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**JAINISM AND THE MODERN THOUGHT
-- WHICH CONSTITUTES
TERAPANATH, YOUTH, THE
RIDDLE OF WORLD PEACE
AND ITS SOLUTION.**

BY
M. M. SHROFF.

18-2-1956.

Price Rs. 2/-

My dear reader.

I am very much pleased to publish this book because in it lies the fulfilment of a long cherished desire to make ever longerous the memory of a loving departed noble soul; so, after reading this book, you are convinced that this one is a real remedy to develope one's soul-force for one's own contentment and happiness which is the main spring of this publication. I request, one and all to widen the circle of readers as far as possible for the self-improvement of all.

Thank you .

M. M. SHROFF.

Published 1956.

IN THY REMEMBRANCE

Oh ! I have forgotten thee from my little memory
'cos there is such a pool betwixt life and death
My beloved father, ever so kind,
Your cherished memory is a part of my mind
All that I am, I owe to you
In thy word – thou wert always true
Scolding – – I knew not at thy gentle hands,
Thy nature not of a lion but a little lamb
In heavens may you ever dwell
Free from the torments of life's duel.
Thy godly life has impressed my spirit
Righteousness and virtue I have lent at thy holy feet
Without thy shelter, where would I be ?
To think of that is a terrible dream
'Power' bless thee, wherever you be
Thou art ever enthroned in my memory.
Pride of family, inspiration
And glorious and golden guide,
What can but my pen doth fail
To realise your greatness MANCHANDBHAI.

Thy Obsequious Son

MANU SHROFF

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I dedicate to Thee my most revered Gurudev Acharaya Shree Tulsī – the EXPONENS of true Jainism, and who is today head over shoulder busy in the cause of upliftment of morality among the masses, thereby raising their standard of life. And whose spiritual FLATUS became my sole criteria in broaching over the different subjects dealt with in this small book.

And while dedicating this book I fervently pray to Thee Gurudev to shed generously on the encircling gloom the light from the lantern of knowledge lit by Thee so that we may be certain of finding at sunrise, guidance and strength, for the day; power, for each moment of weakness; hope, for each moment of pain; comfort, for every sorrow; sunshine and eternal joy followed by everlasting happiness.

M. M. SHROFF.

I solemnly confess to my dear readers, I have no distinctiveness in style and method as I know naught the entire range of literature nor the mode of writing.

I have written this, for the love of writing, not for money or reputation. The former I am having sufficient just to carry on my life happily and peacefully fulfilling my social obligations, the latter is not worth a pin's point in the general economy of the vast universe. Work done for the love of working brings its own reward far more quickly and surely than work done for mere payment.

As I firmly believe that what comes from the heart can reach the heart and with this theme ever alive in my mind, I have pressed my soul upon the white paper to renew the power of soul and enforce that one theme in young and old alike, so that they may vitally realise who and what they are; solely inspired by my inner-self. It is, then, but natural, I might not have argued many of the points with masterly advocacy and might have missed many things. I beseech of my friends to be considerate and accept the errors and omissions in a sympathetic manner with a broad mind.

In fine, I may be thankful to my readers if after reading this book and in doing away with insularity, they train themselves into right ways of thinking and acting at the same time building their character a pure and worthy of appreciation.....

M. M. SHROFF

For this, I have made a humble effort in this book to bring to the readers a comprehensive study of Jain philosophy and religion as compared with the modern thought, how youthful energy can be utilised in reshaping India according to our ancient culture, an idea how to enode the present complicated riddle of peace, ideals and objectives of Terapanth – a reform side of Jainism, which is in reality a bastion of Truth and Non-violence, some glimpses about His Holiness Acharaya Shree Tulsī the ninth pontiff of Terapanth and also the principles and ideals practised and preached by the followers of Terapanth hitherto unknown to many. Acharaya Shree is preaching the ideals of Non-violence and Truth in congruity with those laid down by Lord Mahavira in the canonical scriptures of Jains for the moral evolution of the individual, based not on the fear of law and social degradation but on the self-imposed high sense of duty which is one of the fundamental conditions precedent for the betterment of society in which today are let loose so many demoralising forces.

I have not gone in details over here but have simply circumscribed the outlines so that one might get the first hand information at a glance. I should also like to specially emphasize here to my dear readers to go patiently through this book which fulfils its essential purpose of conveying the actual facts and try to find out and feel for themselves what they have read in this book as Truth consists of

It is often said that Jain thought is not a philosophy, in the modern Western sense of the term; the characterisation is striking but facile. This is because according to my idea, the Western philosophy is directly under the influence of monistic philosophy of life. Certainly there are both religion and philosophy in the Jain thought, but there has rarely been a divorce of philosophy from religion and almost every school of thought other than the Jain that exists today aims to create a 'MOKSHA-SUTRA'—a science of salvation. Jain philosophy is not to be taken as an exercise of intellect alone with no bearing on conduct, its radical element is to lead the follower to liberation. Thus Jain philosophy is a way of living, a method of thought and action devoted to the attainment of the two-fold armour of Sacredness, one salvation as the goal and the other Non-violence for practice. And this is a distinct phenomenon. As philosophy is not confined only to the past, future cannot slip out of its womb. As the doors of philosophy can never be shut, I hope that this sacred stream of thought will flow further without any possibility of drying up; let it continue to flow for ever.

There lived many Jinas in the past and many will doubtless yet be born. Of such Jinas those who become the spiritual heads and regenerators of the community are called ARHATS (the deserving ones), or TIRTHANKARAS (bridge makers in the figurative sense—that is

is destroyed some new one is produced but the substance remains the same e.g. gold is in the form of a bar, if a necklace or a bangle is made, the form of the bar is destroyed and another form is created but the substance remains the same. This brings us to the Jain theory of the origin of the universe. The universe taken as a whole has no beginning nor will it ever pass into a naught. Hence it is eternal, there is creation and destruction every moment. The Jain philosophy classifies this well planned system of the universe under two heads Jiva and Ajiva—sentient and insentient. The sentient being tarnished by its contact with the insentient in its positive form Karma. When this unnecessary contact is removed, the conscious will shine forth and that will be a state of final emancipation. As for social rules Jainism does not support cast system. It is Lord Mahavira the Jain gymnosophist preached to the people at large that man is the noblest creature in the universe, and therefore he who looks down upon his kinsman and takes pride in his superiority of caste and family will have to pass through lower existence. In his view lower cast is the outcome of pride and vanity. Jainism stands for the universal brotherhood always aiming to elevate a soul and never to lower it. Real humanity does not consist in the possession or the accumulation of riches, wealth or ordinary worldly powers but in wisdom and knowledge.

Nodoubt the doctrine of Lord Mahavira was a revolutionary one, the most important advance in philosophy. In

CHAPTER II

Theory of Karma and its meaning as expounded by Lord Mahavira.

The word Karma has an interesting history. In the VEDAS it means performing of sacrifices, offering pious gifts to nature-gods and manes of deceased ancestors. According to Brahmins sacrificial oblations formed the very kernel of all religious service, hymn, praise and prayer, preaching, teaching and repetition of sacred words of the scriptures, were subsidiary to this act. Every man throughout his life rested his hopes on unceasingly offering oblations of some kind or other to the gods, and the burning of his body at death was considered to be the last offering of himself in fire (ANTEYESHTI KRIYA)

In later times, Karma in addition to the above meaning, also meant duty, including good and bad actions. But in Jain literature rather philosophy we have fuller complete and scientific meaning. It is any energy which an embodied being generates—vital, mental or moral—and which keeps him in the SANSARA (the world) Karma in short is the whole Sansaric make-up so to say of an embodied being. It is completely void of the idea of sacrifice. Karmas which keep an individual in a backward condition are known as PAPA, those which help him to gain worldly and physical happiness are called PUNYA

straight line to the top of the Universe. (MUKTI SHILLA)
the domicile of the released souls.

“Karma” as Herman Jacoby puts, “it may assume different conditions within a soul. It may be turbulent, as mud in water which is being stirred, or it may be inactive, as mud in water when it has settled at the bottom of a basin, or it may be completely neutralized as and when the clear water is poured off and after the mud has been precipitated.” This can also be understood by the instance of six LES-YAS—complexion of the soul, ranging from deepest black to shining white, colours which we common mortals cannot perceive with our eyes. These colours are produced on soul by Karma or colouring substance. All these prove the material nature of Karma, which is quite apparent.

Returning to our main subject, Karma Pudgala that which is assimilated with the soul is transformed into eight different kinds of Karmas. This change of one substance into eight varieties of Karma is like transformation of food taken at one meal into several body juices. Thus a subtle body of Karma is built up which ingests the soul and remains with it in all its stages from one life to another till it finally enters Nirvana.

Now in order to understand the functions of this Karma (Karman Sarira) we shall have to know fully well the eight varieties of Karma. The first two GANAVARANIYA and DARSHANAVARNIYA obstructs knowledge

(GANAN) and faith (SHRADDHA), which are innate qualities of soul or Jiva, the third MOHANIYA causes delusion, the affections and passions; fourth VEDANIYA results in pleasure and pain; the fifth AUSHAYA assigns the length of life to a person in his present birth; the sixth NAMA furnishes him with all that belongs to him as an individual, the seventh GOTRA makes him a member of the class or genus to which he belongs and the eighth ANTRAYA produces hindrances to the realisation of his virtues and powers.

Each of these eight varieties of Karma endures for a certain period of varying measure, within which it must have its proper effect, then it is shed out of the soul, by a process which is called NIRJARA. The opposite as already stated afore the influx of Karma into the soul, is called ASRAVA and the action of the body and mind is called YOGA. This opens so to say an inlet for Karma to invade soul. If the soul is in an unjust state, that is, a person does not possess the Right Faith, the Karma matter is then retained by that soul and thus is what is termed, by the Jains as BANDHA. But the influx of Karma can be stopped and this stoppage is SAMVARA.

Now Samvara is achieved by observing certain rules of conduct, by restraint of body, speech and mind by strict morality, by religious reflections, by indifference to things good or bad etc The most effective way is TAPA. This

not only prevents Karma from being accumulated but washes away the already possessed ones. Thus Tapa produces Nirjara and leads one to Nirvana. There are two kinds of Tapa, one is BAHAYANTARA TAPA and the other is called ABHAYANTARA TAPA—the Tapa of mind. The former is made up of fasting or eating less and tasteless food, in want of comfort and in mortification of the flesh. Mental Tapa is made up of many things viz., confession of sins and penance, obedience, modesty, self-restraint and dhayana. Dhayana (meditation) in Jainism is said to be one of many important steps for taking one to one's ultimate goal.

The one chief point is that the theory of Karma is not the theory of fatalism. It is not a theory in which the human being is tied down to some one, bound down by the force of something outside himself. In one sense there will be only fatalism; if we are free to do many things, we are also not free to do other things, and we cannot be freed from the results of our acts. Some results may be manifested in a great strength; others very weakly, some may take a very long time and others a very short time; some are of such nature that they take a long time to work out, while the influence of others may be removed by simply washing with water, and that will be the case in the matter of acts done incidentally without any settled purpose or any fixed desire. So the theory of Karma is not in any sense a theory of fatalism, but we say that all of us are not going to one goal.

without any desire on our part, not that we are to reach that state without any effort on our part, but that our present condition is the effect of our acts, thoughts and words in the past. By following out the divine principles made known to us by the Perfect ones, which are in our own selves and when these are fully developed, we can also become like Absolute ones, by the crucifixion of the lower nature on the altar of the higher. One cannot reach this higher state unless one obtains the possession of the three necessary things—Right Belief, Right Knowledge and Right Conduct. This is the esoteric meaning which underlies all religions and I am sure this is really the object of all religions. Lord Mahavira in his teachings has said,

नाणस्स सब्बस्स पगासणाए,

अन्नाणमोहस्स विवज्जणाए ।

रागस्स दोसस्स य संखपण,

एगन्तसोक्खं समुवेह मोक्खं ॥

अहं भवे पइथा उ मोक्खसम्भूयसाहणा ।

नाणं च दंसणं चेव चरित्तं चेव निच्छए ॥

मणोगयं वक्कमय जाणित्तायरियस्स उ ।

तं परिलिज्झ वायाए कम्मुणा उववायए ॥

which brings to our mind that ‘by purifying all knowledge, by forsaking folly and delusion and by destroying likes and dislikes (ye) can realise Moksha, which is all bliss. Verily do they say that right Knowledge, Faith and Conduct are

the ways of Moksha—the final liberation. Understand ye, (therefore), your preceptor's thoughts and words and in word express thy assent and execute them in deed.'

The Jain theory of Karma shows fourteen stages for a being, climbing through which one can reach Nirvana. These stages are known as GUNTHANAS and when a person passes the last stage that is fourteenth Gunthana one is supposed to have freed oneself of all the Karmas and attained Nirvana, this is the SUMMUM BONUM, the end and aim of philosophy

In conclusion one can say with firm conviction that the Jain theory of Karma is the one which is the most scientific and complete, and is quite distinct and independent from all others, and that the Jain philosophy is an original system of its own that is not derived from any other branch of thought. The arguments presented in this philosophy for the investigation of truth and logic are of very old character and appears to be entirely disconnected with any other doctrine. That is the reason more, why I assert that all should study this philosophy and faith which is of great importance for the salvation of one's soul.

