to soar high towards salvation.

Right Knowledge.

To attain salvation " Samyag Gnana " also is very necessary. It is not necessary to write any thing about the greatness of knowledge. We experience its influence at every step. When right insight is gained knowledge becomes Samyag Gnyana. When the clouds of perversion and temptation melt away in the sky of the soul then right insight and right knowledge begin to shine out brilliantly like the light and glory of the sun. Right knowledge can be divided into two main divisions. (i) Pramana, (ii) and Naya. Every thing is a composite group of many qualities. The knowledge that understands one particular quality—that only knows the thing partially—is called " Naya " and that knowledge that knows all the qualities—that is the thing in its entirety is called praman. The fact becomes apparent that Naya is a part of Pramana which contains it.

Knowledge has been explained in Jain philosophy in two ways—(i) the scientific and (ii) the philosophical. According to the scientific system knowledge is of five kinds--(i) Mati Gnyana, (knowledge gained by senses and mind), (ii) Shrut Gnyana. (iii) Avadhi Gnyana (iv) Manah Paryaya Gnyana, (v) Kewal Gnyana. These five kinds have been further divided into two groups by Jain logicians--(i) "Pratyaksha" (ii) "Paroksha". The first two are out in the category " Paroksha" and the last three, gained not through senses, in the first category "Pratyaksha". There is no point of difference in these differentiations, only they require

different systems of action.

(i) The knowledge acquired through senses and the mind is called " Mati Gnyana " This is divided into four kinds—अवग्रह, ईहा, अवाय and चारणा. With these four, the gradual stages in the knowledge gained by souls without complete knowledge are described. we are unable to know all the points about a thing all at once. The knowledge is gained gradually. At every step becomes clearer and after many steps are traversed then we have full knowledge about a thing. Generally people think that we know intimately about a thing when we once have a look at it. But this is really false First we have a slight glimpse of the object, this is its first Darshana (sight). Then we have a faint idea about it. This is Avagraha. This is followed by doubt and in order to satisfy this doubt comes the Iha. In Iha (partial certainty) also there is no definiteness but it is much inclined towards it. After Iha comes Avaya (definite knowledge). We are able to know the particular object. In detailing this series of reflexes time is required but their actual experience is instantaneous. Knowledge passes all the stages so quickly that we always are not conscious of its intermediate stages But it has to pass these stages which are logical also. If a man pierces hundred tender petals of a louts with a sharp instrument, after placing them one over the other, it would appear on the face of it, that all were pierced at the same time. But is it correct ? The instrument first pierced one petal, then came out and pierced another and then came out and entered the third. In this way it pierced the hundred petals. The act of piercing was so quickly done that the intermediate stages could not be descri-

minated. This is also the case with the perception by knowledge. After Avaya comes Dharna (retention). This has power to enable us to remember any object even after a lapse of time.

After "Mati Gnyana" comes "Shrut Gnyana". This makes the object, that is known by senses, more intimately known to us. Due to different aspects of it there are different kinds which, due to want of space, can not be fully dealt with here. "Avadhi Gnyana" is beyond the senses or mind but experienced by the soul itself and makes it perceive things formal within the limits of material area, time and qualities. "Manhaparyaya Gnyana" is purer and clearer than this. This makes the soul experience things in the minds of others. The "Kewal Gnyana" is the complete knowledge of all things with all their qualities at the same time. This is the highest development of the knowing quality of the soul and this rises when the Karmas that eclipse it (Jnyana-varana) are completely destroyed.

In no system of philosophy in the world is attention drawn to this "Naya" quality of knowledge. This is a precious treasure supplied by Jain philosophy and this is the root of the all-perceiving insight. The different systems of philosophy are vitiated and turned antagonistic of one another by the false view points that mislead them to see perfection in imperfection, limited as a whole and restricted as all-engrossing. The Naya principle cuts this point of antagonism at the root and makes the cool refreshing stream of unity flow every where. The Naya doctrine gives its appointed place to every philosophy and pleases the world with its impartial treatment. It accepts all the objects of

the different philosophies and weaves them into a complete whole and therefore into a true system of philosophy. In Jain scriptures this doctrine is fully explained and dealt with in all its details. Many volumes have been written mainly with the purpose of explaining the doctrine. With a brief outline of this at this stage here we shall take leave of the readers.

Naya has seven different subheads:—(i) Naigam (ii) Sangraha (iii) Vyavahar (iv) Rijusutra (v) Shabda (vi) Samabhirudhs (vii) Evambhut. The first four all called Arthanaya as they give the main ideas about an object and the others are called Shabdanaya as they deal with sound mainly. According to other aspects there are different points about "Naya" but these can be studied from the special books on the subject.

