

Namokar Mahamantra

Ek Anusheelan

Great Hymn of Obeisance

A Contemplation

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Great Hymn of Obeisance : A Contemplation

The 'Great Hymn of Obeisance' (Namokar Mahamantra) is the most respected and universally accepted Great Hymn of the Jain Community. All sects of Jains accept this hymn and chant it daily.

Three hymns/treatise of Jain religion are accepted equally by all sects of Jains. The foremost amongst these is 'Namokar Mahamantra' (Great Hymn of Obeisance), 'Bhaktamar Satotra' occupies the second place and the third place goes to the great treatise 'Tattavartha Sutra', which is also known as 'Moksha Shastra' (treatise of liberation).

Here, the primary focus of our contemplation is 'Namokar Mahamantra' (Great Hymn of Obeisance). This is being called eternal 'Mahamantra' because the 'panch permeshti' (five categories of venerable souls) whom obeisance has been paid in this hymn have been in existence since eternity and would continue to exist forever and those who have been paying obeisance to them have also been in existence since eternity and would exist forever. Whosoever might have presented this Great Hymn in the present form, sentimentally it is without any beginning or end.

Here a question is possible as to what is so special about this 'Namokar Mahamantra' (Great Hymn of Obeisance) that every Jain chants it at least nine times, if not one hundred and eight times, every morning?

Every Jain remembers this Great Hymn, which is acceptable to the entire Jain community equally, at least at the time of distress; it is also remembered at the beginning of each auspicious activity. Every guardian teaches this Great Hymn to his children at the age of two-three years. In this manner every child of Jain community remembers it.

In the above context, it is important to note that this hymn contains obeisance to 'panch permeshti' and nothing else.

The straightforward meaning of 'Namokar Mahamantra' (Great Hymn of Obeisance) is as under –

Obeisance to Arhants (who have freed their souls from four major Ghati Karmas viz. jnanavarni, darshanavarni, mohaniya and antraya), obeisance to Siddhas (who have liberated their souls from all Karmas and attained liberation), obeisance to Acharya (head preceptor), obeisance to Upadhyaya (preceptor) and obeisance to all monks in the entire universe.

- Despite this, why it is so popular?

In this hymn obeisance has not been paid to any particular individual but to all those great souls who have acquired, are acquiring and would acquire in the future the status of 'panch permeshti', through adoration of their own soul Bhagwan.

The glory of particular individuals gives birth to sects and the glory of virtues leads to the growth of the religion.

Therefore, it is being said –

जिसने राग-द्वेष कामादिक जीते सब जग जान लिया।
सब जीवों को मोक्षमार्ग का निस्पृह हो उपदेश दिया।।
बुद्ध, वीर, जिन, हरि, हर, ब्रह्मा या उसको स्वाधीन कहो।
भक्ति भाव से प्रेरित हो यह चित्त उसी में लीन रहो।।

**Jisne raga-dweshya kamadik jite sab jag jan liya,
sab jivon ko mokshamarg ka nispraha ho upadesh diya.
Budh, Vir, Jin, Hari, Har, Brahma ya usko swadhin kaho,
bhakti bhava se prarit ho yehe chit usi mai leen raho.**

We bow our heads at the feet of the one who is omniscient, passionless and preacher of welfare; may he be Mahaveer, may he be Buddha, may he be Jina, may he be Hari, may he be Har, may he be Brahma. Whosoever he may be, if he is omniscient – passionless, he is venerable for us, worth remembering every morning.

The religion that adores a particular individual cannot be eternal and universal, nor can it belong to general public.

Particular individuals have not been in existence since eternity and therefore they cannot be eternal; since they are related to a particular region, they are not universal and as they are related to a particular caste, they cannot belong to all people. But 'panch permeshti' have been in existence since eternity and would continue to be there forever, therefore, they are eternal; they abound everywhere in two and half continents, therefore, they are universal, and as they are not related to any particular caste, they belong to general public.

As Jain philosophy adores 'panch permeshti', it is eternal, universal and belongs to general public.

According to Jain philosophy those persons who worship their own soul Bhagwan are monks and those who are senior best amongst monks acquire the status of Acharya and Upadhyaya. Only those persons who have achieved perfection in the worship of the soul become Arhant and Siddha.

In this manner only the worshippers of the soul and Arhants and Siddhas are 'panch permeshti', whom we pay obeisance in this 'Great Hymn of Obeisance'.

Another specialty of this 'Great Hymn of Obeisance' is that in this nothing has been demanded from anyone, in this there is no attitude of begging; the sentiment of adoration has been displayed towards 'panch permeshti' without any selfish motive, nothing has been desired in exchange therefor.

In all other hymns that exist in the universe, some sort of demand has invariably been made. If nothing else, it would be said सर्व शान्ति कुरु कुरु स्वाहा sarva shanti karu karu swaha i.e. let there be perfect peace for everyone.

Although in this also nothing has been desired from individual point of view, prayer has been made that let there be perfect peace for everyone, which is a very good thing; because whatever has been desired, desired for all, desired for the welfare of all; the fulfillment of lustful pleasures and passions has not been sought, only the peace has been sought; nonetheless, there is the desire, demand has of course been made.

This much you know that begging has been considered extremely bad in the Indian Culture. It has also been said –

रहिमन वे नर मर गये जो नर मांगन जाँय ।
 उनसे पहले वे मरे जिन मुख निकसत नाँहि ॥
Rahiman ve nar mer gaye jo nar mangan jaye,
unse pahele ve mare jin-mukh niksat nahi.

In the above verse, the people who beg have been considered as good as dead. It has been said that those who go to beg at others' doors, consider them as dead; because it is not possible to beg without sacrificing self-respect and those who have lost their self-respect, they, even though alive, are as good as dead.

One more thing has been said that those persons who decline to give even after some persons beg are worse than those who beg. Consider them as dead even prior to those who beg.

Even Bhagwan Vishnu had to become a dwarf for the sake of begging, then what to say about others? When, in the Indian Culture, begging is considered so much below dignity, what is surprising that this hymn in which no desire or demand has been made should have become the Great Hymn?

Some people say that in the 'Great Hymn of Obeisance', obeisance has been paid most liberally to all monks in the universe. While defining the liberal attitude, they do not hesitate to mention that in this obeisance has been paid equally to Jain monks as well and non-Jain monks, without any discrimination.

Is this the real sentiment of **णमो लोए सव्वसाहूणं namo loya savav-sahunam**? Or, is it being said so to please non-Jains?

Although it is true that in this obeisance has not been paid to any particular monk; name of any particular sect has also not been mentioned; also the name of any religion has not been mentioned, even then in this only those monks are included which form part of 'panch permeshti', who possess twenty-eight basic virtues, who according to Jain definition are hovering between the sixth and the seventh stages of spiritual development or are in even higher stages. Therefore, it is certain that in **णमो लोए सव्वसाहूणं namo loya savav-sahunam** only passionless Jain monks are included because according to the Jain definition they are the only monks in the universe and none else.

Generally speaking, it is the primary duty of every Jain to remember and pay obeisance to 'panch permeshti', which every Jain performs everyday by chanting the 'Great Hymn of Obeisance' and should be performed.

If persons, from whom we have not derived any benefit and also with whom we did not have direct acquaintance, occupy the supreme status and get included in 'panch permeshti', they would also be equally venerable for us; it is not appropriate to discriminate amongst them. The main objective of **णमो लोए सव्वसाहूणं namo loya savav-sahunam** is to remember them all equally.

Even knowledgeable religious householders, who are yet not included in 'panch permeshti', can be our direct benefactors. They are of course venerable but not as venerable as 'panch permeshti'. Only 'panch permeshti' are worshipped with eight substances. They are the only ones who occupy a place in the 'Great Hymn of Obeisance', not the knowledgeable religious householders.

In this context, one more thing is worth mentioning that the stanza depicting the glory of the 'Great Hymn of Obeisance' has described this great hymn as the one capable of extinguishing all sins.

That stanza is originally as under –

ऐसा पंच णमोयारो सव्व पावप्पणासणो ।
 मंगलाणं च सव्वेसिं पढमं होहि मंगलम् ॥

Aso panch namoyaro savav pavapapnasano,
manglanam cha savavesin padam hohi manglam.

This 'Great Hymn of Obeisance' is the destroyer of all sins and is the foremost amongst all that are auspicious.

In understanding this stanza also a major error occurs. The meaning of 'destruction of all sins' is interpreted to mean that all the sins committed by us in the past get destroyed, without giving their fruits, merely by chanting this great hymn.

If it were so, all our old sins must have been extinguished because we all recite this everyday; but this does not seem to be the case as we

see the rise of demerits even amongst those who recite the 'Great Hymn of Obeisance' daily and they have also to face adversities. All this we see everyday and experience directly.

To escape from this, we might say that our sins are not extinguished because we do not have unshakable trust in it, faith in it.

Oh Brother! May be, we do not have the trust in it, but is it that none of us has trust in it? Lakhs of people recite the 'Great Hymn of Obeisance' daily and we see the rise of small or great demerits in almost everyone. We see at all times that all people are facing adversities due to the rise of demerits.

Leave aside those who recite the 'Great Hymn of Obeisance', demerits are seen rising even amongst those persons who are paid obeisance in the 'Great Hymn of Obeisance'. Afflictions that occur to our passionless saints, are all fruits of demerits. When even their demerits did not get destroyed, then how could our demerits would have been destroyed by reciting their names?

This is such an issue that agitates the heart of every thinker. If we think deeply about this, it would appear that the person who remembers this great hymn thoughtfully and with complete understanding, no sinful sentiment can arise in his heart at that time - this is the destruction of all sins.

Question : If the implication is that 'at that time sinful sentiments do not originate' then why the talk of destruction of all sins?