CHAPTER III

Jainism and The Modern Civilisation.

The Jaina philosophy is particularly suited to create and shape a conscience for the effective performance of those human obligations without which there can be no progress in modern times. I should say, better suitable for creating conditions in the present day world for ordered advance in the way of general happiness. To a follower of this reminds the object of Right-living—that is to say living in harmony with the universe. If human happiness and progress depend on doing away with selfishness, Jain philosophy furnishes a faith and a culture which can support and strengthen the compulsory laws of humanity for a better world. Jain philosophy has raised catholicity and tolerance to the level of positive and cardinal religious duties which have the potentialities to make the greatest positive contribution to civilisation. It has no quarrel either with the physicist or the geologist—yet offers a firm spiritual foundation for a new cooperative and catholic polity for the governance of the world. It is not an opiate but a powerful driving force which can be an automatic regulator. .

If by chance somebody comes to think that the civilisation in India has failed to prove this fact, the fault lies into the latter day decline of devotion to Jainism, and not in the philosophy itself. Jainism is based not on fear nor

on the unusual or miraculous or any sort of mysticism but on adherence to Truth and Non-violence. It is by law making bodies—but on the rule of unchangeable law as understood by the sages and given to us by those who have attained Perfection—the State of Perfect Knowledge

Lord Mahavira has said :

“ से असइ उच्चागोए, असइ नीयागोए,

‘ ‘ जो हीणे, जो अइरिसे । ”

“इह संखाए को गोयावाई, को माणावाई, कसि वा एने गिज्जे । ”

“ तम्हा पण्डिए, जोऽपीहए, जो हरिसे, जो कुज्जे । ” आचारांग २।३

“Simply by taking birth in a higher or lower caste, the soul itself has never been elevated or wasted as it has many a times been originated and have taken birth in those castes.” As the soul has manifested itself in different castes and clans at different times, then in which will a sober man have fascination ? In which and in which not will he take pride ? Knowing this Truth well there will never be any kind of yearning for a higher caste, on the part of a sensible or a rational soul for he will never be pleased himself for a high-born or repent himself for an ignoble ” “To be high-born or low-born will never make a man good or bad but his own actions either good or bad will surely prove his superiority or inferiority.”

The Jain philosophy lays stress upon equal dignity for all ; the doctrine of Lord Mahavira has crossed all barriers

of races and His humanism stands for all the living creatures of the world. It makes no difference between high and low, rich and poor; like the sky it has room for all, and like the water, it washes all alike. and on the substitution of the compulsion and vigilance of the state by a religion that developes an inner law, more vigilant than the eye of spies and more effective than arm of external law. Religion rather than being a negative force is necessary and appropriate for effective and just regulation. It is only a spiritual faith and force that can make men work and enable them to find pleasure

If no one is robbed of the fruits of his labour, is this not true freedom? For, what better freedom is there in the world for man, than that his future should be entirely in his hands. Even the term Karma has nothing to do with anything else but work. with unalterable law of effect following cause that is whatever one does leads to consequences: one's thoughts, one's words, one's acts and the restraint one puts on oneself—all of these produce their full fruit no effort going for naught, since what is involved is law rather than the blind faith. Life involves necessarily activity and work. It is not work to which the Jain is opposed, rather it is to the attachment to the fruits of activity. Thus one must control the senses—prevent their attachment to those material ends which when sought to excess without restraint lead men to ruin.

In India today the freedom of anarchy nor the tyrannical state regulation of communism is much valued but rather self-control. This is not only the voice of Jainism, Bhagavad Gita also preaches the same thing and was also solemnly voiced forth in the ancient Upanishads and this is what Gandhijee stood for. Civilisation in modern times has developed into and identified itself with man's control over nature and man's control over his environments. In the pursuit of this objective, civilisation has forgotten the prima facie requisite for happiness – control over oneself. The attempt to control the minds of men and women as if they were raw materials like coal and iron, must not be allowed under any circumstances, if civilisation means happiness. Restraint should be developed from within in accordance with the Truth. The world is enshrined in Truth; Dharma is enshrined in Truth; it is on account of Truth that the ocean keeps within bounds. So says SKANDA PURANA. Truth is a torch, but a terrible one; oftentimes so terrible that the natural instinct of us all is to give a side glance with a blinking eye, lest, looking it fairly in the face, the strong glare might blind us. Truth is another name for moral values. Truth should never be sacrificed at the altar of other objectives. Loss of freedom occurs when there is deterioration in moral values and respect for Truth. When regulations lose the life-giving sway of moral values and when indoctrination is deemed lawful and proper in order that some sort of objective may

be reached. It is self-restrain, control from within that makes beauty beautiful, saint really an ascetic and order orderly and enjoyable.

Here I find Rajaji's words quite true. He says, "If a glance is given on the thoughts of our present day leaders of India one finds that all speak in the name of spiritual tradition of India, all have captured the imagination of contemporary India, all are leaders by consent of the led."

CHAPTER IV

Jainism and The Modern Thought

Today we are living in an age where religion is drifting away from the human mind. The rapid advancement of science and technology has displaced Faith by what is termed Reason which is made known by intellect. It is taken for certain that the law of cause and effect which operates in the material world operates universally and that too effectively in the sphere of mind and that this theory is the product of organised matter. Thus with the help of science we are continuously piling up means on means for satisfying our physical wants and cravings without any thought of the ends of human existence.

Matter is a formula so to say what happens where it is not. A pure and simple form of NASTIK-VAD. On such a thought there would be no class for the problems of understanding and value of life, only serving the purpose of gratifying the bodily appetites, accumulation of wealth and conquest of power which is the bane of present age.

Of the CHATURVIDH PURUSHARTH—DHARMA, ARTHA, KAMA and MOKSHA as made known to us by our ancient seers and sages, we have become today actually the slaves of Artha and Kama. Dharma with its LIASON with the unseen shattered,

stands inseparably with the positive law, and Moksha is thrown to the winds

In such a state of consciousness, Jain philosophy has contributed much towards the moulding of thought if philosophy means a Way of Life Jain as well as Vedantic and Buddhistic philosophies conceived progress of human being in terms of perfection of the INNERMAN

Today the meaning of progress is advance in intellectual efficiency and the technique of research which assists the process of having the command on the blind forces of nature This thought of progress has brought mankind to such a stage where competition and struggle rule rampant, with war, slaughter and annihilation appearing vaguely ahead The remedy lies in reviewing the way of life as thought of by man from time to time.

Since the dawn of civilisation there existed two thoughts on the problem of human existence—One was purely worldly as enunciated by Brihaspati and Charvak who can safely be termed as fore runners of the so called modern materialism, and the other purely distinct as taught by all saints of other religions with a force on God, heaven and hell. Charvak says that the man is void of soul hence the end of human existence is not the spiritual development of the individual but the development of the society in toto. This places man on the same footing as the gregarious animals forgetting the vital fact that man is bequithed with

self consciousness which generates a sense of personality. An individual thus becomes a menial instrument in the hands of interested and ambitious polity of an artificial institution known as state remaining no more a moral being gifted with a will of his own. His Dharma is to obey man-made law and only motive is the fear of punishment in this world. His world is the world of truth deprived of all values that ennoble man in the animal kingdom.

While the established religions of the world praised, enthusiastically the life in the next world and denounced, this world as illusory. They preached obedience to God so that many men enjoy an honoured place in heaven and to sing eternally the PAIAN in praise of the Lord the Creator. Here also the fear of punishment in hades is the motive of the acts which are ritualistic and not supposed to be sufficient to please His grace.

According to both these thoughts the individual need be governed by an external agency and is forced to obedience by the fear of corporal punishment. This is true as per the principle that the law of Cause and Effect regulating the blind forces of nature and physical life of man applies equally to the human mind.

Now the third view profounded by the Jain thinkers from time immemorial which regards the individual as a self-conscious and self-determined human being, who after attaining the human life after a long course of evolution has

section of the people who openly revolted against the non observance of the Mahavratas by the sadhus who were supposed to do so even at the cost of their lives. As a challenge to this they abandoned revering the sadhus. To meet this challenge and to bring those people to the exact state of affairs existed at that time, Swamy Rughnathjee, the then religious head of the Sthanakwasi sect which was in prominence at that time, thought of his desciple Sant Bhickhanjee, the only one, being capable of handling the situation tactfully. Sant Bhickhanjee was not merely a scholar by himself but was equally well versed in Jain Scriptures. Swamy Rughnathjee deputed Sant Bhickhanjee with a carte blanche to mollify those people and put an end to that sort of agitation and cleavage.

Sant Bhickhanjee after having heard the views and reasons of those people, and by sheer strength of his logic, tried to persuade them and met with success in driving out certain doubts that were entertained by those people. Although he succeeded in his mission, he in his heart of hearts did appreciate certain points raised by those people regarding the non observance of the fundamental principles. At that time, it so happened that he fell seriously ill which brought home the truth. If he were to pass away in that state, his fate would be nothing short of 'Bal Maran' that is death in an ignorant state. After that he took a firm decision. If he were to survive that ordeal, the thing prima

CHAPTER VI

Terapanth In Weave Unto True Jainism.

Today Terapanth, a reform side of Jainism is enabling the human people to understand the true meaning of the Jain faith—a faith that had realised the uttermost ideals of Purity, Peace, Truth and Non-violence. It is not only the philological treatment but it is the mind of the holy scriptures and beseech its followers to remain steadfast to the main principles of the faith.

The leading ideals of this religion are to be found in the rules of brotherhood, which is open to all irrespective of caste, creed or colour. Everyone penetrating into the high spirit of the vows of this religion will surely be inspired to spread his or her knowledge among one's surroundings. Thus Terapanth has become successful in showing Jainism, no longer a subject for learned studies, but it has become an effective means to inspire the ordinary people including even the cynics and the sceptics. The rules, and regulations of this faith are easily to be understood; everybody will realise, that he or she must stop serving a foreign person, by being the slave of one's own body—that one should start freeing the soul. Thus Jainism, is no longer, only an order of monks and nuns as understood by many, but is the base of daily life for the layman too.

The ideals of Jainism, are the highest to be imagined, the principles to start this achievement are the easiest to be

As for logic the Jains have a special kind called, 'Syadvada' that is to look at things from various points of view and not only at one point before coming to a conclusion. Hence Jainism refutes Ekantavada and accepts Anekantavada. As aforesaid Jain religion is based on Ahimsa (non violence), I go further and say the theory of Ahimsa began with the Jains. They preach Ahimsa in word, in thought and in deed, so to say Ahimsa in every sphere of life. This principle can rightly be the alpha and omega of Jainism. Jain religion breathes an atmosphere of peace not only to human but to all living beings. As Jainism stands most vigorously in its principles it has a world mission to perform. Jainism, as shown, regards the principle as absolute and without exception. It recommends its application irrespective of the practical difficulties involved. It is not a device for the maintenance of the status quo but the solid foundation of a really true and permanent peace.

The most important point today is to understand the distinction between the ordinary life that we live and the real soul life which we ought to live, also to know the means by which we can escape the miseries of this unstable and mutable world, which is full of suffering so that the ultimatum may be attained sooner. Answer to this can very well be found in the words of Lord Mahavira, "By purifying all knowledge, by forsaking folly and delusion and by destroying likes and dislikes (ye) can realize Moksha (which

VERMANAM' (APARIGRAHA-non-possession) that is not to keep any worldly possessions. These five are better termed as FIVE MAHAVRATAS or the five fundamental injunctions. The second group consists of five SAMITIS. They are (1) IRIYA SAMITI. (2) BHASHA SAMITI. (3) ESHANA SAMITI. (4) ADAN BHANDAMATTA NIXEPNA SAMITI. (5) PARITHAVANIYA SAMITI. The third group consists of three GUPTIS. They are 'MANOGUPTI' VACHAN GUPTI and KAYA GUPTI', the later two groups are called, "PRAVACHAN MATA" or the eight rules of conduct which are so to say an aid in observing perfectly the first five MAHAVRATAS. As these are important we shall now see them in details as expounded by Lord Mahavira and transpired to us by the Jain religious heads. The first and the most important one is not to kill, called, 'AHIMSA' in Sanskrit. It means abstinence from wishing evil to any being by word, act or thought. Complete abstinence from this kind of killing is the first requirement of a Jain ascetic. Lord Mahavira has said:

अतिव्याधतो कीरति पापकम्म

"Those who commit violence. commit sinful actions."