QUESTION:—You have called knowledge as a step in the attainment of "Moksha." But knowledge is a quality of the soul and is in its nature. Then why does every soul not attain Moksha ? Why is it roaming in the world ?

ANSWER:—Milk is sweet by nature but if it is kept in a bitter pumpkin shell, it becomes bitter. In the same way knowledge in contact with "Mithyatva" (perversity) becomes perverted and perverse knowledge is the root of the world and not that of "Moksha." That is why the soul can not attain "Moksha" and roams about in the world. When right insight is gained knowledge is purged of its perversity and then with right insight it becomes a help in the attainment of "Moksha." Knowledge alone does not lead to "Moksha." This has been clearly stated before. Besides it is not knowledge that leads

to "Moksha," it is right knowledge. Right knowledge begins with the fourth stage and from thence the soul takes to the upward journey to "Moksha." This knowledge is fully developed in the thirteenth stage but not so in character. That is why the final peak of "Moksha" is not climbed at this stage. In the final stage of the fourteenth Gunasthana the character is fully developed and then the soul gets deliverance.

Right character i. e. action.

The Lord Mahavir established four orders, Sadhu, Sadhwi, Shravaka & Shravika. The Sadhus (monks) & Sadhis (nuns) are completely averse to worldly actions and wholly intent on the development of the soul. They do not do any work involving violence neither, have they any sort of property. Action involving violence and having property are the root of all evils. Where there is no violence and property no desire for enjoyment, no love for the body, no action needed for the upkeep of life, there cannot be any sin. Therefore the character of Sadhus (monks) & Sadhis (nuns) is of a very high order. The Shravakas (laymen) and Shrawikas (house-holder women) are engrossed in worldly actions. They have to perform many kinds of actions involving some violence. They cannot be free from actions involving a little violence like food, commerce etc. Therefore rules of conduct laid down by Shraman Lord Mahavir for Shravakas and Shrawikas are less strict when compared to those for Sadhus and Sadhis. The conduct of Sadhus and Sadhis is called "Sarva Virati" (complete renunciation) and that of Shravakas and Shrawikas "Desh Virati". (Partial Renunciation.) That is, the Shravakas partly follow the

rules which are followed in to by the Sadhus. The Sadhus fling away all worldly actions and things like a piece of straw. Their only goal is the development of the Soul. But they still do such actions as are not derogatory to their highest ideal and are conducive to the good of the world. They are always engaged in such actions as lead to the good of all, like bringing those that have been led astray back to the right path by their valuable advice, and spreading the good teachings of the great men that were born in the past after first completely following and understanding them. Thus the Sadhus are trying to bring about the good of others along with striving after their own good. The real good of the world is achieved by such men alone. But even after doing so much for the sake of the world the Jain Sadhus do not want any thing in return. They never become a burden to society by putting a man in inconvenience for their sake so much so that they are forbidden to take food prepared by others for them. They satisfy the wants of their body by gladly accepting, through begging, whatever is obtained of the remains of dry and coarse food. Though they have not the last love for the body they take food that their life of renunciation for development of the soul might go on unhindered. They do not take food from one house only with the desire not to inconvenience the householder in any way. This is the first thing taught in laying down the rules of conduct:-

जहा दुमस्स पुष्केसु, भमरो आवियइ रसं ।
न य पुष्कं किलामेइ, सोवि पिण्णइ अप्पण्ण ॥

That is:-The bee sucks a little of juice from each flower in such a way that neither the flower is harmed nor does

the bee remain dissatisfied. In the same way the Sadhus take food from the householders little by little. It can very easily be seen from this that there cannot be any possibility of things that become burdensome to others when even the most ordinary thing like food is restricted by such a chain of beautiful prohibitions laid down with such a sharp foresight. Really the exposition of the rules of conduct laid down by Lord Mahavir for the sake of Sadhus is unparalleled in any other religion of the world. We have not got space enough to deal with the rules of conduct of the Sadhus in great detail Still here is given a bird's eye view of the fundamental rules.

There are five fundamental rules of conduct for the Sadhus (1) Ahimsa Mahavrata (2) Satya Mahavrata (3) Asteya Mahavrata (4) Brahmacharya Mahavrata (5) Parigrahatyaga Mahavrata.

(1) Ahimsa (Non-violence) Mahavrata:—Not to give or cause any other person to give or connive at any person giving any sort of trouble, bodily or mental, to any living or immovable, guilty or innocent creature, with speech, body or mind. This is the Ahimsa rule of conduct. To follow it to the very letter the Munis (monks) never use earth, water, vegetables etc with living organisms.