Answer : Sins are of several kinds - injury, falsehood, theft, unchastity and possessions. All these sinful sentiments do not originate at the time of reciting the 'Great Hymn of Obeisance'. It is for this reason that the word 'sab' (all) has been used. Here the meaning of the word 'sab' (all) relates to consequences of injury, falsehood, theft, unchastity and possessions originating at present. It has nothing to do with the sinful activities undertaken in the past. If all material sins and psychic sins of the present, past and the future could have been destroyed merely by reciting the 'Great Hymn of Obeisance', then what was the necessity to undertake austerity characterised by meditation of the inner-self, what

was the need to start subsidence process and destruction process? All sins would have been destroyed by reciting the 'Great Hymn of Obeisance'.

In this manner, if all sins could be extinguished merely by reciting the 'Great Hymn of Obeisance' then why anybody would have been afraid of committing sins? One could indulge in all sorts of sins whole day and recite the 'Great Hymn of Obeisance' in the evening, because, in any case, doing so would destroy all sins. In this manner, this great hymn would become the protector of sinners.

Therefore, this is correct that at the time of reciting the 'Great Hymn of Obeisance', no sinful sentiments originate in our mind. This has also been proved by experience, because whenever our mind is concentrated on the contemplation of 'panch permeshti', at that time no sinful sentiment enters in our mind; consequences remain pure only.

In this respect, someone might say that what is the advantage of reciting the 'Great Hymn of Obeisance' in case the past sins are not destroyed? Should we recite merely for escaping from the sinful sentiments originating at present? Is the glory of this great hymn limited to this only? At this cost, this does not appeal to us.

Oh Brother! The thing is like this - a certain Seth kept a night watchman for security from 6 p.m. to 6 a.m., but theft took at his place at 12 o'clock noon and he started saying, what is the advantage of keeping a watchman? Remove this watchman.

But Brother! Is this thinking correct? Night watchman was kept and there was no theft at the night, although it took place in the day. What better safeguarding could have been there that thief could not succeed in the night due to the watchman, but he did succeed during the day. From this, the utility of the watchman has been proved. If you desire that in the day also the theft should not take place, then do keep a watchman in the day as well.

In this manner, when it has been proved that at the time the 'Great Hymn of Obeisance' is recited, the bondage of sins does not occur, then, if we desire that the bondage of sins should not occur at any time, then

we must remember ‘panch permeshti’ at all times. This is right wisdom, true understanding.

Nothing would be achieved by reckoning fruits of an activity far in excess of what is the result of such activity.

Although nothing has been demanded in the ‘Great Hymn of Obeisance’, even then we escape from all sinful sentiments by reciting it. All this is the glory of remembering ‘panch permeshti’.

Gathas (stanzas), supporting this sentiment, found in ‘Mokshapahud’ written by Acharya Kundkund are as under –

अरुहा सिद्धायरिया उज्झाया साहु पंच परमेष्टी ।
ते वि हु चिट्ठहि आदे तम्हा आदा हु मे सरणं ॥
सम्मंतं सण्णाणं सच्चारितं हि सत्तवं चेव ।
चउरो चिट्ठहि आदे तम्हा हु मे सरणं ॥

**Aruha Siddhayariya ujajhaya sahu panch permethi,
te vi hu chitathahi ade tamha ada hu mai sarnam.
Samamantam sananam sachcharitam hi satvam chev,
cheuro chitathahi ade tamha hu mai sarnam.**

Its Hindi translation in poetry is as under –

अरहंत सिद्धाचार्य पाठक साधु हैं परमेष्टि पण ।
सब आतमा की अवस्थाएँ आतमा ही है शरण ॥
सम्यक् सुदर्शन ज्ञान तप समभाव सम्यक् आचरण ।
सब आतमा की अवस्थाएँ आतमा ही है शरण ॥

**Arhant Siddhacharya pathak sadhu hai permeshti pann,
sab atma ki awasthayan atma hi hai saran.
Samyak sudershan jnana tapa sumbhava samyak acharan,
sab atma ki awasthayan atma hi hai saran.**

These are the second and third stanzas of the collection ‘Kundkundshatak’ and 104th and 105th stanzas of ‘Mokshapahud’ of ‘Ashtapahud’.

These stanzas of Acharya Kundkund constitute a great hymn by itself. In these stanzas, an extremely important thing has been stated in

simple and intelligent language. In the very first line of the above stanzas, ‘panch permeshti’ have been remembered. In our most popular ‘Great Hymn of Obeisance’ also obeisance has been paid to ‘panch permeshti’.

In the above stanzas of Acharya Kundkund also, in line with the ‘Great Hymn of Obeisance’, obeisance has been paid to ‘panch permeshti’, without making any demand. Therefore, I say that these stanzas are Acharya Kundkund’s ‘Great Hymn of Obeisance’.

Acharya Kundkund is highly respectable Acharya of Jain spiritual tradition. His treatises contain extremely pure exposition of Jain spiritualism. Treatises such as ‘Samayasara’ that have originated from his steadfast pen are heart touching and have acted as the lighthouse in the field of Jain spiritualism for the past two thousand years.

Although no demand has been made in the ‘Great Hymn of Obeisance’, it has certainly been mentioned in the lines that follow that one should go to the shelter of Arhant etc. It has been said –

चत्तारि सरणं पव्वज्जामि, अरहंते सरणं पव्वज्जामि,
सिद्धे सरणं पव्वज्जामि, साहू सरणं पव्वज्जामि,
केवलिपण्णत्तं धम्मं सरणं पव्वज्जामि ।

**Chatari sarnam pavavjavami, Arhante sarnam pavavjavami.
Siddhe sarnam pavavjavami, sahu sarnam pavavjavami,
kewalipanantam dhamam sarnam pavavjavami.**

In the above lines it has been said that one should go to the shelter of Arhant, Siddha, Sadhu and the religion propounded by omniscient Bhagwan.

Here the demand of the shelter has been made through the medium of the talk of going to their shelter but Acharya Kundkund has mentioned that one should go to the shelter of one’s own soul Bhagwan. By saying, तम्हा आदा हु मे शरणं **Tamha ada hu mai sarnam**, he is talking about going to the shelter of one’s own soul Bhagwan.

If the ‘Great Hymn of Obeisance’ is great because it does not make any demand on ‘panch permeshti’, then the above stanzas of Acharya Kundkund are certainly greater because Acharya Kundkund does not

talk of going to the shelter of ‘para’ (substances other than the soul), he talks about going to the shelter of one’s own soul.

In this Gatha (stanza), he proves logically the talk of going to the shelter of the soul. Prior to discussing this thing, I would like to draw your attention towards one important thing that is recited after the ‘Great Hymn of Obeisance’, which describes welfare (mangal), supreme (uttama) and shelter (sharan).

In the ‘Great Hymn of Obeisance’, all the five permeshtis (venerable souls) have been remembered, but while mentioning welfare supreme and shelter, Acharya and Upadhaya have been left out. Do you know, why this has been done?

For achieving liberation, it is essential to become monk, it is essential to be Arhant, it is also essential to be Siddha, because after all the attainment of Siddhahood is to achieve liberation, but it is not essential to become Acharya or Upadhaya for achieving liberation. This is the reason they have not been included in the discussion of welfare supreme and shelter.

Not only it is not necessary to have the status of Acharya for achieving liberation, it has been said to the extent that the Acharya cannot attain perfect knowledge (kewal jnana), till such time as he remains Acharya. His many disciple monks achieve perfect knowledge, but he does not. When he abandons the status of Acharya, becomes an ordinary monk and becomes introverted, then only he attains perfect knowledge.

Although it is true that Acharya and Upadhaya have been included in ‘permeshti’ in the category of all monks (sadhus), they have not been left out; but nonetheless they have been ignored and the only reason for ignoring them is the fact that the above mentioned status has no utility in achieving liberation.

Here a question is possible that instead of including Acharya and Upadhaya in monks, monks should have been included in Acharyas; because Acharya is older, he is the guru of monks, he is venerable even for them (monks). Therefore, there should have been a specific mention of Acharyas and monks should have been included amongst them.

Oh Brother! Here the question is not who is older or younger. The thing is that Acharya permeshti is also monk permeshti, but monk permeshti is not Acharya. The purport is that Acharya permeshti possesses thirty-six basic virtues of his own, which include twenty-eight basic virtues of monks as well; but monks possess merely twenty-eight basic virtues, they do not possess thirty-six basic virtues of Acharyas.

The fact is that an Acharya is both monk and Acharya at the same time, but the monk is mere monk; therefore, his inclusion in the status of Acharya is not possible.

If someone says that on the one hand you say that Acharyas and Upadyayas have not been included in welfare, supreme and shelter because these ranks are not necessary for acquiring liberation, these do not help, instead, these are hindrances and on the other hand it is said that they have been included in the status of monk. Are these not contradictory statements?

No, because this is the visualisation of various expectations, there is no contradiction in this. Besides, the other thing is that Acharyas have been included in the status of monk; this has been done because they do have the status of monk, not because of the status of Acharya.

Therefore, the important thing is that the ranks of Acharya and Upadhaya have been ignored because these are unnecessary in the path to liberation.

What is surprising is that one gets consecrated etc. by Acharyas and Upadhayas, one listens to their preaching, even then going to their shelter has been ignored and the shelter of those Siddha and monks has been desired who are unable to bestow any direct favour.

From this it is evident that the main objective is to show utmost importance to the liberation and the path to liberation, the meaning of ‘going to the shelter’ is not beyond this.

In liberation and the path to liberation, the ranks of Arhant, Siddha and monk are very much there but it is not essential to have the ranks of Acharya and Upadhaya. The rank of Acharya concerns administration and the rank of Upadhaya studies; both have burden on their heads. Till

such time there is burden, it is not possible to achieve the stage of destruction of karmas; only persons who are devoid of burden can achieve the stage of destruction of karmas.