It can be said, "Oh Goddess non-violence, thou art the annihilator of ill-feeling, fear keeps away from thee, the innermost soul of the world is unfolded by thee, thou art the benefactress of every living thing and to every pious

man, to the world of hermits thou giveth light greater than that of the sun, during thy ascendancy the moon of peace spreads its sweet and enchanting light and the stars of men's eyes twinkle cheerfully" "Oh man, if thou dost desire to elevate thyself, cast off all hesitation and take to this path of Ahimsa which is true and everlasting, beneficial and free from the gloom of sin and sorrows" "It is no matter of surprise, in spite of thy presence, violence has succeeded in taking up its place in the hearts of men, 'cause we see that even after the down of the day, darkness still continues to occupy the mountain caves" The second is SATYA (Truth) that is to abstain from falsehood. The light of Truth is ever alive and awake in this world for the purpose of destroying the mountains of dark ignorance like the thunder bolt of tremendous power The sun and moon remain ever giving the light at day and night and the clouds rain during the rainy season, without receiving anything in return. This is due to the influence of Truth, According to their nature each perform their respective duties and need no returns Similarly men too should be unwavering in Truth Those who are great by nature, never have any liking for untruth even when they see the glory of those who are given to untruth as they do not feel inclined to take a piece of cutglass as gem even though by the influence of the rays of the sun it glitters like a gem The third one is ASTAIYA or ACHORAYA (non-stealing). This prohibits an ascetic from actual illegal appropriation and also the thought

group is pertaining to heart and mind, that is an ascetic should stop from thinking or desiring those activities which are by nature non-spiritualistic. The second VACHAN GUPTI is pertaining to the science of speech, that is an ascetic must have control over his or her speech and should not indulge in those words or subjects which hamper spirituality. The third is KAYA GUPTI which is pertaining to body, an ascetic should restrain himself or herself from negligent physical activities and indulge in those which help promote spirituality. In short these thirteen vows are very important and the Jain monks and nuns are supposed to observe them in toto even at the cost of their lives. Now we shall see the other necessary twenty points besides many other small rules which are required to be observed by the Jain ascetics over and above the fundamental thirteen ones

1. According to Jain philosophy it is believed that life is in earth, water, fire, air and in the vegetable kingdom, hence Jain ascetics cannot kill those lives nor approve of such killing nor they can induce any one to kill them.

2. Come what may the Jain ascetics can never tell lies for their own safety under any circumstances, neither they can speak out the truth which is offensive by nature and which is harmful to others as well as that which hurts the feelings of others.

3. They are banned from giving any kind of evidence in a court of law.

4. All their meagre possessions are solicited. In Jainism unsolicited articles are considered to be a theft

5. To observe complete Brahamacharaya they are prohibited to touch a woman nor they are supposed to talk with a woman when she is alone, and for nuns vice versa.

6 They cannot keep money with them, neither they are supposed to induce others to keep the same on their behalf in any form including gold and silver. They cannot even get utilised wealth of others to serve either their own purpose or anybody's else.

7. They are not supposed to stay in places like muttha, temple, upasraya or in places specially built for them, nor they can stay in a place taken on ransom. They cannot make a place their permanent abode.

8. They are prohibited to keep more than thirty yards of clothing at a time for their entire usage.

9 Generally the ascetics are to sleep on the woollen cloth (known as SANTHARA) spread on the ground,

10. An ascetic is not supposed to keep more than three vessels made either of wood or earth for bringing food and water from the householders (GRIHASTHAS) that too which is not specially made for ascetic but which a householder gives from what is made for himself. An householder is also prohibited from making new for himself after he has given to an ascetic.

11. Whatever may be the circumstances Jain ascetics are totally banned from taking anything after sunset either food, water or medicine nor they can hoard them for next day, as well as under no circumstances they are supposed to take food, water, clothing or medicine specially made for them or bought by somebody for them. The same rule may apply in the case of place, vessels and books, papers etc

12. They are not supposed to learn anything from a teacher who is paid by others on their behalf.

13. As such, they are prohibited from going to hospitals for treatment. Even under trying circumstances not only that they cannot go to a hospital, they are not supposed to take even the physical help from a medico. In exigence, monks and nuns get operations performed only at the hands of the fellow ascetics but in no case take any physical tending from surgeons or doctors for any type of operations. Ofcourse ascetics can take instructions and information from the doctors. They are allowed to solicit instruments from the surgeons for performing operations

14. To answer the nature's call ascetics are supposed to go out in the jungles or in the open places out of the town but never in latterins either specially made for them or in those of the householders,

15. They are not to sleep at day time in normal conditions but allowed to do so when not well or when on fast.

16. They are banned from taking any service for themselves from householders.

17. They are not supposed to carry on correspondence nor any kind of communication either through a householder or by post.

18. They cannot move about in trains, motor cars, plains or use any kind of transport, but to cover thousands of miles across the country every year on foot bareheaded and barefooted.

19. Jain monks and nuns are considered to be the birds of passage as they are not supposed to stay at one place except during monsoon season for more than a month and nuns for two months (ill health and old age being exceptions), they have to move from city to city and village to village carrying all their clothes, their vessels and their religious scriptures on their own shoulders as they are not supposed to move about leaving their belongings in custody with the householders to be taken care of by them nor they are supposed to take help of the householders while carrying those along with them

20. Lastly they can never get themselves shaved by razors neither at their own hands nor at the hands of the barbers but have to pluck out the hair of their heads and beards by their own hands or get them plucked by other sadhus but never at the hands of the householders. Use of depilatory is totally prohibited

Thus a monk on entering the order should strictly observe all the injunctions and in order to free his or her soul from Karma-matter must observe UTTAMA-DHARMA which consists of virtues like forbearance, purity, straightforwardness, veracity, restraint, austerities, chastity, freedom from attachment to anything and so on, which helps an ascetic to realize sanctity. Furthermore it is necessary for an ascetic in order to remain on the right path to perfection and to annihilate the Karma, he or she should bear cheerfully all that which trouble or annoy. There are such twenty two PARISAHAS (troubles) which an ascetic must endure unflinchingly as hunger and thirst, cold and heat, illness, ill-treatment, emotions and all sorts of trying occurrences. It is said in Jain scriptures.

उच्छं च दंसं चङ्घियासपुज्जा ।

सुर्वि व दुर्वि व तितिक्षपुज्जा ।

“That is to endure peacefully heat, cold and even to take calmly the stings of poisonous animals.”

“And to be impartial or dispassionate in smells either good or bad.”

In this way a Jain ascetic is supposed to regulate his or her conduct void of every form of physical comfort and keep himself or herself merely alive for the gain of spirituality for himself or herself and instill the same into others without

harming any living creature These are the principal rules to be observed besides many bye-rules and regulations in toto by Jain ascetics as prescribed by Lord Mahavira and those monks and nuns who observe them correctly in thought, speech and action are considered to be the true Jain ascetic followers of Lord Mahavira.

Jainism and Common Householders.

Here a dilemma comes to the minds of the readers that everything is given for ascetics in Jainism but nothing for the common householders While giving the expository explanation enoding the above probleme, it can be said that Jainism is more than a formal religion. It is an all-pervasive way of life, guiding thought and action to a degree without parallel in the world. As such Jainism apart from Mahavratas and rules for ascetics has given rules for the householders too for the upliftment and betterement of their lives. Common people, however, should observe the five vows which are same as five Mahavratas, so far as their conditons admit; these five vows of the common people are termed "ANUVRATAS" or the small vows. To explain, not to kill any living creature requires the greatest caution in all activities, considering that nearly everything is believed to be endowed with life Endless rules have been laid down for ascetics which aim at preventing the destruction of any living

creature But if a common householder were to observe those rules he could not go about his business, he is therefore, obliged to refrain only from intentionally killing living creatures, be it for food, pleasure, gain or any such purpose So it is with the remaining vows, their rigour is somewhat lessened in the case of common householder. A common man, may follow a more rigorous practice by taking twelve vrattas or regulations of conduct E. G., He can limit the distance for moving about in this or that direction, abstain from engaging in anything that does not concern him, may set a measure to his food, drink and the things he enjoys, avoiding besides gross enjoyments. He can do "SAMAYIKA", a vow by which a common man undertakes to give up, at stated times, all sinful activities by sitting himself down at a quiet place and meditating on holy things and so on. Besides these, many small vratas are also shown for refutation, abstinence and penance which are termed as small vratas or the rules by the observance of which, one is sure to improve his or her innerself and gain thereby everlasting peace and happiness. Ofcourse the exceptions to the vratas should be to the minimum

Most of these regulations of conduct for laymen are intended to make them participate, in a measure and for sometime, in the merits and benefits of monastic life without obliging them to renounce the world altogether Thus it is evident that lay class are not considered as

outsiders or as friends and patrons of the religious ascetic order, their position was, from the beginning, well defined by religious duties and privileges. The bond that unite them to the order of monks was an effective one. The state of a common man is preliminary and, in many cases preparatory to the state of a monk. It cannot be doubted that this close union between ascetics and common people came into being by the similarity of their religious duties differing not in kind, but in degree, has enabled Jainism to avoid fundamental changes within and resist dangers from without for more than two thousand years and as per the words of Lord Mahavira, "It will continue to remain thriving for twenty one thousand years though with many ups and downs.

‘ The worthy man who is keenly interested to know the principles of religion and who has full faith in them, who with the help of his abilities beautifies his knowledge becomes ultimately happy by the attainment of salvation. Householders, whose gloom of ignorance has been dispersed by the light of knowledge, and who have full faith in the True God, Religion and the Preceptor, who do never fear and are strong in self-confidence and have their steadfast gaze fixed on salvation, never get perplexed even though the vessel of their life be tossing over the restless waves of the sea of worldliness. For this the householders should always have the company of the good, exercise

self-control by ever practising Truth and other virtues and purify their persons by bathing in the sacred waters of continence. No doubt the soul feels pain in performing the several kinds of external and internal austerities; but wise and virtuous men, by the peculiar combination of knowledge and deed very quickly break through the bondage of Karma and become free for ever. Thus austerity turns out like earnest money for all-round welfare and is the source of happiness that salvation brings.

A householder who is a traveller on the path to salvation, and discards the four passions, anger, arrogance, illusion and greed, and who accepts the four inexhaustable ways to salvation, Right Knowledge, Right precept, Right Character and Austerity, is ever attended by the quality of Right perception, and the lamp of wisdom lights up his path, strength of character affords him constant support and fear itself flees away from him in terror. The abode of that man is filled with unimaginable bliss, who constantly carries in his heart the noble message that comes from the mouth of God and which enhances pure happiness, needs no other ornament to decorate his body as he always wears a necklace of the precious gems of virtues, of faith, forbearance, modesty, gentleness, truth, reverence, simplicity, equanimity and purity

In order to reach this state a householder should be a firm believer in the doctrine of SYADAVADA, one of

the great doctrines of Jainism, which does not make a man obdurate but simple and increases in him the stock of harmless cheerfulness "Know, ye wonderful is the strength of that cheerfulness, and its power of endurance—this cheerful man will do more in the same time, will do it better, will persevere in it longer than the sad or sullen" A householder, is a seeker after truth and desires to be freed from the cycle of transmigration, should take refuge in the doctrine of ANEKANTAVADA." Two men pulling a piece of rope in opposite directions, the rope breaks in two, both the men are sure to fall. If one of the two men slackens his hold, not he but the other man falls. Likewise, the believer in Syadavada takes no part in disputes, and thereby achieves victory Acharaya Tulsi has many a time proclaimed," A short letter sounds long when placed before a compound letter, then will not he who is a father, be himself a son in relation to his own father? That which supports one's opinion contradicts another's?" The man who realises the relative aspect of things, as in these cases, never treats this Jain doctrine with neglect" Follow the doctrine of Anekantavada which pervades the whole universe, which is at the root of all worldly dealings, which is practised by all, men, women and children even in their daily activities, which reconciles different ideas and which is dear to all classes of great philosophers and is the grand trunk road to salvation

Jainism stresses more on the improvement of thought because it considers thought to be always the parent to the act. Now if one entertains good thoughts one is sure to act wisely and for this, one should have absolute control over one's own mind. Even Rishi Valmiki has said in Ramayana, "Forbearance is an ornament to men and women alike: Forbearance is charity, forbearance is virtue, forbearance is sacrifice, forbearance is fame, forbearance is righteousness, in fact the entire world rests on forbearance" One is not supposed to achieve this sort of control in a day by simply wishing for it, but gradually if one takes up into one's heart to have it with a firm volition and acts for that in the right direction, a time will come when there will be hardly anything that can irritate either him or her, and nothing, that can impel one to anger, instead one is sure to get a matchless brightness and charm of nature and disposition, a brightness and charm one could scarcely imagine; a buoyant, cheerful, hopeful and sunny nature that will bring not only joy, beauty and power for one's own self but much hope and inspiration for all the world. An experience of a gentleman which I mention here will be of interest to the readers: Once an elderly gentleman, distinguished for his youthful nature and energy, was asked what he used to preserve these qualities in him. He replied cheerfully, "I used for lips, Truth; for the voice, Prayer; for the eyes, Pity; for the hand, Charity, for youthful appearance, Uprightness and for the heart, Love."

Here the literary sentence, "As a man thinketh in his heart, so is he." The 'Is' part is his character. Jainism contends that character is the sum-total of his habits which are formed by conscious acts preceded by thoughts. Hence, in abridgement we can say that good and wise thoughts are necessary for a great and strong character which is a diamond that scratches every other stone. Thus he who follows Truth and Non-violence (SATYA and AHIMSA) the highest ideals of Jainism nay, of every life, is sure to find himself eventually at the gates of paradise. Life is not, for mere passing pleasures, but for the highest unfoldment that one can attain to, the noblest character that one can grow, and for the greatest service that one can render to the whole of humanity. In this the only real pleasure lies. He who enquickens himself to find that by short cuts, will inevitably find his last state always worse than his first, and still continues to proceed upon the same paths he will never find real and lasting pleasure at all.