(2) Satya (Truth) Mahavrata:—Never to utter a falsehood or half-truth whether in body, mind or speech. To follow this the Munis use language which is wholesome, reserved, sweet involving no violence truthful and meaningful They never speak words which are harsh, angry, violent etc.

They never speak emphatically about the future.

(3) Asteya (Non-stealing) Mahavrata:--Never to take even any unimportant thing, even of the smallest value, without the permission of the owner. To follow this Shramanas never take even dry grass and earth without permission. Where there is none to give permission, in the lonely jungles etc., if they are in need of earth or a pebble they take it after obtaining mental permission from Indra.

(4) Brahmacharya (celibacy) Mahavrata:--To look upon women with the purest feeling of love thinking them to be mothers or daughters. This is the broad symbol of this "Vrata". The more comprehensive application is in making the five senses and the mind subservient to the soul and to merge them in it. The Munis practise this Vrata with a view to this comprehensive application.

(5) Parigraha-tyaga (Complete renunciation of property) Mahavrata:--

To give up completely property is called "Parigraha-tyaga Mahavrata". To follow it the Jain Munies keep not a pie, nothing of any value whatever, with them.

The Lord Mahavir has also laid down supplementary rules that help unhindered observance of these five great rules of conduct, as for example 3 Guptis, (controls) 5 Samiti etc. Controlling the inclinations of speech, body and mind are the three Gupties. This is a hard and intrinsically difficult task. Speech and body can be easily controlled, for a time, but to control the mind, more restless than the foaming and roaring waves of the sea, more quick than the lightning and more volatile than camppor, is not a child's play. Yet

the Shraman followers of Lord Mahavir are busy in this hard task being most wakeful for the welfare of the soul. But these Guptis cannot be applied for a long time. As an alternative to these 5 Samities are laid down that are to be followed most earnestly. These are the following:—

(1) Irya Samiti:—Always to walk carefully observing 6 feet of ground in front so that no small living creature might be crushed by the feet. If it is necessary to walk a little in the night then ground should be cleared at every step.

(2) Bhasha Samiti (Language care):—To be very careful at the time of speaking that no untrue or wrong word should escape.

(3) Eshana Samati (Food care):—

To observe scrupulously the rules for food. To accept harmless alms shuning all the food prohibited by the scriptures. To take food that it will keep the body to help the monk to go on with the life of renunciation feeling no love or hatred for its own sake.

Nikshenpna samiti (Carefulness to handle every thing):—

As is said before, the Sadhus keep nothing with them. Of course they do keep a few things like books etc. because they are a direct help in leading the life of renunciation not for any love for them. To be careful about them whenever one handles them is called Nikshepana Samiti.

(5) Paristhapana Samiti (Leaving things):—

To anser calls of nature in places where there are no living things is called Paristhapana. This Samiti is helpful in keeping Ahimsa.

Besides these there are hundreds of other rules laid down for Jain Munis to be followed, just as to sleep on ground, to drag the hair out, to go barefooted, not to use umbrellas etc, Not to cremate a body, to accept no invitation to dinner, to bear patiently the 22 Parishahas (troubles) like, hunger & thirst heat & cold, mosquitos & other biter; to observe the ten rules like forgiveness, humility tenderness etc; to meditate upon the 12 subjects like, transitoriness of the world, helplessness, unity etc.

The Lord Mahavir has also laid down for Shravakas (house holders) Anuvratas, Gunavratas and Shiksha Vratas these are called 12 Vratas (vows) They are briefly as follows:—

(1) Ahimsanuvrata:—Knowingly not to kill or give trouble to innocent Trasa beings (i. e.) living things with more than one sense and to keep away from the killing of Sthavrs beings. (i. e. living things with one sense only) as far as possible. A little study of the scope of this Anuvrata will make it clear that Lord Mahavir has successfully made Ahimsa (non-voilence) practicable. It is clearly detailed how far a man can be free from "Himsa" (voilence) in different stages and a way is shown for gradual development to higher stages. As this subject has been dealt with in detail at another place we proceed further leaving the discussion of Ahimsa here.

(2) Satyanuvrata:—

Not to utter falsehood as can be punished by the king or the "Panchayat" i. e. as will lead to loss to general public. It must be remembered that the vratas like utterance of truth are supplementary to "Ahimsa". Therefore if their

observance goes against Ahinsa—as when the truth causes the death of some body it can not be really called truth though verbally it may be so. Therefore that truth which brings great calamity on others is really no truth and the Shravaka is not by his vow forced to speak it out.