From the above mentioned entire discussion it can be easily concluded that what has been stated in the 'Great Hymn of Obeisance' regarding the shelter is not a sort of demand, instead it is a matter of high esteem; but the shelter of 'para' (substances other than the soul) has nonetheless been mentioned, but Acharya Kundkund does not mention about the shelter of 'para'.

He writes very clearly –

अरहंत सिद्धाचार्य पाठक, साधु हैं परमेष्ठी पण ।
सब आत्मा की अवस्थाएँ, आत्मा ही है शरण ॥

**Arhant, Siddhacharya pathak, sadhu hai permeshti pann,
sab atma ki awasthayan, atma hi hai saran.**

Arhant, Siddha, Acharya, Upadhyaya and all monks – what are all they? After all, are not these various stages of the soul? Are these not various stages originated in the shelter of one's own soul Bhagwan. Then why go to their shelter, we should go to the shelter of that soul Bhagwan, whose various stages are these, under whose shelter these stages originate. One's own soul Bhagwan is most glorious, most useful, goal of the meditation, venerable of the faith and most pure knowledge worth knowing from the nischaya (real) standpoint; the path to liberation starts on going to its (soul) shelter and arrival at the palace of liberation becomes possible.

Siddha Bhagwan is already emancipated, and Arhant, Acharya, Upadhyaya and all monks are the travellers of the path to liberation and right faith, right knowledge and right conduct - the combination of all these three is the path to liberation. 'Siddhahood', 'sadhakdasha' - the stage of the traveller on the path to liberation and 'sadhandasha' - the path to liberation - are all the states of the soul. All these stages originate due to the shelter of one's own soul Bhagwan. Therefore, to go to the shelter of one's own soul Bhagwan is the only way to become happy.

'Panch permeshti' are most respectable to us, they are worth remembering every morning, are venerable, are worth greeting, and are the path to liberation characterised by right faith, right knowledge and right conduct. We have to establish ourselves in the rank of permeshti, and adoration of three jewels viz. right faith, right knowledge and right conduct is the installation in the rank of panch permeshti. In this manner, 'panch permeshti' and three jewels occupy a very important place in our lives. But this rank of 'panch permeshti' and religion of three jewels are all various stages of the soul only. For achieving these, the knowledge, faith and meditation of one's own soul Bhagwan are necessary. Therefore, mention has been made here to go to the shelter of the soul.

Here a question is possible that the talk of going to the shelter is possible in respect of two substances; how it is possible for the self to go to the shelter of the self?

Oh Brother! To know and recognise one's own soul Bhagwan and to get engrossed in it and to revel in it tantamount to going to the shelter of the soul. To know one's own eternal soul Bhagwan which remains constant in three eras and to realise that 'This is what I am' is the worship, characterised by right knowledge of one's own soul Bhagwan, is going to the shelter of one's own soul Bhagwan and to establish oneness with one's own eternal soul Bhagwan, which remains constant in three eras, 'I am this only', such steadfast visualisation is the worship of the soul, characterised by right faith, and is going to the shelter of one's own soul Bhagwan; to get engrossed in it, to revel in it, to concentrate on it, to get immersed in it and to meditate upon one's own eternal soul Bhagwan, which is constant in three eras, is the worship, characterised by right conduct and is going to the shelter of one's own soul Bhagwan.

This same thing has been mentioned in the 15th verse of 'Atmakhayati', commentary on 'Samayasara' –

(Anushtup)

एष ज्ञानघनो नित्यमात्मा सिद्धिमभीप्सुभिः ।
साध्यसाधकभावेन द्विधैकः समुपास्यताम् ॥
**Ash jnanaghano nityamatma Siddhimbhipsumi:
sadhyesadhakbhaven dewdhak: samupasyatam.**

है कामना यदि सिद्धि की ना चित्त को भ्रमाइये।
 यह ज्ञान का घन पिण्ड चिन्मय आतमा अपनाइये॥
 बस साध्य-साधक भाव से इस एक को ही ध्याइये।
 अर आप भी पर्याय में परमात्मा बन जाइये॥

(*Harigeet*)

**Hai kamna yedi Siddhi ki na chit ko bharmaiye,
 yehe jnana ka ghan pind chinmaye atma apnaiye.
 Bas sadhye-sadhak bhava se es ek ko hi dhaiye,
 ar ap bhi paryaya mai parmatma ban jaiye.**

For persons desirous of realising the inner-self, one's own soul Bhagwan, which is the mass of knowledge, is worth worshipping in two ways – from the points of view of the soul Bhagwan (sadhya) and of the devotee (sadhak).

Here Acharya Maharaj is preaching, giving directions that Oh aspirant persons! Excellent human beings desirous of attaining the welfare of the soul!! You must always worship and adore this soul Bhagwan only which is the mass of knowledge and the essence of bliss; whether you do so from the point of view of the sentiment of soul Bhagwan or from the point of view of the sentiment of the devotee, but do undertake the worship of one's own soul Bhagwan. Only this soul Bhagwan, which is the mass of knowledge and the essence of bliss, is worth worshipping and none else.

Here, the adoration of one's own soul does not mean worship and devotion of one's own soul, nor it means prayer – obeisance or offering salutations; instead it means knowing characteristics of the soul correctly, recognising it, experiencing it, getting immersed in it, meditating on it daily, concentrating on it, considering it everything, completely surrendering to it. This is the process of the worship of one's own soul Bhagwan, the process of adoration and the process of devotion.

The worship of one's own soul Bhagwan is performed in two ways–

- (1) From the attitude of the soul (sadhya), and
- (2) From the attitude of the devotee (sadhakbhava)

From the fourth stage to the fourteenth stage of spiritual development, there is 'devotee state' (sadhakdasha) and the Siddhahood is 'soul state' (sadhya). Or, from the fourth stage to the twelfth stage of spiritual development there is 'devotee state' and the stage of Arhant and Siddha is 'soul state' (sadhya). To attain perfection in the paryaya (modification) is 'soul state' (sadhya) and to proceed towards perfection after self-realisation is 'devotee state' (sadhakdasha). Or, to concentrate on the inner-self and coming out of it – going in and coming out in this manner is 'devotee state' and the concentration remaining focused incessantly on the inner-self and never to come out is 'soul state' (sadhya). To hover between auspicious activity and pure activity is 'devotee state' and to remain focused on the pure activity forever is 'soul state' (sadhya).

Siddha state of the soul is pure as also immobile; but the state of Arhant is pure but not immobile; because vibration in space points of the soul is found in him due to motivation (nimitta) of activity, vibrations are found. If contemplated from this point of view, only the Siddha state is 'soul state' (sadhya) and all other states of the knowledgeable souls are 'devotee states'.

When Arhant Bhagwan is also considered to be in 'soul state' on becoming completely passionless or omniscience, on attaining purity and on concentration remaining introverted incessantly and on constantly engaging in pure activities only, all religious human beings in stages prior to this are said to belong to 'devotee state'.

Introverted concentration is the real worship of the soul. When this concentration is incessantly introverted, worship is called the worship of 'soul state' and when the introversion is intermittent, it is called the worship of 'devotee state'.

But one thing is however certain that the worship of the soul is introversion of the soul, knowledge of the self, self-meditation and the establishment of oneness with the inner-self. Their name is real three jewels – real right faith, real right knowledge and real right conduct.

The purport is that the acquisition of real right faith-knowledge-conduct is itself the worship of one's own soul Bhagwan, it is adoration

of one's own soul Bhagwan, it is devotion towards one's own soul Bhagwan, it is going to the shelter of one's own soul Bhagwan.

In this manner, it has been determined that the state of incessant self-meditation is the worship of 'soul state' and to enter into the state of self-meditation sometimes is the worship of 'devotee state'.

The aspirants of the welfare of the soul must daily worship one's own soul Bhagwan only, whether they worship 'soul state' or 'devotee state'.

This worship of one's own soul Bhagwan is going to the shelter of the soul. In the above verse, Acharya Kundkund has expressed the same feeling.

The above verses are 104th and 105th verses of 'Mokshapahud' and immediately prior to it, in 103rd verse, Acharya says –

णविर्हिं जं णविज्जई झाइज्जइ झाइएहिं अणवरयं ।
थुत्वंतेहिं थुणिज्जई देहत्थं कि पि तं मुणह ॥

**Naviyahim jam navijavei jhaejavei jhaeahim anvarium,
thutvantehim thunijavei dehettham ki pi tam munha.**

Oh potential souls! Those, whom the entire world pays obeisance, you should also pay obeisance, those, whom the entire world worships, you should also worship; those, on whom the entire world focuses meditation you should also meditate on them – know such soul Bhagwan that resides in the body, like temple.”

This soul Bhagwan alone, which is venerable even by venerable persons, worth worshipping even by persons worth worshipping, goal even of the persons worthy of being goal, is worth taking shelter. Knowing this only, there has been the talk of going to the shelter of the soul.

In this stanza, inspiration has been imparted to go to the shelter of that soul Bhagwan whose shelter has been sought even by esteemed 'panch permeshti'. Acharya Bhagwan has directed that one should know and recognise that alone (soul) and the divine voice of the omniscient Lord has preached that one should get engrossed in it, revel in it.

This fact is the essence of the divine voice in the form of

'Dwadshang', this is the saying that sums up one lakh sayings and this also is the essence of one crore treatises.