The springs of life are all from within. This being true, it would be well for every soul to give more time to the improvement of innerlife rather than to the achievement of worldly gains, as there is a great deal of unmapped country within us. There is nothing that will bring us such abundant returns as to take little time in the quiet to contemplate each day of our lives. Everyone needs this to get the kinks out of one's mind and subsequently

out of one's life; everyone needs this to see clearly in his mind the things on which to concentrate and focus the thought-forces, everyone needs this to keep continually the conscious connection with the soul; finally everyone needs this in order that the rush and hurry of everyday life does not keep one away from the realisation of the fact that the spiritual life and power is working in and through all and which is the source of one's power. The kingdom of real bliss is to be found only within and if this realisation of the fact comes in our real selves, spirituality becomes a living reality in our lives. It is this oneness with the soul that will bring us ever increasing wisdom, insight and real power. It is this oneness with the soul that is the essence, indeed the sum and substance of Jainism. Religion will only be a true religion when it influences every act and every moment of our everyday life otherwise it will be a religion only in name.

The religious atmosphere in the home is the major formative factor in moulding a child's character, which in later years even he is to break away from his religious moorings by salacious worldly pleasures, the influence of of an early religious training will be indelibly lurking in him and guiding him, without his knowledge, along the path of justice, honesty and virtue. Some say their social virtues are the products of their enlightened social sense and civic responsibilities, but at the same time they forget that the back ground for such an attitude of theirs is

prepared only by the religious instincts that have vaguely dawned upon them. It is not only Jainism that teaches us to improve the Self but is taught by all prophets, saints and sages in the world's history, whatever the time, wherever the country, whatever the religion, whatever the minor differences may be found in their lives and teachings. In regard to self-improvement they all agree as that being the kernel of a happy and peaceful life.

Now in order to have this improvement and a sense of conviviality in a right direction one has to come often in contacts of those saints and sages who are carrying with them the lamp of pure knowledge and the stout staff of renunciation and who have fearlessly crossed the fearful forest of worldliness, who have far advanced on the path of salvation and who have done much for the betterment of humanity, are the real ones who can show us the right path and guide us all to our goal. They are the real teachers so to say from whom we can learn what is real faith and who can save us from drowning into the vast sea of ignorance by giving us the right kind of knowledge. Everyone is desirous for the development of his or her life then what is this spiritual development? It is an all increase of virtues in one's own life and to have them manifold, restraint and labour on one's own part are essential. There is no accomplishment of spiritual power without perceptible conduct. After all there will not be speed in spiritual development without the improvement in one's own thoughts.

There is one fine maxim in Jainism necessary to be followed by every soul who is keen of having peace and happiness and that is, "MAITTI ME SAVVE BHU. ESHU VERAM MAJJA NE KENNAIE" that is to love and to keep friendship with all, enmity with nobody in other words love all hate none. In a compendious form it can be said, "Jainism apart from being itself a living religion today it is in itself a life's code." "Jainism has while dealing with all the subjects in a masterly way shown us the best socialism. Jainism has no better ideals than Truth, Non-violence and renunciation (SATYA, AHIMSA and TYAGA), hence nobody can deny the perfect and scientific accuracy of Jain ideals which are without any doubt the best and if followed in our daily life one is sure to be easy and thereby become the possessor of real contentedness."

Terapanth, Its Origin and Reasoning.

"Whenever Dharma decays and when that which is not Dharma prevails, I manifest into myself. For the protection of the good, for the destruction of the evil, for the firm establishment of the national righteousness, I am born again and again " So says -'Bhagavad-Gita'-and never was any prophesy conclusively vindicated than this, by the appearance of Sant Bhickhanjee.

The fact that there existed at the time many ascetic orders which had originated from the imperfect understand-

ing of Jain scriptures and Jain philosophy, really they had all become victims of lithargy and were unable to observe the principles correctly. The result of this, the ignorant masses, seeing the inertness, stopped revering the sadhus and started loosing faith in religion, not only that but they began to forget the essence of real Dharma. Unless a saviour was born for the purpose of re-establishing the faith of the people in the true religion there was danger of Dharma being completely ignored. Thus it was that Bhickhanjee was born.

Being himself a staunch follower of Truth and having full faith in the Jain doctrine, he after initiating ranged himself in the ascetic Order known as "STHANAKWASI" which was a prominent one at the time, began to learn and understand the Jain scriptures in its true form in order to find out the true cause of irreligion among the people of those days. Swamy Bhickhanjee being a saint of mettle destined to cut a figure achieved mastery over the knowledge of the Jain Sutras and various other commentaries which contained the most meticulous and microscopic examination of the phenomina of matter and spirit; evil and good, duality and oneness with a power of analysis and introspection, utilising his passionless thoughts and his unparallel wisdom. He found to his utter surprise the real cause of loss of faith in religion of the people to be the lithargy and easygoingness among the ascetic orders. Sadhus never adhered to the principles of the Jain scriptures.

They used to preach one thing and practised another. As a doctor, Swamijee felt the pulse of the order to which he belonged and in order to eradicate the neglect of religious observances on the part of sadhus entreated Swamy Rughnathjee the then head of that order to overhaul the whole system of the institution and to make it mundified, healthy and praiseworthy and pulled his weight. But, due to the complete entanglement of Swamy Rughnathjee into the coils of easygoingness, nothing was done. Thus Swamijee, in order to bring to the people of the world the True Jainism and to champion the cause of Truth and Non-violence among the people, one day washed hands off that order and initiated himself de nouveau according to the Jain tenets. As example is always better than precept, and in order to fulfil his mission, Swamijee practised the principles in its strictest sense and started acquainting himself with other faiths by examining and studying them minutely.

Swamijee started preaching the doctrine of Truth and Non-violence and began removing the ignorance of the people by putting before them the true principles of Jainism as they were in the scriptures. Oneday it so happened that a local poet, seeing about thirteen followers of Swamijee gathered in a conference, shouted as a nomenclator the name "TERAPANTH" taking into consideration the number thirteen. When Swamijee came to know of this, seeing nothing of importance in numerary,

he proclaimed with joy, "Oh, Lord Mahavira, it is Thy Path, I being only its follower " In this way the Order of Swamijee rather of the Lord Himself, was baptised as "TERAPANTH." The choice of the word Terapanth itself emphasises the truth that Dharma was to be understood not as a set of dogmas but as a way of life for all those who come under its shade Good deeds need no show. Disciples and followers began to increase and numbers augmented according to its own unique momentum. Hence, the eminent Terapanth of today comprising of hundreds of ascetics has spread throughout the length and breadth of the country. It is nothing but the enormous shape of its infancy. Its exordium took place at Rajnagar a town in Rajasthan, its seeds were sown at Bagdi a village in Rajasthan and it came before the world in its infant stage from the village of Kelwa in Rajasthan on the full moon day of the Hindu month Ashada of the Vikram Samvat 1817, with a ray of new hope and light.

Swamijee correctly decoded the difficult and complicated words of the scriptures written in Ardha Maghdhi in simple language which contain nothing contradictory to the tenets of Jainism for the common people to understand what is true Jainism and realise the importance of practising righteousness or true Dharma in the correct manner instead of ignoring it. As a prudent saint, Swamijee reasoned that charity and compassion are only

spiritualistic, when they are non-violent by nature and are void of Raga and Dwesha (passion and enmity), otherwise all charity and compassion are social. Jainism believes into the worship of the qualities of Atma, hence it stresses much more on the worship of GNAN, DARSHAN, CHARITRYA and TAPA, that is Knowledge, Belief, Conduct and austerity which are the qualities of Atma. As Terapanth stands for spirituality, and propagates that cult among the masses for their happiness, it does not according to real Jainism believe in idol worship as there is nothing spiritual in it. After all what is an idol? It is nothing but an imaginary form carved out of stone or marble or metal and which is a senseless object having no qualities of Atma as stated above. Thus Terapanth takes an idol to be an idol in every sense of the word but not identical to that of the Lord, The Preceptor or that of the liberated soul. Ofcourse Terapanth contends, an idol can be considered as an instrument of spiritual FLATUS for which it has least objection, for there are many instances in the Jain cannon that many souls have through the medium of different objects liberated themselves from the worldly bondage but nowhere it is mentioned to worship or rather believe those objects as sentient possessing the qualities of Atma for the liberation of one's soul. One can very well understand this fact from UTTRADHAYAN SUTRA (one of the Jain cannon) where in is narrated why "KEVALGNAN" --- the perfect and the highest

money-grabbers, destroying the happiness of many fellow beings in order to amass riches for themselves

Ahimsa as Swamijee showed means "not to kill". It does not mean "save from death" No power on earth can save all the fishes, animals and insects from devouring each other. One cannot change the natural law of big fish eating smaller ones or cat killing mice But one can save one's soul by not killing or harming others.

By giving up eating of the sweet fruits, we have brought a kind of control on our sense of taste, and which will nodoubt help us to be released from the bondage of the sense of taste, but it will not benefit the sweet fruits in any way. Those sweet fruits will be eaten and enjoyed by some others with which we have no concern, but we have advanced a step onward in selfcontrol by curbing the desire of eating away the sweet fruits By refraining from killing we save our souls from sinning, but we cannot stop by it the every day slaughter of animals. But by advancing the cult of 'not to kill', the slaughter of animals will be lessened automatically On the other hand the principle of 'saving the animals' will surely need money, power and coercion, which will ultimately end as I have already said in Himsa or killing Thus the ignorance of the real meaning of Ahimsa as not to kill has resulted in self-deception among the votaries of Ahimsa As for lay people the teaching of Lord Mahavira seems to be quite appropriate. He says-

पावाड अप्पाण निवट्टएज्जा '
 सय न कुज्जा न य कारवेज्जा
 करेतमन्नपि य णाणुजाणे
 निउज्जमाणे 'उ करेइ कम्मं
 णिव्वाणसेयं कसिणं समाहिं ।

"Refrain thyself from sins, do not sin thyself nor get it committed by others, do not consider it good of the one who commit sins, the one who encourages others to commit sins or the bad actions is actually the sinner himself, in this is the Moksha or the ultimate bliss."

With this gospel of Truth and Non-violence as proclaimed by the Omniscient Lord Mahavira ever cherished in his heart, Swamijee moved from place to place as a reformer and he being himself a strict disciplinarian, and never sparing in its pursuit, started eradicating the bone of contention among the sadhus, usage of making disciples in a manner one likes and the inertness of the ascetics. Swamijee was very peaceful at heart and was never in white heat but was equally or even more pungent for lethargy in discipline and for non-observance of ascetic principles. A maestro in logic and of the knowledge of the Jain Sutras, Swamijee was able to soften a stony hearted by thoroughly convincing him and by driving out from his mind any type of incredulity with patience, mercy and tolerance. To the most invidious, he was patient and clement. No doubt Swamijee as a promotor of Truth had to pass through hot

waters, but he took the bull by the horns. Those hindrances never threw cold water on his zeal but made him remain propulsive in his mission to SUSTINERE veraciously the cause of Truth and non-violence expounded by Lord Mahavira. Swamiyee had a robust faith in the ultimate victory of truth. There was to his mind no halfway between Truth and Non-violence and between untruth and violence. Swamy Bhickhanjee as a warrior of Truth, was not afraid of opposition which he rather held, as blessed for the one who is moving for the right cause. Opposition had no terror for him. It was just friendly to him as regarded by the great saints of India. Hindrance is at any time blessed for a saint who has dedicated his life for the cause of Truth and Non-violence. Impediment is not only friendly, is the truest of friends, it helps us against ourselves, it ever gives us new chances, new hopes. It is like sleep, a good restorer. Thus Swamiyee regarded opposition as a harbinger of victory and as putting the last seal of approval upon the cause for which he lived his saintly life.

As per the laid down maxim, "where there is good, there is evil, where there is Truth, there is opposition". In this way Terapanth had also many impediments in its progress and due to antagonism, it has even today many non-conformists say, "Terapanth has no charity or kindness and preaches to the people not to perform activities pertaining to charity or kindness, and that Terapanth observes

Lord Mahavira the Absolute to have erred " This is nothing but a concrete example of ignorance and a type of hollow propaganda, Terapanth believes as it has always believed that there will ever be in the world two types of activities for one to perform. One spiritual and the other social. Those activities which are pertaining to Self and which are void of Raga and Dwesha are for final emancipation while rest of the activities are social and which are required to be performed by an individual for one's own mundane existence. One has to live in society and if an individual under one pretext or the other fails to perform one's social obligations taking to have nothing of spirituality in them, will not only be failing in morally towards society but will not be well spoken off in it. As ascetics have nothing to do with worldly affairs, Terapanth ascetics only show, by their preaching the correct way to secure final emancipation from the pains and sorrows of the world. Terapanth never bars anyone from what he or she is doing, but in order to wipe away the seeds of ignorance from the masses, shows the Truth, what is spiritual and what is social And if the ascetic preachers of Terapanth try to muddle in the everyday social affairs of common people, or try to commit activities for their own name sake, as well those common people fall short in performing their social, and human obligations, I would not hesitate a moment to say with emphasis that from that day they would be ceased from being termed as the true followers of Lord Mahavira but will be considered worst than murderers

apart from celebrating the above festivals, observes three more functions every year. All these three functions are termed, "PAT MAHOTSAVA, CHARAM MAHOTSAVA and MARYADA MAHOTSAVA." Each one has its own importance

Pat Mahotsava

This function is celebrated to mark the day on which the living acharaya was taken in as the head of the Order. Like other functions the date of this function is not fixed. The day on which the acharaya takes charge of the Order, automatically becomes its date. Every year on this day, acharaya retrospects the work done in the last year and gives outlines of his future programme. Other sadhus and sadhvis pay their homage to him.