(3) Asteyanuvrata:--

Not to commit such a robbery or theft as would be punishable.

(4) Brahmacharyanuvrata:--

To look upon all women, except his own wife by marriage, as mothers and daughters.

(5) Parigraha Pariman Vrata:--

To limit the possessions is called " Parigraha pariman vrata. " The greed of a man is so powerful that it is ever on the increase. It wants to possess all. He who has thousands today is anxious to possess lacs. When he has lacs tomorrow greed drags him further still and he is deep in the anxiety of possessing crores. Even then it is not satisfied. So long a thing in the three worlds—[This world, the heavens and the other regions] remains outside the scope of its possessions it will never be satisfied. Besides who knows that even after the possession of worlds it will be satisfied. That is why the best way for a man is not to pursue greed but to control it. Greed is like a horse. If we ride him we are happy and in comfort but if unfortunately the horse of greed rides us nothing but misery and trouble can be attained by us. Therefore the chief source of happiness is to control all desires, to force in narrower limits those greeds that roam about unhindered and unbridled. In the fifth Annuvrata this ideal is supported.

(6) Digvrata:--

To limit movement in the four directions, four subdirections and the upper and the lower regions.

(7) Upa Bhoga Paribhogaparimana:--

The thing that can be enjoyed once is called Upa Bhoga and that which can be enjoyed again and again and is called Pari Bhoga. In these two all enjoyable things are included. Things like food and water are Upa Bhogas and clothes, ornaments, conveyances etc. are Pari Bhogas. A Shrawaka has to limit these enjoyments also so that the desire to enjoy them may not grow more powerful and go out of control. He should keep himself within limits and should always preserve indifference to them.

(8) Anartha Danda Viramana Vrata:--

Always to be free from unwarranted evil actions.

It is of four kinds:—[1] Apa Dhyana [Evil in thought]

[2] Pramada charya [Evil though unknowingly]

[3] Hinsā Dana [Evil in gift]

[4] Papopdesha [Evil in advice]

To think of giving trouble to others is called Apa Dhyana.

To act unknowingly and carelessly is called Pramada charya.

To give a gift without motive, mortal weapon to others is called Hinsā Dana. To advise the world to commit evil, to exhort the people towards "Hinsā," Falsehood etc. is called Papopdesha. A Shrawaka has to save himself from these destructive things. It must be remembered here that with this vow taking up of arms by a Shrawaka in defence

of oneself, one's family of ones community, is not prohibited. This is true that advanced Shrawaka gives this up also. But it is not binding on Shrawakas of ordinary grade.

(9) Samayik Vrata:—

To isolate the soul for a time from all influences of the world and to keep it centred in equanimity is called Samayik Vrata.

A Shrawaka follows this Vrata with two "Karanas" and there "Yogas". This is daily duty of a Shrawaka. This is of utmost importance in purifying the soul.

(10) Deshawa-Kashik Vrata:—

To narrow down daily the limit set in the 6th Vrata about the directions the Shrawaka takes a vow in the morning that he would go to a particular point only that day—say a river, a mountain, a field, a tree or a town etc., and will go no further, nor would keep any connection with any point further away. This is called Deshawa-Kashik Vrata. This helps in limiting the inclinations of the mind and the all-embracing greed is bridled.

(11) Pratipurna Poushadha Vrata:—

[Fasting]

To abstain from all food and drink for twenty four hours and to pass the period in meditation is called Pratipurna Poushadha Vrata. The description of Shrawakas in holy books tells us that in ancient times the Shrawakas used to have a separate place for meditation in their own houses. This has become obsolete now and the Shrawakas go to Upashraya a separate public house for meditation. Poushadha Vrata is kept every eighth, fourteenth, the 15th or the 30th of the month. It can be kept at any other time also.

[XII] Atithi Samvibhag Vrata:—

To entertain the guests, specially the Munis in a fitting manner by giving them food, drink, medicine etc.

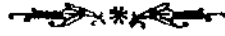
This Vrata is a test of the generosity of a Shravaka. It is clearly seen from the descriptions of Shravakas in ancient days that they were generous and charitable. That is why they are called “अप्यडिहय दुवारे” in Shastras. They were so generous that their doors were ever open for charity.

This is a brief outline of the twelve Vratas to be observed by a Shravaka and this closes the description of Right Action.