As has been said in the following lines –

लाख बात की बात यहै निश्चय उर लाओ ।
तोरि सकल जग दन्द-फन्द निज आतम ध्याओ ॥^१
कोटि ग्रंथ को सार यही है ये ही जिनवाणी उचरो है ।
दौल ध्याय अपने आतम को मुक्ति रमा तोय वैग वरै है ॥^२

*Lakh bat ki bat yehe nischaya ur lao,
tori sakal jag dand fand nij atam dhyao.¹
Koti granth ko sar yehi hai ye hi jinvani uchro hai,
daul dhyaye apne atam ko mukti rama toya veg vare hai.*

It has been mentioned in the most clear terms that it is of no use to talk a lot, the saying that sums up one lakh sayings is that abandon the worldly enmity and tricks and meditate on one's own soul Bhagwan only.

In the above line it has been mentioned in a different way that excepting the meditation of the soul, everything is all enmity, tricks.

This is also the essence of one crore treatises and this has also appeared in the entire Jinvani like this; 'do undertake meditation of the soul' has been mentioned in entire 'Jinagama'. In case you are able to do so, the girl like liberation would very soon get engaged to you, would garland you with the wedding garland.

For acquiring the girl like liberation, it is not necessary to meditate on the girl like liberation, you should meditate on the self. Make one's own soul Bhagwan worth knowing, make it the goal of the meditation; the girl like liberation would herself approach you and select you and place the wedding garland in your neck.

The girl like liberation does not select the one who meditates on her, but selects the one who meditates on one's own soul Bhagwan. She gets attracted towards those who get attracted towards the soul.

1. Pandit Daulatram : Chahdhal, Chouthi Dhal, Chhand 9

2. Pandit Daulatram : Bhajan ki Pankti

The purport is that the liberation is not attained by those who meditate on liberation but by those who meditate on the one's own eternal soul Bhagwan. Therefore, in these verses, there has been the talk of going to the shelter of one's own soul Bhagwan.

One youth went to see a young girl for selecting her as his life partner. Both were extremely beautiful and suitable in every respect. On seeing each other, both felt infatuated towards each other. Although both of them had selected each other, but none of them spoke anything for sometime.

Indian girls are generally shy by nature. Therefore, there was no question of the girl telling anything first, but the youth also felt stunned by seeing her beauty. He was attracted rather too much towards her. Therefore, clouds of anxieties started hovering over his heart.

He thought, "She is extremely beautiful, she is completely satisfactory, but it may not so happen that she might reject me. In case she rejects me, it would be extremely difficult for me to survive."

He got afflicted by the fear that she might reject him. He got afflicted by destitute feeling and became disturbed and instead of talking anything else, he started asking –

"Do you find me acceptable or not?"

When the shy Indian girl could not give any reply, his suspicion got further strengthened and he became further destitute and said with utmost dejection –

"Is it that you have really not found me acceptable."

The girl could not say 'yes' or 'no' despite his asking repeatedly, but said in low voice, while keeping her eyes downwards –

"Is it that you have selected me?"

"Yes, yes; perfect. You are more beautiful than celestial nymphs; but have you found me acceptable?" The most disorganised youth said, but the girl kept her eyes downwards but merely smiled.

Civilised and well-cultured Indian girls indicate their consent in this manner only. मौनं सम्मति लक्षणम् **Maunam samamti lakshanam** – silence

is the hallmark of consent. Wise man knowing this understands everything, but that restless and disturbed youth could understand nothing; instead, his suspicion became further strengthened. And, in his disturbed state, he started begging, saying that she should not reject him, otherwise, it would be difficult for him to survive.

Seeing his this restlessness, the girl felt detached because she wanted to have a husband whom she should make request; but here the opposite was happening.

In the manner Indian girls do not like persons with destitute attitude; similarly, those who get attracted towards the paryaya of liberation to this extent, cannot achieve liberation.

In the manner, excellent girls garland persons with wedding garlands, who glorify their male character; similarly, the girls like liberation garland with wedding garlands persons attracted towards their own soul like Bhagwan.

Persons, who on seeing and knowing the beauty and blissfulness of the liberation or Siddha state become so much besieged that they start considering their own inner-self insignificant, get afflicted by destitute feeling, similar to what afflicted that young man and start imploring before the 'panch permeshti' due to the keen desire of the liberation (Siddha state) – such people do not acquire liberation.

Persons indulged in destitute behaviour do not achieve liberation. Banarsidasji depicts this thing in this manner –

लीन भयौ विवहार में उक्ति न उपजै कोइ ।

दीन भयौ प्रभु पद जपै मुक्ति कहाँ सो होइ ॥¹

*Lin bhayao vivahar mai ukti na upje koi,
din bhayao prabhu padh jape mukti kahan so hoi.¹*

For this reason only, Acharya Kundkund has in the above verses given up all other propositions and talked about going to the shelter of one's own soul Bhagwan.

He says that when the status of ‘panch permeshti’ and right faith-knowledge-conduct are only stages of the soul, then why should we get distracted here and there, instead of going to the shelter of the soul?

Oh Brother! Those, who go to the shelter of Bhagwan or paryaya (modification) of Bhagwan would become Bhagwandas (servants of Bhagwan), not Bhagwan. If one has to become Bhagwan in this paryaya, it would be necessary to go to the shelter of one’s own soul **Bhagwan; it would be necessary to know and recognise it; it would be necessary to establish oneness with it, it would be necessary to meditate on it, it would be necessary to get immersed in it – this thing should never be forgotten. In this manner, the process of becoming Bhagwan has also been described in these stanzas.**

In this manner, we see that the ‘Great Hymn of Obeisance’ is of course great but these stanzas of Acharya Kundkund are in no way less great, these are greater form one point of view.

While remembering ‘Panch permeshti’, whom we remember in the ‘Great Hymn of Obeisance’, the following sentiments emerge –

May all the aspirant brothers and sisters go to the shelter of their own soul Bhagwan and get infinite bliss by getting engrossed in their own souls and by reveling in them – with this pious feeling, I conclude.

‘I am alone in suffering severe pain in the successive recurrence of birth, old age and death. There is none who is my friend or foe. I am born alone. I die alone. No one else, whether relations or others, takes away my manifold sufferings such as disease, old age and death. Relations and friends can’t accompany me beyond the cemetery. Virtue alone is my never failing companion.’ This is the contemplation of solitariness. He who contemplates thus is free from attachment towards his friends and aversion towards his enemies. So he cultivates detachment and endeavours to attain emancipation.

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Devotion and Meditation

Most religions of the world believe that there is a Godly Power in the universe, which has created this universe and is also administering it. Without his wish even a leaf cannot move. In this respect, the belief of the Jain philosophy is crystal clear that there is no such power in this universe, which is administering it, which has created it or which can destroy it.

This is such a specialty of Jain philosophy that establishes it (Jain philosophy) as different and independent from other philosophies of the world.

The philosophies that have accepted the God as the creator, preserver and administrator, adore him in various ways and this should also be so, because everything is dependent on his kindness; he punishes the wicked and takes care of gentle persons; dispenses favourable circumstances to the devotees and destroys the opponents. Here a question arises as to what is the utility of devotion in the philosophy that does not recognise the existence of any God? Even then Jains do undertake worship, they do undertake devotion and also have literature on devotion. What is the justification for all this?

In Jain philosophy devotion is selfless. There is no scope of any desires therein.

Bhagwan of Jain philosophy is passionless, omniscient and preacher of the welfare of the soul. He does not dispense anything to anybody, he merely shows the path to happiness. The person who follows the path shown by him, he himself becomes Bhagwan. Therefore, the devotion of Jinendra Bhagwan is undertaken with the desire of becoming one like him. As is evident from the following benediction in ‘Tattavartha Sutra’ –

मोक्षमार्गस्य नेत्तारं भेत्तारं कर्मभूभृताम् ।

ज्ञातारं विश्वतत्त्वानां वन्दे तद्गुणलब्धये ॥

*Mokshamargasya netaram bhetaram karambhubhratam.
ghyataram vishvatatvanam vende tadgunlabdhye.*

Those who are leaders of the path to liberation, destroyers of mountains of karmas and knowers of all fundamentals (tattavas) of the universe i.e. those persons who are preachers of the welfare of the soul, passionless and omniscient, I salute them for acquiring the above mentioned virtues.

In the above verse, while remembering the virtues of Bhagwan, merely the desire to become Bhagwan has been expressed; no request has been made to Bhagwan to do anything, nor anything has been demanded from him.

In Jain philosophy greater emphasis has been laid on the passionlessness of Bhagwan. When a soul becomes Arhant, then first of all he becomes passionless, thereafter omniscient and even after that when his divine voice reveals then he justifies the adjective of the preacher of the welfare of the soul. Thus it is proved that omniscience is not possible without passionlessness and without passionlessness and omniscience it is not possible to be a preacher of the welfare of the soul.

In the above context the following verse written in the worship of Bhagwan Pasharvanath is quoted –

कमठे धरणेन्द्रे च स्वोचितं कर्म कुर्वति ।
प्रभुस्तुल्य मनोवृत्तिः पार्श्वनाथः जिनोऽस्तु नः ॥

*Kamthe Dharnendre cha savochitam karam kurvati,
prabhuastulya manovarti: Pasharvanath: Jinoastu na:*

Oh Bhagwan Pasharvanath! Kamat afflicted suffering on you and Dharnendra desired to protect you. They did things, appropriate according to their respective normal behaviour; because Kamat had aversion against you and Dharnendra had attachment towards you and the normal behaviour and tendencies of persons afflicted by aversion and attachment are like this only. But Oh Bhagwan, your mental attitude towards both of them remained the same; neither there was aversion towards Kamat who afflicted suffering on you, nor attachment towards Dharnendra who had the desire to protect you; you kept the attitude of equanimity towards both of them; therefore, I pay my obeisance to you.