Charam Mahotsava

This function is in commemoration of Swamy Bhickhanjee, the first acharaya of this Order. Death of saints turn out much more valuable than their existence, as life is like a research field while death is its fulfilment. The Nectar of experiences acquired during their span of life comes to the people of the world as everlasting message under the shape of death. For this reason we say "High-souled people go on existing even after death" Swamy Bhickhanjee gave to his followers the Nectar of his experiences in the shape of his last immortal messages. On

this day all the followers including even the living acharaya sing in his praise and affirm their faith in him.

Maryada Mahotsava.

This function takes place in the first half of the Hindu month MAHA. It is also known as Magha Mahotsava. It is the day (two hundred years back) on which the historical constitution of the Order was completed. This function is attended by most of the disciples of this Order at any place fixed by the acharaya, where they all meet together and give an account of their year's work and take the new programme fixed for them by the acharaya for the coming year. Not only this all the 'disciples are required to submit to the head of the order a complete diary in which is recorded the names of those people who have interviewed them and account of important events that might have taken place during the year; information regarding cloth, papers, medicine etc solicited during their wandering and the names of the house holders from whom solicited; also detailed information of the route they have taken as well as the distance from one place to another and so on. In brief all the disciples are suppose to submit to the acharaya a detailed report of their day to day activity during the year of wandering.

On this day acharaya fixes different places for different disciples regarding their movement and their

of Swamy Bhickhanjee has made impression on the history of world thought.

My Impression of Terapanth and Its First Acharaya Swamy Bhickhanjee

Terapanth rather Jainism itself as so many people have said in terms of criticism, and as I repeat in terms of justification and praise, is a great golden umbrella which shelters many forms of thought, many practices and many approaches to that final emancipation the Jains call it, "MOKSHA OR NIRVAN" Swamijee tread the path expounded by Lord Mahavira, but his glory is characteristic in that he effected a synthesis, a harmonious adaptation of the doctrine of Lord Mahavira not drifting an inch away from Truth, and made it possible for people with different equipments, with different heredities and different ideas to follow their own philosophy; but, at the same time, to aspire beyond that individual philosophy to that supreme revelation in which the individual soul becomes capable to reach Moksha; and is not differentiated from those interposed obstructions. Terapanth believes in the unity of all religions because of its vision of oneness in everything. It is because the soul is one, it may assume different forms and the wise will see one soul under a variety of forms. The need of the moment is not one religion, but mutual respect and tolerance of devotees of different religions. We want to reach not the dead level but unity in diversity.

yourself, that is to say, he feels joy and sorrow as you do." An unsophisticated and enlightened mind must remember this truth and refrain from killing or causing the death of any being. Also remember Lord Mahavira's great maxim, "MITTI ME SAVVA BHUESHU, VERAM MAJJA NE KENNAIE" that is to say to keep friendship with all, enmity with nobody in other words love all hate none. Here I would like to put for the information of the readers what Lord Mahavira said while showing the primal secret of kindness. He said,

“जं हंतव्यं ति मन्नसि वं तुमं चैव

"He whom you wish to kill, is no other than yourself"—this is the primal secret of kindness. The one who is killed loses his life, but the killer living in flesh and blood gets in return degradation of his own soul. Kindness can never turn out to be agile so long this fact is not well digested by the people. The killer will only refrain from killing when he fully understand and visualize his own loss in killing the living creatures otherwise not. In the above words of monotheism Lord Mahavira has explained this essence. In the philosophy of dualism the killer and the killed can never be treated as of one identity, but in reality the dead is he who is killing, hence both the killer and the killed can be termed as equal or of the same identity.

Jains treat ignorance as the root of all diseases. Lust

is wind, insatiable greed is phlegm, choler is bile and when these three inflame the soul a state of general paralysis comes into being. These follow with many diseases like ringworm of selfishness, itch of jealousy, swollen goitre of elation and despondency. phthisis of envy seeing another's happiness, leprosy of vice and perversity of soul, excruciating rheumatism of egoism, guinea worm of hypocrisy, deceit, vanity, and pride, dropsy of greed, fever of covetousness. These are the diseases suffered by all but only few recognize them. These diseases thrive on the indigestible food of sensual objects. These diseases can be cured by prophylaxis of clever physicians, I do not say of those physicians as Voltaire have written, "Who pour drugs of which they know little, to cure diseases of which they know less, into human beings of whom they know nothing." What I mean, is, of a holy Guru acting like a physician who can chalk out the right treatment and administer the correct drug as prescribed by that great physician Sarvagna Mahavira and that the sufferer should have faith in His prescription. Abstention from worldly objects is the regimen, devotion to spirituality the revivifying drug and a mind full of faith its chariot. Slowly the mind 'heals' of its diseases, soul grows stronger in detachment and good thoughts, appetite grows day by day more enthusiastic and the weakness of material desire disappears. Then when a human bathes in the pellucid rivulet of knowledge, his heart is filled with full of faith in Him.

uncarved.' The statuetts are so beautifully carved that one usually mistake them to be of flesh and blood. The ceilings are also carved with dancing damsels and musicians in so nice a manner and in such a perfect style and harmony that looking at them one atonce finds himself or herself in a land of dreams. Figures of birds, animals and flowers are also beautifully carved at many places. Its beauty as critics of the art say in many respects is even better than the famous Taj of Agra. The variety is indeed infinite. But, "from all these emanates a great joy in the surpassing radiance of the face of men and women, in the strength and grace of animals and the loveliness and purity of birds and flowers and woven in this fabric of material beauty one percieves the ordered pattern of the spiritual realities of the universe. It is this perfect combination of material and spiritual energy which marks the great epics of art."

A characteristic naturalness and simplicity of expression, a profound religious and spiritual appeal, a great sense of restraint and refinement show a highly developed cultural taste and aesthetic enjoyment on the part of those who produced such marvellous pieces of art. Thus in the sphere of art also the Jains have secured a worthy place. The Jain artists conceived like giants and finished like jewellers. Being devotedly attached to religion they have built many temples and monuments the style of which even today commands the applause of the best architectural critics of the world.

poets. More the institution wants its literary activities to serve as a mirror reflecting the teachings, thoughts and ideals of Lord Mahavira and in whose preaching lies everybody's salvation. With this instinct ever burning in their hearts, Acharaya Tulsi has now embarked on a bhagirath task of translating the Jain scriptures in Hindi language from Ardha Maghdhi the language of the canon; at the same time compiling a complete Ardha Maghdhi-Hindi vocabulary with Sanskrit background. Acharaya Tulsi intends to complete this herculian task within quinquennium 1956-61, and when completed it will not only be a great contribution by Acharaya Tulsi to the Jain literature, but will be a rare jewel in the crown of the literatures of the world. Nodoubt art occupies its rightful place and useful too practically in all the activities of sadhus and sadhvis but a thorough acquaintance of these things of art and literature can only be obtained by coming in close contact with the monks and nuns of this order better known as Terapanth, the path of Lord Mahavira.

CHAPTER X

Acharaya Tulsi, Ninth and the present head of Terapanth Author's impression of him and what he found in him. Glimpses of his latest movement "Anuvrat Sangh" for the moral upliftment of the Individuals.

I happened to meet Acharaya Tulsi in Sardarshaher, a wealthy town in Bikaner division of Rajasthan. He was seated in a big pandal with a polished floor of a large building belonging to a staunch devotee of the Terapanth sect, better known as 'Ghadheyajee'. It was dusk and when the sun was fast setting Acharaya shree was changing His "Uttarya Vastrā" attended by one of His young desciple; I saw before me an average sized man who must have turned forty; a placid forehead, bright joyous and reposeful eyes radiating with the light of pure selfless love, brotherhood and friendliness. There appeared no facti-tiality, no effort to impress or awe, no vehement desire for applause or worship.

He appeared to me punctilious and full of rich humanity and in him was evident a perennial flow of friendliness towards all the creatures of this universe. Whatever doubts I had in my mind regarding Jain monk's thirteen vows as to how they abide by them in these times and how they are able to cleave to them even when they

move on foot from place to place throughout the length and breadth of our country, melted away like the heavy mist at the touch of the rising sun, I am certain the doubts and difficulties of whatever nature of one and all could meet the same fate at the touch of His feet.

In Him I saw at my humble salutation a lovable friend, companion and guide, a man who could lift me and all from this worldly pit, full of sins, miseries and tortures of life. To speak the truth, a faultless flamen, every inch a saint and a perfect saviour of the human soul.

I heard the prayers held in the moon-lit night and the Acharaya's sweet, pleasing melodious voice penetrated through my heart and I am sure through the hearts of all the listeners who sat in utter pin-drop silence.

Next morning when I again visited Him, I saw before me a resplendent figure, serene and noble, this time seated on a pew in a quiet room on the third stage of a large building belonging to another devotee known as 'Gothjee' and with whom I was a guest. I felt in His benign presence a warm shivering of joy and happiness. He is the magic of personality, no power of learning nor the awe of surrounding objects or circumstances. He is the direct approach of love, humanity and goodness.

It was a pleasant sight to see Him seated on a pulpit in a big pandal surrounded by His followers — — — Sadhus,

sadhvis, shravakas and shravikas, better known as 'Chatur vidh Sangh' for delivering His usual everyday unrhetorical sermon. He speaks quietly almost conversationally and reminds His listeners of a faith they had quite forgotten — a faith that puts power in the soul, sweeps away fear and self doubt and enables the believer to triumph over any odds; at the same time His words give to the audience the eternal joy which they might not have received from any where else; His sermons are not mere words; they're power — distilled power which have such a magic spell that they instill the hearts of the listeners with the spirit of revolt against their enemies viz..... irreligiousness, exploitations, violence, corruption and disturbances that hang loose on all sides. This proves that religious guidance stimulates the flow of healing faith hitherto shakened in the ultimate power and rightousness of soul.

The 'PARAKHDA' (audience) seem set as pretty as a picture and the whole pandal seemed to be decoratively dotted by many of the pousy shravakas in their nice white spotless kurtas with guy multicoloured turbans, shravikas clad in deep red and blue clothes in quaint designs but observing 'Purdah', though with few exceptions seen in younger generation, gave an exhibition of old orthodoxy, sadhus and sadhvis in their usual white clothes. their bare heads shining bright like tropical sun, completely to be wrapped up in and to be on the qui vive for the protection

in toto of their principle vows viz ... Ahimsa (Non-violence) Satya (Truth) Asteya (Non-stealing) Brahmacharaya (Non-waste in thought, word and deed) and Aparigraha (Non-possessions). Their mouths covered with a small piece of white cloth folded in eight folds known as 'Muhupatty' lest they might not fail observe Ahimsa even while talking

Each and everyone heard Acharaya Tulsi with great attention. Seeing that pattern of appearances one begins to think it to be analogous to that of two thousand five hundred years ago during the days of the great Tirthankar Mahavira or His immediate successor. His were the time-honoured words, heard a thousand times before, yet this young saint said them differently. Listeners left the pandal that morning feeling uplifted, strengthened, ready to tackle their problems a new.

One more thing I noticed, a mention, of which is necessary here that the people went to meet Him, went with their heads down, when they came out they did so with their heads up full of joy and happiness and with a firm desire in their heart of hearts to do something for the suffering and necessitous humanity. Virtually this proves the greatness of really a great soul.

The most praiseworthy thing I saw was that of sadhus and sadhvis young and old numbering about six hundred sixty obeying His commands smilingly, without

the slightest grumble or murmur and pray to their Gurudev with unstinted love and admiration, at the same time in doing so, they think in Him, to be the proper man, who could safely land their boats to salvation out of the ocean of life. In fact a rarity to be found in a religious sect in this era of ours. I, for one believe this is attributed mainly to the farsightedness of Swamy Bhickhanjee, the founder of this reform side of Jainism better known as 'Terapanth' meaning oh ! Lord Mahavira, it is Thy path, I am only acting as Thy messenger to bring to the knowledge of the masses what is true Jainism: and all the sadhus and sadhvis of this sect are those who strictly adhere to the fundamental thirteen vows in its true sense. Really a martinet who chalked out a strict code of discipline and put into practice though among a very small number at that time, thinking that discipline is to disorder what bulwarks and embankments are to storms and floods, and rather made more effective by His successors either by modifying or adding new rules and regulations to suit the times (though no change made in the principles laid down by Lord Mahavira) so that perfect discipline, unity and harmony may prevail for ever among the members of the institution thus vindicating the true tenets of Jainism

Ācharaya Shree is absolutely rational and invites the most thorough scrutiny of His ideas and practices. He is an image of affability and understanding. His eyes literally

seem to be fountains flowing with the milk of human kindness. His manner, voice and gesture are poetic, conversationalistic and above all unparallel. His personality is rich in its astral and emotional value. Such is His magnetic power of attraction that wherever He goes either to a squalor or to a palace He takes the centre to the circumference. This is true even He goes only a few yards to give darshan either to tapasvis or invalids

Acharaya Tulsi made radical study of the changed era. His heart bled at the sight of the raging flood of materialism and the travesty of religion: and after too much of rumination, in order to meet the collocation as such He propagated a scheme for the moral upliftment of human beings from abasement which in later stage crystallized as 'Anuvrata Sangh' a perfect desideratum. First of all He blew the conch of awakening amidst His followers, called many conferences and inspired men and women, young and old, with these new ideals of moral upliftment so that they might rich the HOI POLLOI.