This will clearly prove that the Shravakas were not neglected by the Lord Mahavir. They were not only consolidated into Sangha [Orders] but rules were laid down for their conduct. We think that this characteristic chiefly played the most important part in establishing a permanent way of Jainism in India from where Buddhism was cleanly swept away.

The description of penance forms a part of the description of Right Action as penance is a part of character and action. The Jain Scriptures have enumerated hundreds of forms of this penance and their serial order will conclusively prove the scientific outlook of the framers. We request the readers to excuse us as the limited space at our disposal is not conducive to any lengthy enumeration of them.

CHAPTER XI



THE DOCTRINE OF SYADWAD MANIFOLD PREDICATION



If the Jain Philosophy can be compared with body the Syadwad (the doctrine of manifold predication) can be called its soul. If the soul is taken out of the body, the body becomes useless. If this Syadwad, the soul of Jain philosophy, is taken out, the Jain philosophy would not only not have any claim to be called a system of philosophy but will become useless like the lifeless body. To bring out the real nature of a thing Syadwad is the only instrument. Without its help truth cannot, in any way, be made manifest. That is why other systems of philosophy had to take recourse to Syadwad (though not openly) when Sarwathawad could not adequately serve the purpose. Some philosophers have tried to prove Syadwad a false doctrine but their efforts have always been a subject of ridicule by learned wise men.

Nature of the doctrine:--

To understand a thing thoroughly well it is necessary

to view it from different aspects. This is Syadvad. This is also termed Anekantvad (Different view points) or Apekshavad. The thing that we see possesses different properties. The indivisible whole of many properties is called a Dravya. That there is no contrariness in these properties is established by Syadvad alone. All these properties can be examined in as many as seven different ways that cover the whole field. These are as follows:—[1] [Syadasti] [2] [Syadnasti] [3] [Syadasti nasti] [4] [Syadvaktavya] [5] [Syadasti Avaktavya] [6] [Syadnasti Avaktavya] [7] [Syadasti Nasti Avaktavya]

This is called seven-pointed doctrine in Jain philosophy. These seven points are the basis of Syadvad the doctrine which gives a complete knowledge of the coherence of all the unopposing properties of a thing by looking to their positive and negative aspects according to nature, is called सप्त भंगी (Saptbhengi the seven-pointed doctrine.) The word "अद्विष्ट" (i. e. not contrary or opposing) is of special importance. Take for instance the statement, "Ram-Ratna is older than Ramesh and younger too." In this sentence both the qualities of elderliness or youth are applied to the same RamRatna. But this is untenable because these two qualities are contraries. He who is older than another can never be younger than him. Therefore when such contraries are to be found in a thing we can not call it homogeneous whole. This false unity is diversity.

Well ! now change the above sentence in this way, "Ram Ratna is older than Ramesh but younger than Hira Lal." Now there is no contrariness in this sentence. It means that the same Ram Ratna can be older than Ramesh and can

be younger than Hira Lal. This is true and can be accepted by all, This is the reason why word "अविरुद्ध" (Avirudhas) defining the सप्तमंगी [seven-pointed doctrine]

Readers can very well realise how the qualities of being older as well as younger, though apparently opposite, can very harmoniously dwell in the same individual. This is true of all other properties also. On the face of them they appear opposites but taking into consideration their proper relations we realise that though they are opposites still they can form one harmonious whole. One can take objection to this by saying that these two qualities mentioned above are based on respective relations but existence are not so based. How can they exist at the same place? This is incorrect as all qualities are based on respective relations. When we say:—

[1] स्यादस्ति घटः—[It is a pot] the meaning is that it is a pot according to the expectation of its form. It has the existence of the form of a pot. If it cannot be believed to have the existence of the pot-form it would be nothing like the horns of an ass, because there is no sort of existence in it.

[2] स्यात्नस्ति घटः—[It is no pot] The meaning is that in this pot there is no existence of other things like cloth, That is that existence which we see in cloth etc. is not to be found in this. If the term is not fully exclusive then there is the possibility that pot can be a cloth. If we include the existence of other things in a term, the form of none can be exclusively determined. It would be only सर्वे सर्वान्तरं जगत्

[Every thing in every thing a mere confusion.] Therefore it is necessary to exclude all other things to the inclusion of only one thing alone.

[3] स्यादास्ति नास्ति घटः—[The pot is and is not] The thing is defined keeping in-to view the different aspects of the first two statements and drawing a conclusion from the two. This is the third view point. Here the two statements are harmoniously co-related.