Here it is absolutely clear that you did not have attachment towards the one who desired to protect you, nor aversion towards the one who afflicted sufferings on you; it is for this reason that we pay obeisance to you. In case you had indulged in attachment towards Dharnendra and aversion towards Kamat, we would not have paid obeisance to you because all worldly beings do so every day and night and are therefore miserable. If you would have also done like this, then what would have been the difference between them and you?

See, how much difference is there between these two points of view. On the one hand, the philosophies that believe that the God is the doer, mention that Bhagwan takes birth to destroy the wicked, he rushes to protect his devotees, Bhagwan is under the control of devotees; whereas, the Jain philosophy believes that Bhagwan does nothing, Bhagwan is worshipped in his passionless form only. Leave aside doing good to devotees, even if he sees devotees with affection, we are not prepared to consider him as Bhagwan. Similarly, destroying wicked is a different matter, if Bhagwan sees wicked with the eyes of aversion, then we are not prepared to accept him as Bhagwan.

Bhagwan of Jains is mere knower-spectator, with passionless sentiment. He knows everything, but does nothing. No proposition to do anything arises in him; if any proposition to do something arises then he is not Bhagwan. The divine voice that preaches the welfare of the soul also emerges from all parts of his body, in the normal course, for that also he does nothing.

This is the true characteristic of Bhagwan of Jains, but today where do we Jains also know properly this true character of Bhagwan? Copying, what persons believing that Bhagwan is the doer, whether we have also started worshipping Bhagwan in his form as the doer and preserver. This is our ignorance only. If any such narrations have appeared in Jinvani, these should be considered narrations from 'vyavahar' (empirical) point of view. One should not allow his faith to waiver by considering these as real narrations.

When Bhagwan of Jains does nothing for the devotees, then why people would worship him? You are talking about the selfless devotion,

but today how many devotees are there who worship selflessly? Besides, the talk of selfless devotion is also not natural, not also scientific; because, in the universe none is seen doing anything without any purpose.

Oh Brother! Is the devotion undertaken for the fulfillment of some selfish motive, really the devotion, this is business and business also of base quality. People go to Bhagwan and say that if his son's health gets restored, he would offer a parasol worth rupees one hundred one. Is this devotion? When you go to the Doctor, do you say so to the Doctor as well that his fees or the cost of medicine would be paid after the child's health is restored.

You do not have faith in Bhagwan even equivalent to what you have in the Doctor. If you had, why the talk of offering parasol only after the work is done would have arisen?

When did Bhagwan say that he would restore the health of the child if you offer parasol? All these are things of ignorance and not of devotion. The true devotion is the name of attachment with the virtues of Bhagwan. It has also been said, गुणेष्वनुरागः भक्तिः **Guneshavanurag: Bhakti:**

Attachment with virtues occurs without any selfish motive. True devotees also worship with selfless motive only. Selfless devotion is also scientific and natural. This we can understand very well with the example of a cricket player.

A person wants to become a batsman of international standard. He engages a coach also for special training, who helps him practice in the scorching heat of the month of Jeth; for this reason, he displays adequate gratitude towards him as well; even then he does not place his photograph in his room. He keeps in his house the photographs of world famous batsmen, Gavaskar and Kapildeo only.

Although it is true that the coach is the direct benefactor, but that coach is not his ideal, world famous batsmen are. How his ideal could be that coach, whose name has not appeared even in Ranji Trophy and not even in the District Team?

Although he has no direct contact with world famous batsmen, they do not coach him, don't show him anything, also they cannot coach, they cannot show; there is no correspondence relationship either with them, he has also never seen them in person, has merely seen them on the television; even then he has the highest regard in his heart for them, without any expectations; because they are his ideals, he wants to become one like them.

Is the sentiment of devotion of that person towards batsmen of international standard not natural, not scientific and in the normal course? If it is so, then why the selfless devotion of Jains is not in the normal course, why it is not natural, why it is not scientific? Is it that the devotion can be natural and normal in the course with worldly motive only?

According to Jain philosophy, when the objective of the worship of Bhagwan is to become one like him, then how the natural sentiment of devotion towards him could be unnatural?

Those with whom we have direct contact and those who teach us fundamentals (tattavas) or benefit us through some other way, perhaps, there could be our selfish motive behind our sense of gratitude towards them; but with whom we never had any contact and those who do not do anything for us, the attitude of veneration towards them would be entirely selfless, is it not so?

This is the reason, the devotion of Jains is selfless devotion and that occurs in the normal course, it is also natural; there is nothing unnatural about it.

Bhagwans of Jains never dispense objects of lustful pleasures and passions and materials that support such pleasures and passions; they also do not give even peace and happiness; they merely show the path to acquire real peace and happiness. It is also astonishing that Bhagwans of Jains show the method of becoming Bhagwan.

Please do show us if there is any philosophy in the world wherein its Bhagwan shows to his followers the path to become Bhagwan, like himself. All talk about getting engrossed in Bhagwan and obtaining his kindness, but the fact that you are yourself Bhagwan by nature and can

also become Bhagwan in this paryaya – this thing is being said by Bhagwan of Jains only, at the same time he shows the process of becoming Bhagwan.

Bhagwan says that Oh Brother! You are not merely the reflection of some another Bhagwan, you are yourself Bhagwan; you are also not a part of someone else, you are yourself a complete Bhagwan; you are also not someone else's reflection, you are yourself the basic substance, you have not to get engrossed in some other substance, you have to immerse in the inner-self; you have not to surrender to someone else, you have to surrender to the inner-self, none else would emancipate you, you will have to emancipate yourself.

You are fully capable of emancipating yourself and in that not even the slightest co-operation, surrender, service or blessing of anyone else is necessary. The path of Jain philosophy is the path of complete independence.

See, is it not astonishing that in our most esteemed treatise 'Tattavarth Sutra', the process of becoming Bhagwan has been described in its very first verse. There is no condition that you should come after learning this much or undertake so much of prayer and then only the process of becoming Bhagwan would be shown to you.

What did you say? The process of becoming Bhagwan has not been shown in 'Tattavarth Sutra', the path to liberation has been shown. Oh Brother, what is the difference between the path to liberation and the process of becoming Bhagwan? To achieve liberation is becoming Bhagwan. Those who have attained liberation, they are Bhagwan. Don't you know even this that in Jains those persons who have attained liberation are called Bhagwan. Only liberated souls are Siddha Bhagwan.

Bhagwan of Jains does not want anybody to become his devotee, he preaches all potential aspirants to become Bhagwan. He only desires that all souls may proceed on the path to liberation and become Bhagwan and be seated in Siddha Shila by his own side with equal status.

In case you go to an industrialist or businessman, he might give you a good job, may show you the process of getting promotions in service,

but he will not preach you to set up a similar industry, nor will he let you know the process to do so, he would say that this is the trade secret. He would not wish that you also set up the same industry, undertake same business; but Bhagwan of Jains shows the process of becoming Bhagwan to everyone.

Oh Brother, Bhagwan shows the process of becoming Bhagwan, but we are unable to proceed on the path shown by him, is not it? Therefore, of what use is this process to us? We should be shown some such process which we may be able to follow.

Oh Brother, Bhagwan says that you are yourself Bhagwan and can also become Bhagwan. Therefore, he also shows you the process of becoming Bhagwan, but you say that you cannot proceed on this path. Why do you talk with so much of despondency?

Any wise person would not ask the elephant costing rupees five lakhs to fetch a glass of water, but would ask the five year old girl; because she can fetch and the elephant cannot. Also, when a wise person does not say anybody to do a thing in the universe, which he is incapable of doing, instead he says to the one who is capable of doing, then, will Bhagwan or Acharyadeo would talk to you about becoming Bhagwan without proper thinking? Is it that they do not understand even this much as to whether or not you are capable of doing? You are capable of undertaking the task of becoming Bhagwan but the greatest obstacle is your this belief that you are incapable of undertaking this task. Therefore, you abandon this belief and understand the thing enthusiastically.

Oh Brother, Bhagwan is showing you the process of becoming Bhagwan and is also inspiring to become Bhagwan – this is yours and ours great fortune. If the most beautiful daughter of Chakravarty comes to garland us with the wedding garland and we turn away, then we must understand that our fortune has let us down.

Similarly, if Bhagwan shows us the path to liberation and we turn away, then could there be a greater misfortune for us? Therefore, don't decline; we must accept with bowed head and happiness this simple and

natural thing which is good for the welfare of our soul – this leads to welfare of all.

The process of becoming Bhagwan shown to us by the passionless-omniscient Bhagwan is extremely simple, natural and independent, as it is represented by right faith-knowledge-conduct. Visualisation of one's own soul Bhagwan, different from 'para' (substances other than the soul), is right faith; knowing one's own soul Bhagwan, different from 'para', is right knowledge; and to get engrossed in and revel in one's own soul Bhagwan, different from 'para', is right conduct. In all three – right faith-knowledge-conduct – the basic substance is merely one's own soul Bhagwan; therefore, first of all, it is essential to know it.

Let us think a bit on the fact as to what is the posture of statues of Bhagwan Jinendra installed in our temples? There would have been several postures, each better than the other, from birth to death, but why have we selected his posture of meditation?

In our houses we have decorated our pictures also, but all those are in the posture of attachment. In most houses, wedding pictures of well-adorned husband wife are seen hanging. Tirthankars also got married. Why those postures were not selected in statues, despite the fact that this does happen in other religions. The statues of Ram-Sita, Shanker-Parvati, Vishnu-Lakshmi are made like this only. But why the statues of all Tirthankars are found in the posture of meditation only?

When we think deeply on this thing, one thing appears crystal clear that meditation is the best form of the character; perfect knowledge emerges and infinite bliss manifests in the posture of meditation only; infinite power is also achieved in the state of meditation only. Therefore, the posture of meditation is the religious posture, it is the best posture.