This movement is not at all a sectarian one nor it espouses any particular cause — political or otherwise — save the object of providing a medium to promote the ideals of Truth and Ahimsa—espousing the cause of world peace and world brotherhood. To make it more clear, I should say, a potent endeavour to retrieve the human soul no matter of what caste and creed from retrogression. The quintessence

of this epoch-making revolution which is free from the rays of Rights and-Destruction, inculcates in every individual a faith in the spirit and morality in a non-communal atmosphere, will surely infuse moral ideals in the masses. It is also a laid down fact, once the individuals are improved, societies which are composed of individuals will automatically be improved, and once this coinage come into currency there would again be the birth of the happy Bharata of the golden period.

In spite of His being the acharaya and supreme head of the sect, He belongs to all, and over and above that, He maintains the flow of thought of universal uplift. The principles He propounds and preaches are such that can easily be followed by each and every individual. It is in this way a layman can lead a peaceful virtuous life while striving for the attainment of 'Moksha', one's ultimate goal.

It is in His presence that each and everyone gets so much joy and happiness of the soul, peace and tranquility of the mind, that nobody likes to take leave of Him. It is in His presence that one is encouraged to feel either he or she living altogether in a different domain.

As for me, I saw in Him a rare soul, a blend of a poet, prophet and lover of mankind. He is the kind of man that the world desires and needs most today. A veritable rare gem of the desert really destined to be the unique one of the world at large.

trumpeting, here were decent godless creatures, there only monument the asphalt road and thousand lost golf balls.' Fundamental education should be made to youths, adults and I say to all of us mainly based on the twin principles of Truth and Love. Only then shall we have a human society whose outer order will be the spontaneous expression of internal peace. To build that peace in the minds of men should be our important task. In doing so we must make it a point to see that we regenerate and not degenerate human civilisation and culture and everything else connected with them. This can only be achieved if one becomes either himself or herself primarily beautiful within. Now the question comes, how shall we be able to know ourselves? By reflection? Never, but as Goeth says, "Only, through action, strive to do thy duty, then shalt thou know what is in thee."

It is in Acharaya Tulsi we find that enlightened personality today who can make us beautiful within. He is today from His supreme experience pointing to all of us a way of inner illumination through the channels of Anuvratī movement. Then, oh! uneasy people, it will be for us to follow this light and become pilgrims on the road to everlasting peace and happiness.

CHAPTER XII

Youth and Religion Purpose and Meaning of Religion Jain Faith and Philosophy to a Modern Youth.

Today the youth has been accused of drifting away from spirituality rather not believing in religion and has imbibed much more of physical matters. I being a member to that order being accused went deep in the subject and after long discourses with the younger generation to convince myself as to the correctness of the accusation. I found to my utter surprise, the accusation to be farther away from truth in many respects.

To a youth, a true religion, is then a religion when it works for the elevation of the soul. Like a golden thread it should serve a dual purpose, one to drag out the people fallen under the clutches of worldly pleasures and secondly to hold people from falling pray to the attraction of physical passions. The Jain religion is in itself a code of life. It has described all the subjects in a perfect manner and it is the Jain religion that has given us the best socialism. In comparison to all the faiths of the world the Jain faith has a very important place, rightly speaking Jainism has a secured place in the treasure house of living religions. Its principles have given a very high impression to one and all. It rightly shows an illumined pathway to peace and

happiness. Religion is the vision of something which stands beyond, behind and within the passing flux of immediate things, something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts, something that gives meaning to all that passes, and yet alludes apprehension, something whose possession is the final good, and yet is beyond all reach; something which is the ultimate ideal, and that which requires no quest

Lord Mahavira has said while explaining the meaning of true religion :

धम्मो मंगलमुकिट्ठं,
अहिंसा सज्जमो तवो
देवा वि तं नमंसंति,
जस्स धम्मो सयामणो

“Religion is auspicious”, but which ? Jain, Vedic or any other ? No, Lord Mahavira said, “True religion has nothing to do with different sects, rightly speaking religion is a short name of AHIMSA (Non-Violence), SANYAM (Self-Restraint) and TAPA (Austerity).” “The one in whom these three are born, is nodoubt a superman and to whom even Gods will bow their heads”.

The youth believes in true Jainism which is the heritage of the great faiths it has stood for and the magnificent characters it has produced, are the noblest parts of our tradition. But the youth is not too much impressed by

numbers, it is quality that counts and not size but vitality matters. We need more true saints and more men who will stand out from our secularized culture, challenge it by what they are and rise above its miserable racial sectarian bioges, and transform it untill the brotherhood of men becomes a fact.

Attending saints is a decorous procedure, it is good for one's local reputation, it can be an inherited family habit or a deliberate bid for public esteem. Such a respectibility can become one of genuine religion's most deadly enemies, as though innoculated with outward observance, one become immune to the real meaning of religious faith.

Today going to saints have become so popular, saints have become so accomodating and easy-going in their requirements, so indistinguishable from the general average of secular life, that almost any one feels at home there. Going to saints can become a rather costless way of being locally reputable

Genuine religion, however, is a serious matter. It calls for character which is above the average and far ahead of the time. At its best it brings with it, 'that magnificent interior illumination,' and it issues in an outlook that takes the whole world in and demands sacrificial personal and social service. Attending the saints should mean the serious search for that. Self-opinionated, intolerant folk, who go to saints only to have their prejudices confirmed.

This may seem a harsh description but there is ample ground for it. Religion, from whose insights and inspirations have come the noblest souls of the race, can also produce little minded dogmatists, fanatics, bitter about sectarian peculiarities, bigots who go up to the monasteries to thank saints that they are not as other men are.

One of the world's tragedies today is the religion, which ought to unite us in brotherhood, so often divides us into mutually, intolerant camps. Great religion produces great souls whose goodwill overpasses all barriers of race, sect and nation, but small religion can produce such narrow-minded zealots with such embittered prejudices, that one watching the consequences, must say, 'Religion is a dangerous drug, unless it is wisely administered'.

Diverse convictions in the realm of religion are inevitable but they can be maintained with charity and goodwill. Here we are in a desperate generation, facing an enemy whose philosophy of life is based on materialistic atheism, with a major part of the world population in its grip. The need for great religion is critical, for faith is one's own soul and in the dignity of man, for faith in the possibility of human brotherhood and for goodwill, honouring no racial or sectarian barriers, which will

"Smite the lies
that vex the growing earth"

We need people going to saints, increasing multitudes of them, who will find in their preachings conformation of such central convictions of great religion, and, as always has been the case, the chief obstruction to the fulfilment of that need is not irreligion, but petty, prejudicial, fanatical bigoted religious feelings. We need more men going to true saints the result of whose worship is not simply peace of mind but an awakened social conscience. It is not that the youth is against religion but against the behaviour of those religious minded people who in spite of maturity of age and advancement in experience still adhere to selfishness and hypocrisy under the pretext of religion rather hypocrites doing devil's drudgery in religion's livery. Youth of modern age totally disapproves this. He is against false pomp, myths, dogmas and pharisaicalness. Today what we need in religion is not new light, but new sight, not new paths, but new strength to walk in the old ones, not new duties but new strength from on high to fulfil those that are plain before us.

No doubt ignorance still lures among youths and it is in the interest of the people of age to know that within them lies the cause of whatever enters in the life of the younger generation. The young intellectual who takes his cue from elders has learnt from them just enough to despise what comes from the past. Religion in ignorance is to him a silly mumbo-jumbo and the intellectual life of those days a record of superstitions and extortionate

priest-craft. But the mind cannot feed on distrust and contempt alone; elders have not given him anything positive to fill the void elders have thus thoughtlessly created. This is his malady, We will have to set our house in order ourselves. It is not possible for him to get much enlightenment from the West, as west itself seem to be in a state of ideological flux or rather in the grip of a tremendous nervous strain, is not in a position to guide any one to mental balance. Hence to come into the full realisation of their own awakened interior powers is to be able to condition their life in exact accord with what they could have it; and it should be the duty of those experienced people to bend the youth more towards spirituality by peaceful methods instead of accusing them.

Remember, my friends, great majority of ignorant people live their little lives by virtue of the fact that they do not realize the larger life to which they are heirs. They have not yet reached the knowledge of the real identity of their true selves. The blame does not lie with the elders only the universities for instance are also responsible. Whatever their achievements in the purely intellectual field, they have failed us on what might be called the cultural front. There has been no effort, so far as I am aware to initiate a movement of thought, to evolve an ideology, to work for the shaping of a culture, a religion on the lines chanted to us by that Sarvagna Lord Mahavira an all embracing one and

which shall conserve all that is best in the old, assimilate all that is good in the new and present a frame-work within which the soul of a nation, anchored firmly to its spiritual moorings, shall find the fullest opportunity for self expansion. This is their obligation to society.

Simply reading books, getting certain passages by heart and learning languages is not education in its proper sense but a few steps onward towards it. This sort of education converts into fanaticism. Nay I—real education calls forth the inner power from the man. It flings open the closed gates of new ideas and energies and thus make one a suitable instrument for revealing the excellences of harmony, purity, freedom, toleration and a sense for the services of humanity. From this education flow the currents of inventive genius and new ideas and thoughts. A man of this sort of intuitional education paints human life and society in the coloured beauty of the Divinity thus becoming a source of constant inspiration and harmony to the world so long he lives in flesh and blood.

If such a right faith once enter in our lives, we in this busy work—a-day world of ours will be able to change impotence to power, weakness and suffering for strength and happiness, pain and unrest for joy and peace. We must build our lives from within and we automatically attract from without. More spiritualized are the thoughts more subtle and powerful they become in their workings.

Knowing of the inner self is the secret of all success. Once you have known it you are sure to realize undreamed of powers and come in possession of unknown happiness. It is a fact that soul life relates us to the spirituality and the physical life relates us to the material universe round about us.

Physical being can be termed as husk and spiritual as corn. When the full corn in the ear is reached, there is no further use of husk. Hence all the physical relations will be of no use when that stage of spiritualism is reached.

Life continues though the form may be changed. Life is the eternal principle and always continues though the form of the agency through which it manifests be changed. Surely, once the individual has dropped, has gone out of the physical body, it commences again in some other form, for life is a continuous evolution, step by step and no more evolves in this process of birth, death and rebirth no sooner it reaches that last sphere of spiritualism.

In the modern world, the monistic ways of living and thinking have become so to say the universal fashion of the day. This monistic philosophy of life is not a recent invention, but there are many versions of it in the east as well as in the west. This sort of philosophy is the very instinct of the animal life. It evolves in degrees with the gradual evolution of life and finds its full-fledged development

only in the human beings. The man acts according to the principles of it and this is justified by the fact that he is, by nature, a gregarious animal. In this monistic philosophy of life the gulf between the individual and the absolute remains the same. By the time it enlarges to such an extent that it becomes impossible to throw bridge over that gulf which threatens the very soul so ardently desiring for a pilgrimage to its Highest life. The eastern thought in order to leave a bridge, mended this monistic philosophy in right earnest while discovering the solution for that in spirituality. In this philosophy is the divine uplift of the soul however fallen it might be. It gives the soul an opportunity to be one with the Infinite. 'It reminds every soul that man is the prophet of his own destiny. Young friends, our aim should be to promote peace, progress and prosperity, but at the same time we shall have not to forget what Upanishad says, "Evolution proceeds from ignorance to knowledge, from knowledge to intellectual man which has to be developed into what is called spiritual man." The future of man does not depend on his physique, but on his mental characteristics. It is only when such a developement is brought about, people could expect a free social order which I am sure will not only do good to an individual but to a nation as a whole. Today man aspires for that order but he will not be able to succeed unless he himself undergoes an inward growth. We have to fight for the new order within our own souls before we begin to

establish that in the outer region. It is the characteristics of our culture that it has acquired influence from everywhere but has remained same fundamentally what it was ages before. Today that character of Indian culture has been deserted rather it has ceased to be Indian. Remember, so long as we do not surrender that great treasure we shall be able to make contributions to the world

Now a question will arise, why then our culture has always not been great? We must know the reasons for its success and failures. The reason of success lies in steadfast adherence to truth and control over one's soul. He who reigns within himself, rules passions, desires and fears, is more than a king. But, you will not be able to see the truth if you try to see it through the telescope of scriptures, public opinions and dogmatic ideas and sectarian feelings, for all these enslave the soul.