[4] स्यादवक्तव्यो घटः—[The pot can not be fully defined] Every thing is a coglomoration of different properties. All these cannot be enumerated at the same time in words—That is it is indesirable. The meaning is that words are generally formed from words and a word can have one meaning only at a place. It can tell us about one property only. There is no word that can comprehensively describe different properties at the same place. With this view point it is right to call a thing indescribable.

Just as it is a mistake not to call a thing indescribable it is equally a mistake to accept it as indescribable A thing may be indescribable but still we can denominate it with the word indescribable. As it can be denoted by the word 'indescribable' we must call a thing partially describable and partially indescribable and still describe it by the word indescribable, it will be like contradicting one's statement, "I am silent" by pronouncing it with one's own mouth.

In this way in the same thing can be found existence, non existence, neither existence nor non-existence and indescribability. The remaining three aspects of the doctrine should also be taken in reference to the complete knowledge of a thing. For want of scope they cannot be fully dealt with here. In this way the sevenfold doctrine can clearly be explained.

On the face of it, this doctrine appears to be very atra-

age. But in reality it is most true. The definite meanings of the words अस्तित्व [existence] and नास्तित्व [non-existence] etc. should be clearly borne in mind. The famous philosopher plato says:—

“When we speak of not being we speak, I suppose, not of something opposed to not being but only different.”

That is when we say something about असत्ता (नास्तित्व) [non-existence] then I think we say nothing against सत्ता (existence) but only in relation to others. This conclusively proves that existence and non-existence are not contradictory terms.

Take an example:—Two students read in a school. One of them takes the book of the other. While he reads, the page is turned and it gets torn. The owner of the book does not take it back. Why? Does it not remain a book for the loss of that one page? Well the book is the same but its condition is not the same. Its first condition is destroyed and a new one is there now. Still the existence of the book remains as ever. This is explained by Syadvad. The book is partially everlasting and partially transitory. Like these two qualities, unity and diversity सत्त्वं असत्त्वं and many other qualities exist in the same thing in close relationship.

Suppose there are three men. One wishes to have a gold pot, the second a gold crown, and the third gold. The three start in search of their desired objects. They hear about a gold pot but before they reach there the pot is broken to pieces and turned into a crown. Now the one who wished for a crown is joyful. He who wished to have the gold pot feels sorry and the third is neither sorry nor joyful. He is indifferent. We see from this example that according to

the view points of the first two the pot and the crown are two different things while for the third they are the same. Therefore in gold there is partial unity and partial diversity. This is called पर्याय दृष्टि or द्रव्य दृष्टि (Paryaya Drishti or Dravya Drishti)

Well in this way स्याद्वाद tries to corelate qualities apparently contradictory but really harmonious and therefore it is defined as that which churns unity out of contradiction. " विरोध मथंन हि स्याद्वादः ।

Answering the criticisms

Led away by ignorance of the real nature of Syadvad and the hatred of alien system of thought, critics have put forth serious objections to this all-applicable principle of Syadvad. We shall briefly deal with them here.

Is diversity Anekant really diverse or is it unitary in any aspect? If it is always diverse it becomes unitary by itself. Then this doctrine which lays down the principle that all things have diversity cannot be correct as diversity is unitary. If we think diversity as unitary in certain aspects then all the defects seen in Ekant (unity) would come in here as well. But even then the question cannot be finally settled. For is the unitary nature you accepted a while ago really unitary or divergent? In this way questions will go on rising. This serious defect is found in the acceptance of diversity.

The explanation of this is that diversity is not completely divergent nor completely unitary but is partially diverse and partially unitary. The diversity is of two kinds:— (i) Samyaganekant (true diversity) (ii) Mithya Anekant (false diversity.) Similarly unity is also of two

kinds:--Samyagekant and Mithyaekent. That which establishes divergent qualities in a thing by arguments based on deductive and inductive methods, is called Samyak Anekant. That which establishes divergence of qualities in a thing by methods opposed to deduction of introduction is called Mithya Anekant. (Refer to the statement about Ramesh and Ram Ratna.)

That which points at one quality out of many in a thing established by reason, wholly ignoring the others is called Samyagekant. That which points at one quality to the conscious detriment of all the others is called Mithya Ekant.