Meditation is the best, but whose meditation? Of one's own soul, not of 'para', not even of God. Perfect knowledge (kewal jnana) is achieved only through the meditation of one's own soul Bhagwan. All the souls that have achieved omniscience till today, they all did so by meditating on their own soul Bhagwan and even those who will achieve omniscience in the future would also do so due to the shelter of their

own soul Bhagwan. Therefore, meditation of the inner-self is the religion.

For meditating on the soul, it is necessary to know it. Similarly, for self-realisation also it is necessary to know the soul. In this manner, for the conduct characterised by meditation of the inner-self and for right faith characterised by self-realisation, and for right knowledge characterised by knowledge of the inner-self, it is necessary to know the soul. Finally, the conclusion is that for the observance of the religion, it is most appropriate to know one's own soul Bhagwan.

Not by listening or by reading, but to know the soul directly through self-realisation is the knowledge of the inner-self and to continue to know in this manner is meditation of the inner-self. Such knowledge of the inner-self is right knowledge and such meditation of the inner-self is right conduct. When such knowledge and meditation of the inner-self take place, at that time the self-realisation also takes place in the normal course; oneness with the soul also emerges naturally, the bliss, beyond the reach of senses, also emerges at that time, all these occur simultaneously and the name of all these put together is self-realisation.

When this self-realisation manifests, interest in sensual pleasures and passions gets annihilated and at the same time the inclination and tendency towards sensual pleasures and passions also get reduced in the proportion of the intensity of self-realisation. When the time of the separation of this self-realisation gets reduced to less than one antarmuharat (forty eight minutes), the state of monkhood manifests and when this state of intense self-realisation remains continuously for one antarmuharat then omniscience manifests along with infinite bliss, beyond the reach of senses.

Therefore, for right faith-knowledge-conduct, for self-realisation, for infinite bliss, beyond the reach of senses and for acquiring omniscience, it is necessary to know and continue to know one's own soul Bhagwan. This is the path, this is the right path, this is the path to liberation, this is spiritualism, this is the way to become Bhagwan, this is the only task worth undertaking, all the rest are non-activity, they are unnecessary entanglements.

All this is the real path to liberation, the spiritual path to become Bhagwan; besides, this is also the path to liberation from 'vyavahar' (empirical) point of view, is this not so?

Yes, it is so, it certainly happens like this, but what is the path to liberation from 'vyavahar' point of view, do you know?

The path to liberation from nischaya (real) point of view means the real path to liberation. The acquisition of which leads, as a rule, to moksha (liberation), that is called the real path to liberation. The above mentioned three jewels is the real path to liberation. The auspicious attachment and right tendencies which exist according to the stage of spiritual development along with these three jewels are known as the path to liberation from 'vyavahar' point of view. In that, all auspicious inclinations such as vows, chastity, self-restraint, penance, renunciation are included.

When the path to liberation characterised by the real right faith-knowledge-conduct manifests in the inner-self, from that time till the acquisition of the liberation, the religious external behaviour of that knowledgeable religious soul comprises auspicious sentiments characterised by small vows and accordingly the tendencies are right; this being an associate, is called the path to liberation from 'vyavahar' point of view. That is not the real path to liberation, it is the associate of the path to liberation. Therefore, it is also called the path to liberation from vyavahar point of view.

Is it that to continue to know the soul Bhagwan is the name of meditation; nothing is to be done, except continuing to know?

Yes Brother! The thing is like this only. What else is there apart from the concentration of consciousness on the soul which can be called meditation? When you are told to meditate, what else you do except concentrating your consciousness on the soul? When you say somebody that you are unable to meditate, that means that you are unable to concentrate your consciousness on the soul. You do get seated in lotus posture, you do sit with hand over the hand, you concentrate your sight on the nose, you do keep the spinal cord straight, but what remains to be done due to which you say that you are unable to meditate. It is that the

mind is unable to concentrate on the soul, all other actions and reactions have been accomplished but the mind is unable to concentrate.

What is this 'mind cannot concentrate'?

Non-concentration of the consciousness on the soul is the non-concentration of mind. Nothing is going to happen by practicing external actions and reactions; till such time as the characteristics of the soul Bhagwan are understood by us, mind would not be able to concentrate on the soul. When the mind does not know the soul, does not recognise it, then after all on whom would it concentrate?

In order to ensure that the mind gets concentrated on the soul, the true characteristics of the soul will have to be known through the medium of Jinvani (preachings of the omniscient Lord), through the medium of saints who have realised the inner-self, through the medium of study, contemplation and reflection, through the medium of in depth logical and illogical arguments, then that soul Bhagwan would become knowledge, beyond the reach of senses. worth knowing, would become the goal of our meditation and the object of our faith worth worshipping, then only oneness with it would get established, then only the oneness with 'para' would get eliminated, oneness with paryaya would be extinguished and oneness would get established with the one's own eternal soul Bhagwan, which is knowledgeable and blissful.

Oh Brother! In case you desire to undertake the welfare of the soul, you desire to become Bhagwan, then use the entire available energy only in knowing and recognising the soul Bhagwan, become active; this is the only way to proceed on the path to the welfare of the soul.

The description of the soul is contained in scriptures, but its mystery lies in the hearts of knowledgeable persons. Therefore, along with the study of scriptures, the association of knowledgeable persons is also essential, it is necessary to listen to their preaching. It would not be sufficient to merely study and listen; because till such time as you test it on the touchstone of logic and scrutinize it, it would not become your own, it would remain that of scriptures and Gurus, we would merely get converted into an office of the Information Department.

In the manner, there is the collection of information in the office of the Information Department, but that Department is indifferent towards them; similarly, we would also study, listen and narrate to others or write new treatises, but that truth would not become our own. When we accept it after testing it on the touchstone of logic, then our faith in that would emerge. Consequently, we would desire to experience that supreme truth and put all our energy in that effort and we would certainly experience that at the appropriate time. One should not waste time in merely indulging in external tendencies in the name of the religion.

External good behaviour and auspicious sentiments are there even in the life of knowledgeable religious persons and should be there, but those are not the religions of the soul; the religion of the soul is in knowing and recognising one's own soul Bhagwan and in getting engrossed in it and in reveling in it.

This is not the talk of prohibition of external behaviour or good behaviour, but it certainly prohibits considering religion in this only and feeling satisfied therein; because feeling satisfied at this stage would slacken or stop the task of the search of the soul. What to talk about slackening or stopping, as a matter of fact the task of the search of the soul does not even begin and this soul remains entangled in the external rituals only.

It is the belief of Jainism that one substance does not do any good or bad to another substance. When one substance does not do anything to another substance, then the question of doing good or bad does not arise. When this is the truth, then how can the action of another substance be the religion of the soul? Therefore, it is certain that the welfare of the soul lies in the soul only, not in the body etc., not even in the activities of the body etc.

According to Jain philosophy it is not only difficult, but also impossible to do anything for 'para'. Therefore, the religion also cannot do anything for 'para'. The nature of the soul is knowledge, to know; therefore, to know is the normal religion of the soul, to continue to know the soul is also the normal religion of the soul. Therefore, knowledge of the self and meditation of the inner-self are the normal religions of the soul. Therefore, there is no question of any difficulty arising from these.

तस्वीरे खुदा हृदय के आइने में है,
जब चाही गर्दन झुकाई देख ली।

*Tasvire khuda hardiya ke aine mai hai,
jab chahi gardan jhukai dekh li.*

It has been said in this that the picture of God is there in your heart, like mirror, therefore you can see it whenever you so desire by bowing your neck. But brother, this is the belief of Islam, not ours.

Oh Brother, is it an easy task to bow the neck? Particularly, in the country where it is said that 'we are prepared to be beheaded but cannot bow our neck'.

For persons with self-respect, bowing the neck is worse than death.

Whenever there is pain in our neck, it becomes impossible even to move the neck, bowing it is a farfetched thing. What one would get, even if the neck were bowed after accepting suffering and sacrificing self-respect? Even the visualisation would not be that of the God, but of his own picture. We do not want to visualise somebody's picture, we also do not want to visualise another God. Are not we ourselves God?

कम्बख्ती इस रूह की ऐसी कि
खुद खुदा होकर भी बन्दा नजर आता है।

*Kambakhti es ruha ki easi ki,
khud khuda hokar bhi banda nazar ata hai.*

Oh Brother, we are not someone's captive, we are ourselves God. We are not someone's devotee, but are ourselves God. We do not desire to visualise another God, we have to know and recognise ourselves. For knowing oneself and for visualising oneself, it is not necessary to bow the neck, instead, it is necessary to concentrate the paryaya of consciousness on the eternal soul, and it is necessary to make the knowledge of the soul Bhagwan worth knowing. This is the reason that in our posture of meditation, our neck does not remain bent, instead it remains straight and it must be straight.

Many people say that we must see towards nose during meditation, we should see the tip of the nose. Some say that we must visualise the

inhalation and exhalation; but in that we would visualise the nose and not the soul. The religion is the name of the visualisation of the soul; not the name of the visualisation of the nose or of inhalation and exhalation.

In this respect, somebody might say that in Jain philosophy also there is a mention that the sight should be concentrated on the nose during meditation. Yes, yes, there is the mention of the concentration of the sight on the nose, but not of the visualisation of the nose. There is a great difference between the visualisation of the nose and concentration of the sight on the nose.

Open eyes are the symbol of visualisation of 'para' and the closed eyes of sleep and negligence. Religion is neither in visualisation of 'para' nor in negligence. Religion is the name of self-realisation, religion is the name of the state devoid of negligence. The concentration of the sight on nose, is the symbol of self-realisation and the state devoid of negligence.

Why and how?