Truth is not found in books, temples, churches, mosques or monastries, it lies in the heart of every person. He is saved who worships himself and minds nothing else but self. Truth, is said by Schopenhauer, as no prostitute that throws herself away upon those who do not desire her, she is rather so to say a beauty that he, who sacrifices everything to her, cannot even be sure of her favour. Truth is not Truth as long as it remains shrouded over by nuisance as fire by smoke. Once the cloud of ignorance is removed from the mental sky of mankind by the

indiscriminate diffusion of knowledge, lo ! the Truth will once more raise its stooping face. This thought of the sages and true saints, is an excellent one and has attained so much urgency and utility and won the golden opinion of the age that a universal cry for it is being heard to be arising from every province of human life, social, moral, political and religious, literary, industrial and economical. Yes ! Truth is believed to be bare and naked and that is why we think that it tends to reveal itself from top to bottom of life without keeping any part hidden or reserved. The ultimate triumph and victory of the Truth is a sure and certain fact.

Now if one loses control over his soul he will become a crucified animal and not a human being at all. This happens, whenever we do not care to ward off sufferings or our activities become unclean and corrupt in the society, there comes a decline and it is followed by a fall. We have therefore, to remember today to preserve fundamental values of our culture and care to see that our social orientation corresponds to the great ideals we profess. Let it not be a saying that we were more vigorous in proclaiming the ideals and less effective in practising them. True glory takes roots and even spreads, all false pretences, like flowers, fall to the ground.

We have brains and hearts to think. It is our duty to control ourselves from falling into worldly achievements

but canalise those fundamental principles of our glorious culture and see that they bring us a great future

Two thing, viz ..selfishness and lust for power generated fully in fear, distrust, prejudices and false superstitions in the world are today cutting the very vitals of human brotherhood and happiness Unless and until these are not thrown away to the winds, all talks of man's noble ideals and happiness are like casting pearls before the swine or crying in the wilderness. It is why, to our belief, humanity is still grooding in the mire of dissension and DISRUPTIO and left to suffer in the lacerated surrounding of divided objects. It has to be uplifted to the level of Truth of real life of oneness saturated and sweet-scented with the flow of self-love and divided objects to be mended by the application of life-giving elixir of soul, the elixir of universal self-realisation, and to get avail of that elixir one has to forget the materialistic idea and remember the doctrine of self Once it is done the inner power of a man will be realized.

CHAPTER XIII.

What Youth can do Today.

Today the youth is full of live interest in all the activities. It can help to build a nation as no other force can. Whatever the youth will do, the race too may and should eventually succeed in doing, for exceptional youth is the future type, the forerunner. The elders can give but only the young can act. But first youth should open the doors and the windows of his soul, and more carefully listen to the inner voice, that he may the more carefully follow 'the light that lighteth every man that cometh into the world'. And that he should remember the greatest greatness and the only true greatness in the world is unselfish love, service and self-devotion to one's fellow-men. India today stands for peace and her policy is to see that peace is brought to the world, but it is not enough to declare peace in the world and speak about peace or non-violence. We should try to live according to our ideals if we want to achieve anything concrete in the world. We cannot have peace devoid of peace within. At present we are devoid of this and that is why we are not able to build anything new but have tried to destroy what is old.

Surely the energy of youth can well be directed for the greater cause of peace. First of all character is to be built up as it is the one and only means of teaching. "Character is destiny" This maxim applies to all, to young and

old, to individual as well as to nations. With men of low character we cannot have a great nation. Life, character, is the greatest power in the world, and character it is that gives the power; for in all true power, along whatever line it may be, it is, after all, living the life that tells. This is a great law that but few who would have great power and influence seem to recognise, or, at least, that but few seem to act upon. We cannot build rightly with wrong materials. More than your intellectual ability or skill what makes you valuable to society is your devotion to a great cause. We have great natural resources, intelligent men and women and in addition we learn to work together with a spirit of dedication to the sacred cause, I am sure none can prevent us from achieving our goal. Our future destiny as a nation depends on our spiritual strength and not upon our material wealth. If we contemplate merely material things, as gold or silver or copper or iron, our souls, our natures, and even our faces become like them, hard and flinty, robbed of their finer and better and grander qualities. If you recall to your mind the picture of a skinflint you will quickly find that this is true. He thought he was going to be a master: he finds himself the slave. Instead of possessing his wealth, his wealth possesses him. Goal of perfection cannot be achieved by the weak in spirit. The greatest asset of a nation is nothing but spirit and if we break that, we imperil the future of the people. If we develop that power of spirit, our future will be bright.

Nodoubt scientists, technicians and engineers are required for the industrial growth of a nation and the studies of it should not be devoid of moral values. Science is both knowledge and power. It has interest as well as utility. It is fruitful but it demands disciplined devotion to the pursuit of Truth. It developes in its votaries an attitude of tolerance, open-mindedness, freedom from prejudice and hospitality to new ideas. But the dis-proportionate emphasis on science has become a causing concern. Scientists have now discovered means by which human life can be wiped off the surface of this plane. Today the problem facing us is the problem of saving the human race from extinction which is of graver consequence.

If we choose rightly, the achievements of science may lead to such a degree of material wealth and abundance of leisure as has never before been possible. All this will only be possible when we achieve a revolution in the inner complusions that control us. India is nodoubt on the cross-roads today. Western scientific research has by its wonderful achievements cast its spell on all. One could not and should not escape its influence. Scientific progress too is a gift from the same nature who has bestowed all other things on us. To ignore it would be tantamount to turning our back on the path of progress. In fact our strength lies not in overlooking it but in controlling and harnessing it for the good of mankind. Science is wisdom consciousness is a greater wisdom; if there should come a

time when these two should be divorced from each other then hell would be let loose on earth.' We Indians have well digested this fact and I am firm of the opinion that she will come into full play in course of time and there is no doubt that we her sons, shall once more be able to attain a pride of place in the world.

Training of the intellect should not be the only aim of education but it should bring grace into the heart of man. We can teach best by what we are than by what a magnificent possibility there is and what a great mission they have before them as we live in an age that hath more need of good examples than precepts. I believe that with affection, friendship and proper understanding youth and age can come together and help to create a wonderful programme for brotherhood and work for it. Brotherhood to all that we know in this country, brotherhood to all, superior and inferior, brotherhood to the lowly and the lowliest and brotherhood to the whole kingdom of nature by our tenderness, kindness and love for the animals, for the children, for the old and for the poor. My wish is to see that the hearts of the young respond to this ideal and when they do respond, then India's voice of peace will be heard far more effectively than ever before. Youth can reshape the world, but first youth must themselves be reshaped. Will the youth of our country take themselves in hand to do this? the answer to this is the key to the future happiness of our country and of the world at large.

- CHAPTER XIV

A Word to My Young Friends.

Now there should not be any talk of frustration among the youth of the day. They should have felt frustration during domination of the whites when there was no scope for Indian talent.

Today, the ball is rolling at your feet and you may send it wherever you like. I have no concern with politics, you may choose whatever form of government you think best but I want to save yourself from the annihilation and advance towards peace and plenty by your own exertions. It should be the duty of everyone to feel himself or herself to be Indian first wherever he or she goes either to the highest or the lowest region of the world and think that he or she is an heir to that kind of Indian culture that has reached the highest degree of perfection and which has been taught to us by our saints and sages who have acquired that state of perfect knowledge.

Through self-introspection a youth is sure to find that what Bible says is correct. "It is not possible for a man to live by food and wealth alone, but by truth and goodness, work and recreation, affection and friendship, aspiration and worship" "Not by food and wealth alone, but by the majesty of the oceanbreakers, the shimmer of moonlight on a calm lake, the flashing silver of a mountain

torrent, the exquisite patterns of snow crystals, the creations of artists". "Not by food and wealth alone, but by the fragrance of roses, the scent of orange blossoms, the clasp of friend's hand, the tenderness of a mother's kiss". "Not by food and wealth alone, but by the visions of poets, the wisdom of sages, the holiness of saints, the biographies of great souls." "Not by food and wealth alone, but by comradeship and high adventure, seeking and finding, serving and sharing, loving and being loved"

The man does not live by food and wealth alone, but by being faithful in prayer, responding to the spiritual guidance of Indian Savants, finding and doing the loving will of Atma now and eternally. I beseech of my friends to accept my brotherly advice to create an accomodative nature devoid of pride, selfishness, castigation, hypocrisy and insularity infiltering instead kindness, love and gratitude. Keep in mind what James Martineau have said, "To get good is animal; to do good is human; to be good is divine" By love I do not mean any natural tenderness, which is more or less in people according to their constitutions, but I mean a larger principle of soul, founded in reason and piety, which makes us tender, kind and gentle to all our fellow creatures.

Dear Brothers and Sisters, gratitude is one of the essence of life and one has to realize this before he or she can think of leading a happy life. Nothing hurts another

more than ingratitude In everyday life one has to do favours to others and likewise receive them Gratitude is the art of showing warm friendly appreciation for every kindness however great or small Gratitude knows no limit, yet it is only human to ask everyman to allow no kindness remain unacknowledged, whoever he may be, your father, servant or anybody else Thus it is an essential thing in life that one should cultivate both at home and outside.

Hearts like doors, will open with ease
to very little keys
'And don't forget that two of these
'Are 'I thank you' and 'If you please'.

If, instead of a gem or even a flower, we could cast the gift of a good thought into the heart of a friend, that would be giving, as the angels give. Gratitude is just a prelude to love, kindness and goodness. If only people would pay a little more attention to the following advice of John Wisley, what a different world it would be ?

Do all the good you can, By all the means you can.
In all the ways you can, In all the places you can
At all the times you can, As long as ever you can

'Keep God in your heart, selfless service in your hands, truth and His name on your lips, keep the mind fully occupied, reduce sleep and tall talk, you are sure to have complete peace of mind and then taste the supernal happiness of life.

Way back to the pages of two thousand year's old history, we find that a man of peace was born who gave to the Westerners His inspiring message of love and peace for the suffering humanity. Christianity has been a living force in the lives of millions of men and women and has inspired them to many nobler acts of piety, dedication and service. But when we take stock of the progress of man across the pageant of history, the rise and fall of empires, the clash of arms, the devastation and destruction following in the wake of wars, gross pursuit of materialism, the ruthless struggle for existence of the vast millions, innocent victims of hunger, disease and poverty, racial hatreds, we become painfully aware of the failure of the Christ's sermon on the mount in which was exemplified the gospel of love, truth and peace; the failure of the christian nations to live upto the ideals for which Christ was crucified. With all the achievements in the world of science resulting in the conquest of the forces of nature and harnessing of the Atomic secrets, man has become robot, spiritually incapable of directing the vast forces placed at his disposal for the good of suffering humanity.

In our own country two thousand five hundred years ago there moved a great soul (Savagna Lord Mahavira) who had acquired the highest and the perfect knowledge and who gave us the gospel of love, truth, non-violence and peace. Lord Mahavira took over the torch of knowledge

from place to place and taught the whole of humanity to practice His teachings of truth and non-violence and to dedicate one's life to the cause of the upliftment of each and every human soul. Let us therefore as inheritors of the great spiritual legacy, work for the great transvaluation of values and rededicate ourselves in our own humble way towards the ideal of international convivality. Let us also reiterate the ideals for which we stand. Let us advocate the establishment of a free world state based on the principles of liberty, equality and justice. We do believe that in such a state of the world, man should owe allegiance not only to a particular nation but to all humanity, a duty not merely to a particular individual but to the whole of mankind.

Friends, I am not a teacher, only a fellow traveller purveying to you all what I have found on self-introspection to be an anodyne to enfranchise us all. We have to make our choice --- shall we give up what is ours? If there is any society in the world, it is the Indian society which, through the ages, centuries, has been able to adapt itself to changing conditions, without giving up its fundamental position --- we should be foolish to throw away that heritage. Youngmen should remove from themselves the talent of turning men into ridicule and exposing to laughter those, one converses with, which is the gratification of little minds and ungenerous tempers as with this they cut themselves off from all manner of improvement.

My-young blood friends ! labour and improve the time In youth our steps are light, our minds are ductile, and knowledge is easily laid up. But if we neglect our spring, our summer will be useless and contemptible, our harvest will be chaff and winter of our old age un-respected and desolate. We must pay heed to the voice of prudence --- a lodestar for us all of Acharaya Tulsi, a saint of great erudition of the day, to give a death-knell to malignity and narrow parochialism and to follow the path of piety, broadmindedness and virtue. We must pay the price and not take to ourselves as a matter of course for whatever we have received more than others in health, in talents, in ability, in success, in a pleasant childhood, in harmonious conditions of homelife, must render in return an unusually great sacrifice of our lives for other lives. We must exert ourselves honestly for the livelihood bearing in mind the advice of William Pen, "No pain, no balm; no thorns, no rose, no gall, no glory, no cress, no crown."

CHAPTER XV

The Riddle of World peace—western idea of Asiatics When can the world peace be really Achieved ?