When we examine a thing according to Naya [viewing in one aspect it is Samyagekant because Naya does not aim at knowing all the other qualities except one under review. Therefore the thing examined by good Naya is Samyagekant. When thing is examined according to the Pramana principle [viewing in all aspects] then it is Anekant because Pramana tries to know about all the qualities lying in a harmonious whole. Thus according to the view point of pramana the thing is diverse It is said:—

अनेकान्तो ऽप्यनेकत धमणा नव साधनाः ।

अनेकान्तः धमणात्ते, तदेकान्तो ऽर्पितान्नयात् ॥

The second objection to Syadvad is that सत्ता and असत्ता being and non-being can never be in the same thing Swami Shankaracharya has put forth this objection in Shankar Bhashya Chap. II Page 2, Sutra 33. But clear understanding of Syadvad vitiates this objection. The confusion arises due to over-looking the two words स्वरूप से [in relation to itself] and पररूप से [in relation to other] while showing that अस्तित्व

[existence] and नास्तित्व [non-existence] are mutually contradictory. The contradiction vanishes when we interpret that in every thing there is सत्ता [being] in relation to itself (स्वरूप से) and असत्ता [not being] in relation to other. Prof Dhruva says:—

“Syadvad places before us the idea of unity. The objection raised by Shankaracharya against Syadvada has nothing to do with the principle underlying it. It is certain that we can not have full knowledge about a thing unless it is viewed in all its different aspects. Therefore Syadvada is very useful and effective too. Syadvada formulated in the principles preached by Lord Mahavir as संशयवाद Some call the [principle of doubt.] I cannot accept this. Syadvada is not संशयवाद principle of doubt It positively points at one way It show us how the world should be viewed at.”

This clearly proves that there is no ground for objection against Syadvad

Prof. Dhruva definitely objects to take Syadvada as Sanshayavad [principle of doubt.] Really speaking to think it as principle of doubt is a great mistake, Some say that doubt is raised when you call a thing नित्य [everlasting] and अनित्य [transitory] at the same time. This has led some to believe that Syadvada is another form of Dr. Humes's doctrine of doubt [संशयवाद]. But a little thought will drive away this delusion. Let us think a bit about it.

Uncertain knowledge about the different contradictory qualities in a thing is called doubt. As for instance. Is it a shell or silver? The thing is the same. There is uncertain knowledge about the two qualities of shell and silver. Therefore it is doubtful. Is Syadvads of this type? No, never.

According to the view point of Syadvada the nature of a thing is definite but it is not unitary. It is certain that the thing is everlasting according to Naya that looks to the existing quality [द्रव्यार्थिक नय] and this is also certain that the thing is transitory according to Naya that looks to comparisons and other relations. Therefore to call Syadvada as principle of doubt only proves that the person who think like this has not really understood the nature of Saydvada. Likely it is that he is misled by the term स्यात् [Syat] people think that स्यात् [Syat] means "perhaps" and so call the Syadvada as doctrine of doubt. But it really means "according to this view " Thus the objections raised against Syadvada fall to the ground when the nature of the principle is thoroughly understood.

The usefulness of Syadvada:--

Religion is born to promote welfare and peace of the world But whenever we search for the causes of unrest and disturbance in the world, religion will be found to have been one of the most important causes. Pages of history are coloured red by accounts of injustice, persecution and bloodshed in the name of religion. In the modern times as well painful accounts are heard every day. The real cause is religious hatred. The outlook is narrowed down by the belief that other religions except that which one follows are all false. This has made men strike cruelly and intolerantly forgetting the power of discretion. This is the root of religious quarrels.

The Syadvada points out a way for completely annihilation of this quarrel. As is explained before it inspires us to look at truth with different view points. It teaches us tole-

rance. It keeps before us the ideal of being broad-minded. It teaches us, "You are right and your religion is right, but do not call others false. The moment you think others false you yourself become false." What a beautiful doctrine! If you call others true you are true and if you think others false you are false. Really there is no doctrine in the history of the world that can equal this, what to say of excelling it. One more example to illustrate it. The Buddhists think all things transitory and the Sankhyas everlasting. Both these are true and logical according to their respective stand-points. In this condition if the Buddhists think Sankhya as true and the Sankhyas think that the Buddhists are true, than both will be true, because the thing is of both the kinds. If both call each other false both will be false because they ignore the other quality of the thing in this way.

This comprehensive outlook we find in Syadvada alone. It is the finest gift to the world, the finest offering. If faith fostered in the heart of people towards Syadvada religious blindedness, intolerance, unrest and quarrels will vanish from the world. Peace will again establish her reign on earth and men will become brothers.

This Syadvada has made Jain religion so comprehensive and all religions are included in this all-embracing Jain religion true to the proverb, "सर्वेपदा इस्तिपदे निमग्नाः" (All feet can be included in the feet of an elephant)



CONCLUSION.



he noble life of Lord Mahavira, the great Tapasvi, (i. e. The ascetic) has been sketched here briefly. It can be admitted without any hesitation that a complete delineation of the Lord's life which is so full of mysteries is simply impossible. Language in itself is non-conscious and therefore unable to give a complete

description. Whatever has been said above is not in any way insufficient. Its careful study and practice into life with a pure heart may raise any soul to the highest position.