If we desire to visualise the soul, then we will have to abandon negligence and concentrate our consciousness inwardly on the inner-self. Because visualisation of the soul is not possible with these eyes, therefore concentration will have to be removed from them. Eyes are not to be closed, nor they are to be kept open and are not to be concentrated on the nose; nothing has to be done in respect of eyes; the concentration has to be removed from them and fixed on the soul.

In the circumstances what would be the position of the eyes? Could these be in any position?

No, these would be concentrated on the nose; because the normal position of the eyes of a learned devotee is one of concentration on the nose. There would be concentration even when eyes are closed and also if the eyes are kept open, but concentration on the nose is not necessary when the eyes are fixed on the nose. If the attention is diverted from eyes to the soul, the eyes would concentrate on the nose in the normal course. While the eyes are on the nose, these do not sight the nose; because the soul is visible. When nose is visible, the soul cannot be

visible and when the soul is visible the nose cannot be visible. This is the state of mundane human beings.

Now it is clear that the meaning of the concentration on the nose does not mean sighting the nose. I ask you, "When Bhagwan had perfect knowledge (kewal jnana), what was he doing?"

Nothing. He was not doing anything for 'para', but he was certainly meditating on his soul.

All right, do understand that doing anything for 'para' is not the religion because none has ever attained perfect knowledge while doing something for 'para'. Meditation on the soul is the religion because all those souls who have attained perfect knowledge till now, they did so while meditating on the soul. Therefore, meditation of the soul is the religion.

Prior to meditating on the soul, it is necessary to know it; therefore, all those who are desirous of observing religion should first of all try to know and recognise their souls. This is the only path, all others are not right paths and those are mere frauds.

All aspirants of the soul may know and recognise their own soul Bhagwan and meditate on it – I conclude with this pious feeling.

To reflect that the self is distinct and separate from the body is the contemplation of distinctness or differentiation. 'Though I am one with the body from the point of view of bondage, yet I am different from it, as we possess different characteristics. The body is made up of sense-organs, but I am devoid of the senses. The body is devoid of knowledge, but I am the essence of knowledge. The body is perishable, but I am imperishable. My body has a beginning and an end, but my soul has neither beginning nor end. In the course of my mundane existence, hundreds of thousands of bodies of mine have perished. I am different from all these bodies. Oh, dear! When such is the case, what relation is there between me and external objects?' He who contemplates thus is free from attachment towards his body and other things. This leads to supreme detachment based on true knowledge, which helps the self to attain emancipation.

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3

Birth-death and Happiness-misery

The reasons for birth-death and happiness-misery of every individual exist within himself. None else is capable of killing him, saving him. Therefore, it is a blunder to reckon someone else responsible for our birth-death and happiness-misery and due to this blunder we unnecessarily reckon others as friends-foes and indulge in attachment and aversion towards them.

In case we understand this supreme truth once, then our infinite restlessness would easily come to an end.

This supreme truth has been propounded by Acharya Kundkund in the following stanzas –

जो मण्णदि हिंसामि य हिंसिज्जामि य परेहिं सत्तेहिं ।
 सो मूढो अण्णणी णाणी एत्तो दु विवरीदो ॥
 आउक्खयेण मरणं जीवाणं जिणवरेहिं पण्णत्तं ।
 आउं ण हरेसि तुमं कह ते मरणं कदं तेसिं ॥
 आउक्खयेण मरणं जीवाणं जिणवरेहिं पण्णत्तं ।
 आउं ण हरंति तुहं कह ते मरणं कदं तेहिं ॥
 जो मण्णदि जीवेमि य जीविज्जामि य परेहिं सत्तेहिं ।
 सो मूढो अण्णणी णाणी एत्तो दु विवरीदो ॥
 आऊदयेण जीवदि जीवा एव भणंति सब्बण्हू ।
 आउंच ण देसि तुमं कहं तए जीविदं कदं तेसिं ॥
 आऊदयेण जीवदि जीवो एव भणंति सब्बण्हू ।
 आउं च ण दिंति तुहं कहं णु ते जीवदि कदं तेहिं ॥
 जो अप्पणा दु मण्णदि दुक्खिदसुहिदे करेमि सत्तेति ।
 सो मूढो अण्णणी णाणी एत्तो दु विवरीदो ॥^१

Jo mananadi himsami ye himsijavami ye parehim satehim,
 so mudo ananani nani eato du vivrido.
 Aukhyen marnam jivanam jinvarehim panantam,
 auam na haresi tumam kahe te marnam kadam tesim.
 Aukhayen marnam jivanam jinvrehiam panantam,
 auam ne harenti tuham kahe te marnam kadam tehim.
 Jo mananadi jivemi ye jivijvami ye parehim satehim,
 so mudo annani nani eato du vivrido.
 Audeyea jivdi jiva ava bhananti savvanahu,
 aucham ne desi tumam kaham teya jivindam kadam tesim.
 Audeyea jivadi jivo ava bhananti savanahu,
 auam cha ne dinti tuham kaham nu te jivdi kadam tehim.
 Jo appana du manandhi dukhidsuhide karemi sateti,
 so mudo ananani nani eato du vivrido.

The translation of the above stanzas in Hindi poetry is as under-

मैं मारता हूँ अन्य को या मुझे मारे अन्यजन ।
 यह मान्यता अज्ञान है जिनवर कहें हे भव्यजन ॥
 निज आयुक्षय से मरण हो यह बात जिनवर ने कही ।
 तुम मार कैसे सकोगे जब आयु हर सकते नहीं ॥
 निज आयुक्षय से मरण हो यह बात जिनवर ने कही ।
 वे मरण कैसे करें तब जब आयु हर सकते नहीं ॥
 मैं हूँ बचाता अन्य को मुझको बचावे अन्यजन ।
 यह मान्यता अज्ञान है जिनवर कहें हे भव्यजन ॥
 सब आयु से जीवित रहें यह बात जिनवर ने कही ।
 जीवित रखोगे किसतरह जब आयु दे सकते नहीं ॥
 सब आयु से जीवित रहें यह बात जिनवर ने कही ।
 कैसे बचावें वे तुझे जब आयु दे सकते नहीं ॥
 मैं सुखी करता दुःखी करता हूँ जगत में अन्य को ।
 यह मान्यता अज्ञान है क्यों ज्ञानियों को मान्य हो ॥

**Mai marta hun anya ko ya mujhe mare anyajan,
yhe manyata ajnana hai jinvar kahe hai bhavyajan.
Nij ayukshya se maran ho yhe bat jinvar ne kahi,
tum mar kaise sakoge jab ayu har sakte nahi.
Nij ayukshya se maran ho yhe bat jinvar ne kahi,
ve maran kaise kare tab jab ayu har sakte nahi.
Mai hun bachata anya ko mujhko bachave anyajan,
yhe manyata ajnana hai jinvar kahe hai bhavyajan.
Sab ayu se jivat rahe yhe bat jinvar ne kahi,
jivit rakhoge kistrha jab ayu de sakte nahi.
Sab ayu se jivat rahe yhe bat jinvar ne kahi,
kaise bachave ve tujhe jab ayu de sakte nahi.
Mai sukhi karta dukhi karta hun jagat mai anya ko,
yhe manyata ajnana hai, kiyon jnanaiyon ko manya ho.**

These stanzas are basically stanzas from 'Bandhadhikar' of 'Samayasara', wherein the attention of the world has been drawn towards one supreme truth. In these stanzas one thing has been made crystal clear, with the evidence of Tirthankar Bhagwan that the person who believes, "I kill others or the others kill me; I protect others or others protect me; I cause happiness or misery to others or others cause happiness or misery to me" is a fool, an ignorant; and the belief of knowledgeable persons is opposite to this. The purport is that the belief that one substance is the doer, preserver and destroyer of another substance is ignorance, falsehood.

While presenting this great principle before the universe, Acharyadeo has put forth several weighty arguments based on 'Karnanuyog' which are unique in themselves and incontrovertible.

While proving his point, Acharyadeo says that when Tirthankar Bhagwan Arhantdeo had said emphatically in his divine voice, in the presence of one hundred Indras (Kings of Gods) and 'Gandhardeo', who possessed four types of knowledge, that every living being in the universe dies on the completion of his life span and remains alive due to the rise of karma of life span, then how anybody can be responsible for the birth or death of anyone else?

When you cannot steal anybody's life span, then how can you kill him? Similarly, when no other person can steal your life span then how can he kill you?

This very thing can be said in respect of life. When every living being remains alive due to the rise of life span karmas and you cannot give life span karmas to anybody, then how can you protect his life? Similarly, if someone else is unable to give you life span karmas, then how can he protect you?

Similar situation should be assumed in respect of happiness and misery. Every living being enjoys worldly pleasures and obtains favourable circumstances according to the rise of auspicious karmas and earns miseries and obtains unfavourable circumstances according to inauspicious karmas. This supreme truth has appeared in the voice of Jinendra Bhagwan.

When you are unable to pass on auspicious or inauspicious karmas to anybody, then how can you make him happy or miserable? Similarly, when nobody can give you auspicious and inauspicious karmas, how can he also make you happy or miserable?

The purport is that each living being is the doer, preserver and destroyer of his own happiness and misery and birth and death, he is fully responsible for whatever good or bad occurs to him.

Being unaware of this supreme truth, ignorant persons believe that the doer, preserver and destroyer of their birth-death and happiness-misery are other living beings and indulge in attachment-aversion unnecessarily. This attachment-aversion-delusion of ignorant persons is the basic reason for their infinite misery.