At present everybody's attention though in appearance is diverted towards peace. All are agreed that this is a very crucial problem, which dominates all others. In fact desire for world peace has never before been so sky rocketed among the common people as it is to day, yet the same common people have lost all charms of peace due to the way in which their politicians and statesmen are heading for it. It is for certain that repeated wars and post-war behaviour of the different nations have given rise to incredulities as to the sincerity of any of them in respect of their aim for peace. This falls true as people hoped for happiness after the first world war through League of Nations but their hopes remained hopes and the problems plagued since 1914 turned out to be more complicated and the second world war dawned. Out of the last war everyone hoped for some kind of peace, but to the surprise of everyone war's aftermath brought only the beginning of a new pattern, not of peace but of power. In short, world lay crippled in fragments and was farther than ever from finding its way to anything concrete for the DESIDERATUM of peace.

Today the human generation is indeed passing through great crises, and the immediate cause for it is the immode-

justice that runs through all the universe, that unites and governs all that always prevails, then come what may nothing is going to disturb our true tranquility

Now a question arises that people in ancient times were happy. Why are we not now? The laws governing all things are the same today as they were then. May I say that we are unhappy because we have forgotten our own self and gone completely under the crocodile grip of money, greed and selfishness thus closing the gates through which happiness might enter. No sooner we have attained that stage of peace, we become so to say the magnets to attract peace and happiness from all sources, when only we shall be able to give it forth to others. We can in this way become such perfect embodiments of peace that wherever we go we shall be continually shedding black monks. We Indians, are for peace and shall always stand for such a kind of peace which gives confidence in future and not for peace as per materialistic idea leading to the peace of fear in the terms of the Westerners, as spiritual thoughts are instilled in our blood since time immemorial by our saints and sages who had attained the highest degree of perfection. Sure and stable peace is above all a problem of spiritual unity and high moral attitudes among the masses of the world regardless of race, creed or colour. Morality being a 'current' necessary for the existence and prosperity of a nation.

While endeavouring our utmost to overcome the present crises we should not minimize the wise teachings

of our divinely inspired Acharaya Tulsi the torch bearer of real Jainism --- the present head of Terapanth (the reform side of Jainism); He says, "First of all men must transform their behaviour if at all they wish to avert the dangers of complete annihilation." "Men will have to improve their morality;" next He enjoins, "To observe complete Ahimsa, limit their desires to the minimum and stop exploitation and extortion." This is the important exigence today and if humanity makes this effort, surely, there would be a purer and more spiritual race in the offing which alone can think universally and save the world from regressing.

None can deny world peace and world brotherhood not a high noble aim and to achieve it individuality should be improved. Now people want the peace of Righteousness and Justice and not the peace of exploiters --- not the peace of merely maintaining any particular statusquo --- not the peace which can only give rise to bloodshed but the peace which can give genuine tranquility rolling everywhere in their within as well as without that is in their external relations. It will not be so easy for these arrogant Lords of the creation of civilisation to adjust themselves or rather adjust their thoughts and actions to this theory and that too after so many years of their supremacy. It is a fact once morality is improved we shall not have to worry much about standard of living because spirituality itself will

bring in contentment. India with all her cultural heritage is destined to play a noble role in the establishment of the world peace. Indian culture whose basement is so well cemented with Ahimsa and Truth is sure to bring a social order and internal peace in men's hearts which alone can give real peace and happiness to the world. "India has the good fortune" as Renée puts in, "To be the repository of the noblest spiritual tradition, the only one in the whole world which has been alive throughout the centuries,"

In these difficult and trying times it has been a thing of abysmal pleasure to see that India has carried itself with great care and dignity and has in the face of severe odds stuck to its principles namely that of maintaining peace in the world by peaceful methods. In doing this, India has opened up a new chapter of international compromise, understanding and accommodation in the arena of world politics, from a stage, at which every country looked upon her neutrality with distrust and suspicion, India, by the honesty of her intentions and with sincerity of the purpose, created such a wonderful atmosphere, that she became the world's natural peace-maker, and today her neutrality has not only been vindicated but is now being advantageously utilized to bring about international rapprochement.

Today, India stands in the unique position of being the purveyor of peace to the war-torn world, which again

and again looks to India for inspiration and guidance, why is it so ? 'cause it is the gentle dew that falls unseen and unheard and yet brings into blossom the fairest of roses, has been the contribution of India to the thought of the world silent, unpercieved yet omnipresent in its effect, it has today revolutionised the thought of the world. India with her best culture, its own religion, its own philosophies and its unique leaders, it may very well be the pivot on which the history of Asia, nay ! of the whole world swings.

This is the time for India to overflow the world with its spirituality and philosophy. Love must conquer hatred, materialism can never conquer miseries and materialism itself. "Armies," as Swamy Vivekanand puts it, "when they attempt to conquer armies only multiply and make brutes of humanity." Today the Westerners have searched every corner of the world and have found no respite. They have drunk deep of the cup of pleasure and found it vanity. The Westerners, going through the words of Dr. Heinrich Hensoldt of Germany: "Apart from the material progress, or more outward developement which the Hindus had already attained in times which we are apt to call pre-historic as evidenced by the 'splendour of their buildings and the luxuries and refinements of their civilisation in general, it would seem as if this greatest and most subtle of Aryan races had developed an inner life even more strange' and wonderful; let those who are imbued with

prevalent modern conceit that we, Westerners have reached the highest pinnacle of intellectual culture, go to India; Let them go to the land of mystery, which was ancient, when Great Alexander crossed the Indus with his warriors, ancient when Abraham roamed the plains of Chaldaee with his cattle, ancient when the first Pyramid was built; and if after a careful study of Hindu life, religion and philosophy, the enquirer is still of opinion that the palm of intellectual advancement belongs to the Western world --- let him lose no time in having his own cranium examined by a competent physician," are now convinced that what they want is spirituality to preserve them as nations and not, the physical gains. They are waiting for --- they are eager for the messages of the great saints and sages of India. They want to become thread bare with the spirituality India has developed, hence there should be an inflow of spirituality in the West. Today the whole of the Western world is on a volcano which may burst any time --- go to pieces at any time. I say the one and only condition of an awakened and vigorous Indian National life should be to instill spirituality and our philosophy over the waters. For all these, we Indians should get ourselves thoroughly prepared and that moral and spiritual regeneration should like charity, begin at home, before being converted into an exportable commodity because we shall be judged not by the creeds we profess, the lables we wear, the slogans we shout, but by our sacrificial work and our brotherly outlook

and for this we should first of all get the spiritual consciousness by withdrawing our minds from the sensual objects and fixing them at the lotus feet of the Lord who is ever shining in the chambers of our hearts. Lord Mahavira stood for a spiritual experience in which "All selfish craving is done with, and with it all fear, all passion." It has been explained to us by Lord Mahavira, the way to this goal is the moral way, and the moral discipline embodied in the four-fold path ---- GNAN, DARSHAN, CHARITRA AND TAPA. So, merge within, by practising silent meditation, bask in the sunshine of divine life. We should apply the oil of selfless service, wear the raiment of purity, plunge deep rather dive deep into the divine source, swim freely in the ocean of Atmic Triveni. float in the Divine river of joy, tap the source, march direct towards the fountain head of Divine consciousness -- Atma (Soul) and drink the Nectar, give up all sorts of fears, cares, worries and anxieties. We should rest in the ocean of illumination. If desires and cravings try to hiss, we should destroy them by the Rod of Vivek (wisdom) and by the Sword of Vairagya (āpathy) Keeping these two with us always we are sure to save the whole humanity from catastrophe.

Remember friends ! Shanti (peace), Santosha (contentment), Satsanga (intercourse with pious men) and Suvicharas (good thoughts) are the four sentinals who guard the

Indoctrination To fill the mind with A Particular
Doctrine,

Inert. Inactive.

Infallibility. The quality of not Going Wrong in Faith
and Morals.

Ingest To take in.

Inimicus (I). Enemy, Hostile

Innate. Inherent.

Insatiable. Impossible to be satisfied

Insularity Narrow Mindedness.

Intuition. Faculty of Consciousness Directed by instincts.

Invidious. Envious

J

Jingoism. A Militaristic spirit,

K.

Kernel. The essential point.

L.

Labyrinth of sophisms. Anything resembling in its intricacy
of an Ingenious but Fallacious Argument.

Lacerated. Deeply Grieved.

Lapse To Err or sin.

Latitudinarian. Broad minded in views and principles.

Latria (L). Supreme Worship

Lexicons. A Vocabulary,

Liason (f). Close Link Between.

Lodestar A Guiding Ideal.

Loose the thread of the plan. To Loose the Continuity

M

Machiavellian. Ruthless in the Pursuit and Maintenance
of Power

Magister. Master,

Magnify. To Increase To Augment.

Manes The Shades of the Family Dead.

Mediocrity. Of Being Below the Average.

Menial Inferior, Subordinate

Metaphysics The Study of the Ultimate Problems and
Principles Behind all Beings and Knowledge

Meticulous Scrupulously Exact

Misanthropic. Hating Mankind.

Mollify. To Soften or to Pacify.

Monistic. Relating to the Belief Developed from A
Single Principle,

Mundified. Purified.

Mutable. Changeable

N

Necropolis. A Cemetery.

Niche (f) A Position Corresponding the Kind of Ability
A Person has.

Nomenclator A Person who Gives A Name.

Novennial Of Nine Years

Nuisance (f). That Which Causes Hindrance.
Numerary. Pertaining To a Particular Number.

O.

Obdurate. Stubborn.
Oblations. Pious Donations.
Obsequiosus (l). Obedient.
Obsolete. Antiquated
Onerous. Burdensome.
Opiate. Not Alert.
Opinionated. Unduly Obstinate in one's Opinions;
Unpursuable.
Opusculum. A Short or Minor Work.
Ordination. Conferring Of Holy Orders.

P.

Pagans. Persons.
Paian (l). To Sing in Worship.
Panacea (l). Universal Remedy
Pantheism. Identification of God With the Universe
Paradoxical Statement Contrary to the Received Opinion.
Parochialism. Narrowness of Opinion.
Pellucid. That Which is Easily Penetrated.
Perennial. Not Coming to an End
Pestilence. Fatal Epidemic
Pew, Puie (f) A Raised Seat.
Phagocyte. That Which Prevents Infection,
Pharisaicalness. Quality of Being Hypocrite.
Philanthropy. Love of Mankind.

Philological. Science Relating to the Structure of Language.

Phlegm. Thing Ejacted while Coughing.

Phthisis. Pulmonary Consumption.

Popycock. False and Made up.

Probity. Uprightness; Incorruptibility.

Prophylaxis Preventive Medicine.

(To) Pull One's Weight. To do all that can be expected of one.

Punctilious. Very Careful and precise.

Pursy. Short, Stout and wealthy.

Put One's Best Foot foremost. To do One's Utmost.

Q.

Queer Someone's Pitch. To Spoil Someone's Plans.

Qui Vive (f) On the Alert.

Quoad. With Respect To.

R.

Raiment. Clothing.

Rake Up To Bring to Light

(To) Ram Down A Person's Throat. To Force Someone To Accept Something Against His Will.

Ramifyng. To Divide Into Branches.

Rancorous. One who hates Malignantly.

(To) Range Oneself. To Put Oneself in a Certain Group

Recremination Retorting with Counter Accusation.

Refulgence. Shining.

Refutation. To prove falsity,
Regimen Prescribed Diet and Habits.
Regressing. To Move Backwards

. S

Saint of Mettle. A Saint of Courage.
Salacious. Lustful.
Sacrilege. The sin of Profaning Sacred Things.
Sanctifying. Intended to Increase Holiness.
Sanctity. Saintliness.
Sans Exception (f). Without Exception.
Sceptics Person who Questions The Truth of Religious
Doctrines.
Scribe. A Writer.
Senescence. State of Growing Old or Grey.
Sentient Capable of Feeling.
Sixes and Sevens. In Confusion,
Skinflint. A Miser
Sky Rocketted, So Much More Heard of.
Speck. Small Spot.
Spurious. Not Genuine
Stoical. Showing Great Powers of Resisting Pains,
Hardships and Temptations.
Stagnation Inactiveness
(To) Stomach. To Endure or Tolerate.
Subtle Very Minute; Rarefied
Subvention. The Act of Supporting.

Sustinere (1) To Uphold.
Synoptic Affording A Summary.

T.

Tabernacles In the Tissues.

Tending Attending. Help.

Theology. Any Particular System of Knowing Nature,
Its Attributes Relating to man and Universe.

(To) Throw Cold Water on. To Make one Disheartened.

Titulistic Only In Name.

Took the bull by the Horns. Faced the Problem Boldly.

Transcendent. Of Supreme Merit.

Turbulent Insubordinate.

U.

Unmapped Country Within Oneself. One of much
Ignorance

Unsophisticated Not Adulterated, Simple.

Uttanya Vastrā. Outward Covering of the Body of an
Ascetic

V.

Vanquished, Conquer

Veneration. Profound Respect.

Victuals Food and Drink Provisions.

Virtuosus (1). Virtuous

Volition. Act of Willingness.

Voracity. Greediness.

W.

Wane. Decline.

(To) Wash Hands off. To Severe Connections

Whiff. A Slight Amount of Air.