The life of Lord Mahavira can be looked at from many points of view. It shows the right way to salvation to him who is desirous of liberation; it solves the intricate problems of philosophy for a philosopher and gives a correct idea of the then existing social conditions to a sociologist. A careful study of the life of Lord Mahavira may enable us to form an idea of the religious, national, social and economic conditions of his times. The life of Lord Mahavira is so well inter-connected with his teachings that it is extremely difficult if not impossible to understand his life without minutely understanding his teachings. Many of his teachings and decisions are closely related to contemporary conditions.

It is well proved from historical researches that when Lord Mahavira established Dharma Tirtha (the religious order) the society was greatly infected with blind faith. Various kinds of worthless forms of had materialised religion and made it lifeless. Right conduct was sacrificed at the altar of religious follies. One section of the society, being quite selfish, gave religious judgments at will. It was Lord Mahavira, who spread supernatural light in that dark age and made everything bright. Lord Mahavira put an end to countless blind faiths, established spiritual religion and gave life to Right Conduct.

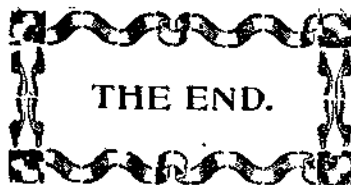
Lord Mahavira was the Paramatman, the mighty Spirit. His style of teaching was very influential. It was on account of this reason that he was able to change the very face of the society in such a short period of time. As the spiritual tinge is gradually diminishing from the formal worship to-day, we are unable to form an idea of the pure form of worship established by Lord Mahavira at that time.

We can know the importance of the teachings of Lord Mahavira by reflecting over the following questions in our mind. Had not Lord Mahavira uplifted the society of his time, what would our condition have been ? In what thick darkness would we have been plunged ? What follies would have vitiated and ruined our mind and how could we keep our body and soul together before the coldness of that religion ?

One thing more and we finish the chapter. We think, in the history of Aryavarta, there is no other great Soul that may be called as great a Tapasvin (Performer of penances) as Lord Mahavira. The seriousness, greatness, austere-

ness and magnanimity which manifest themselves at every step while studying the life of Lord Mahavira are peculiar; they cannot be compared with those of any other great Soul. His contributions to this world are also matchless. In spite of this fact, many of the historians have not been grateful to Lord Mahavira. The reasons of this ungratefulness are as follows. In the first place, the religious partiality of the historians acts directly or indirectly; and secondly, the merchants (who are the followers of Lord Mahavira) being by nature lovers of hoarding money, are unable to exhibit and offer their wealth, which they have got from the heritage of Lord Mahavira to the general public. However, it is sure that the day will come when the world will know the real value of the life and teachings of Lord Mahavira and will blame the distorters of histories. That day is not very far away; and if it does not come soon, no matter, for "the time is endless and the Earth sufficiently wide."

In the end, we hope the impartial readers will please make use of this highly sacred life and will then busy themselves with their own spiritual welfare.





Some Opinions on the Book.

The Late Jain preceptor Jainacharya Shri Amolak Rishiji Maharaj, the great interpreter of the Jain Scriptures and celebrate from childhood, Says:—

Lord Mahavir is the greatest leading propounder of Jainism of present age. His holy life deserves intensive study by the world, specially the Jains. Many writers have tried to interpret his life but the style of this book by Muni-raj Chauthmullji the effective lecturer and the great orator is unique. The points from the lord's life that are worth following in these present times have been nicely expounded. We think this style is most useful. The Jains and others also should benefit by possessing a Copy.

The learned and peace loving preceptor Upadhyaya Jain Atma Ramji Maharaj Says:—

I have read and heard the important portions from the life of Lord Mahavir. The writer has displayed his genius in explaining, in clear and inspiring style, the points with historical and scientific proofs. No writer has yet attempted the exposition of Lord's life in this brilliant way. The Hindi

and English world has undoubtedly profitted by this valuable book. Therefore it is in the fitness of things that we should enlighten our soul with its help. All thanks are due to the writer.

The writer has collected those events that bear searching light on the present social condition. Therefore even those who are not Jains will derive great benefit from the book. Enough material will be found in this book to feed those with historical and scientific outlook. Therefore this book deserves careful study by all lovers of religious literature.

By writing this book the writer has displayed his love for devotion, public welfare and literature. He deserves all praise.