In presenting this great principle before the universe, which is capable of eliminating from the very roots delusion-attachment-aversion that originate due to oneness with 'para' and the belief of being the doer, Acharyadeo Kundkund has rendered a great service to us all; most of the people spend their time in the anxiety, restlessness and disturbance that someone might kill them, might inflict misery on them, they desire to remain completely safe, alive and happy. Our maximum energy, in-

tellec and labour are being spent in finding measures to protect ourselves. What more to say, our entire life is dedicated to this and our time is passing in this anxiety only.

Neighbour is frightened of the neighbour, is suspicious; neighbours are busy conspiring against each other, they are engaged in destruction in the name of security; rest and peace are not visible in anyone's life.

This foolish world has accumulated so many weapons of destruction in the name of the security that even if one hundredth thereof were used, the entire human race would be annihilated. What is funny and astonishing is that all this destructive capacity has been developed in the name of security. This is the arrangement of death for the sake of immortality.

This world, skilled in presenting inferior quality goods in excellent packing, has become such an expert in using vocabulary of non-violence for violent activities that it undertakes the task of fishing in the name of 'fishery' industry; anti biotic medicines are also called life saving drugs.

In this manner, this world is considering itself secure by amassing weapons; but brother, weapons are the devices of death, not of life; why your attention does not go towards this general truth? The life of none has ever become safe because of the use of weapons, instead, it has certainly resulted in the reign of death.

For clarifying this supreme truth, I want to draw your attention towards the fact that almost one crore Jains live in India and if their houses are searched, not even in one percent thereof would have weapons. The situation of Jain temples is that, leave aside fire weapons, even a single stick would not be found inside. Not a single member of this non-violent society, devoid of weapons, dies untimely due to weapons, all die their natural death.

If we see on the other side, in Punjab, practically every house is having weapons and there are plenty of weapons in Gurudwaras. Whenever there are military operations in Gurudwaras, they are found equipped with mountains of weapons, even then they are not safe. We read every-

day in newspapers as to so many died today and today so many died. The question of people not dying does not arise, now only this much needs to be seen as to how many have died today. Not a single day passes when ten-twenty people do not die in Punjab and Kashmir. What is all this?

This only proves that weapons are not the devices for security, instead these are silent invitations to death; because, those who do not possess weapons, they do not die of weapons; but those who have weapons generally die of weapons.

Suppose, I am unarmed and have rupees ten thousand with me and somebody wants to rob this money from me; it will not be necessary for him to bring weapons. A mere rod is sufficient. It is not necessary to strike with the rod; it is sufficient to show it; because money would be available to him merely by showing the rod.

In this manner, leave aside my dying of weapons, even my being beaten with the rod is not possible; but if someone with weapons has to be robbed, the robbers will have to come fully equipped with weapons. Robbers would not only rob his money, but they could also kill him because they would always fear danger from him.

In this manner, it is certain that weapons are not the means of security but merchants of death. Even then some people say, "Nobody would dare to attack us because of the fright of our weapons and therefore we would be safe." To the people who think so, I have to say, "Let us presume that nobody would attack you due to the fear of your weapons; but what will happen when you die after illness?"

This world, restless and disturbed due to this anxiety, has manufactured several kinds of medicines. 'Someone may not kill' – on account of this anxiety one type of tablets (atom bombs) have been manufactured and due to the fright 'they may not themselves die due to diseases' – they have manufactured another type of tablets (medicine). Manufacture of life saving drugs (anti biotics) is the consequence of this anxiety.

In this manner, he tries to free himself from the anxiety of death on the strength of tablets, but none has been able to become immortal along with body. We see lakhs of people dying everyday.

Similarly, for happiness and removal of pain, he has manufactured pain killing medicines. Even eating-drinking, sitting-standing, sleeping, enjoying all sorts of lustful pleasures and collecting materials for enjoyment are also the consequences of this expectation.

Even after doing all this he has been unable to become immortal, nor is he happy; because the path that has been selected by this universe for becoming immortal and happy is not right. Neither weapons are the means for security, nor the medicines are capable of removing misery, because persons living under the shelter of weapons do not seem to be secured; persons consuming at least 5-10 tablets everyday also do not seem to be happy.

Security through weapon has been clarified by the example of Punjab, and Oh Brother, in regard to the security on account of life saving medicines and happiness due to pain killing drugs, you will find many naked monks in India who have never taken even a single tablet during their life time. Passionless saints who take pure simple food once in a day and do not take even a drop of water second time in the day appear perfectly healthy even at the age of one hundred years and they enjoy their blissful lives wandering from place to place engrossed in the inner-self, whereas persons who take several tablets every day and consume suitable and unsuitable rich food day and night can be seen collapsing during the prime of their youth.

In this manner it is absolutely clear that neither weapons are the means of security nor the objects of enjoyment and medicines are the real source of happiness; the life span karma is the basis of the life and the rise of auspicious karmas is the cause of the worldly happiness. The bondage of these karmas are also acquired by the soul on account of its own auspicious and inauspicious sentiments. In this manner, this soul itself is fully responsible for birth-death and happiness-misery, there is not even the slightest interference of anyone else in this.

This very thing has been presented here boldly; those who believe “I kill others or I protect others or others kill me or they protect me” are fools, ignorants; and wise persons are opposite of this; because the wise person does not believe in this, he accepts that every person is himself fully responsible for his own happiness-misery and birth-death and none

else is the doer-destroyer- preserver of birth-death and happiness-misery.

Explaining to persons entangled in the propositions of killing, saving, or making happy or miserable, or those frightened due the imagination that someone might kill them or make them miserable or those feeling destitute that someone might save them or make them happy, Acharyadeo says that Oh brother! Do contemplate seriously once that can someone kill you while your life span is not yet over, or can someone save you after the life span is over, whether anyone can make you happy during the rise of inauspicious karmas and whether anyone can make you miserable during the rise of auspicious karmas is not yet over? If not, then why are you getting frightened unnecessarily, also why you feel destitute and implore before others?

The only reason for fright or destitute feeling in the living being in the state of indecisiveness, and afflicted by suspicion, is that he considers others as the cause for his birth-death and happiness-misery. Similarly, the reason for his pride is his belief that he can kill others, save them, make them happy or miserable.

Encouraged by the feeling, “I can kill others”, he threatens others, desires to subjugate them. Similarly, on the basis of the belief, “I can save others”, he desires to subjugate others. Similar tendencies develop owing to the belief that he can make others happy and miserable.

In this manner, we see that the wicked feeling of interference in ‘para’ keeps his mind agitated, restless and disturbed and makes him feel destitute. In case we desire that our mind should not feel agitated, restless and disturbed or frightened or destitute, we will have to think seriously about the above lines of Acharya Kundkund and contemplate and reflect upon them.

Good or bad does not happen to us due to the activities or non-action of others, also nothing happens due to the blessing or curse of others.

There is also a saying in the universe – कौओं के कोसने से ढोर (पशु) नहीं मरते **Kaovo ke kosne se dhor (pashu) nahi marte** – if animals start dying due to the curse of crows, then no animal would be left alive in

this universe; because, in the universe there is no dearth of crows that curse.

Similar thing is in respect of blessing. Every mother blesses her every child profusely from her most pious heart, but whereas one son of the same mother attains number one position in the University and the other fails. One becomes the District Collector and the other has to become a peon. If mother's blessings could do a thing, then both children should have got the same result, but this is not seen happening. The true fact is that if blessing could result in something, the possibility of anything undesirable happening would have been completely eliminated because every mother blesses her every child profusely.

The conclusion drawn from this is that the happiness-misery and birth-death of every individual occur in accordance with his own karmas.

The narration of Acharya Kundkund that justifies the proverb **जैसा करोगे, वैसा भरोगे** **Jaisa karoge, vaisa bhroge** (so you sow, so you reap) imparts pious inspiration to people to improve their behaviour. Faith provides direction to conduct. Till such time as our faith is not right, it is not possible to have right conduct.

So long students believe as to what happens by studying, the highest position in the University can be obtained only on account of favours of the Professors; how the minds of students would concentrate on studies? They would take rounds of the houses of Professors with a view to pleasing them.

So long the clerk believes as to what happens by working and that promotion would be achieved only by pleasing officers; till then how would his mind would be interested in work, he would be busy serving officers only.

So long businessmen believe that none has ever become crorepati through honesty, it is necessary to manipulate for becoming crorepati, till then why any businessman would get entangled with honesty, he would be busy manipulating.

So long the Chief Minister believes that nothing would happen by serving the masses, the chair is safe only till such time as the Prime

Minister is happy, till then why any Chief Minister would bother to find solutions to the problems of the public, he would spend most of his time in Delhi with a view to pleasing the Prime Minister.

In this manner we see that due to wrong faith, wrong belief and perverse belief, what sort of suffering the country is undergoing. If this faith can be reversed, the very map (situation) of the country can be changed within few days.

If the student starts thinking as to what would happen by wandering to the houses of Professors, the highest position in the University would be earned by the student who studies the most. The clerk starts thinking as to what would happen by wandering to officers, promotion would be achieved through good work only. Businessman starts thinking that permanent benefit cannot be earned through dishonesty, because the wooden kettle cannot be placed on the hearth twice; only someone can be defrauded and that too only sometimes, all cannot be defrauded at all times. If permanent benefit is to be earned then it will be necessary to work honestly. If Chief Minister also understands that the flattery of the Prime Minister would not work, the post would be safe only till such time as the public would so desire.

Well, on the rise of this much wisdom and the restoration of faith, students would not rush to the houses of Professors, they would study; clerks would not indulge in the slavery of officers, they would work; businessmen would also not indulge in dishonesty, undertake business with honesty and the Chief Ministers would not spend time in Delhi but would serve the public by remaining in their own State, they would listen to their problems, understand them and find solution in respect thereof. The day this happens, the map (situation) of the country would change on that day.

In the same manner, so long the soul believes that he kills others, makes others happy-miserable, or others kill him, save him, inflict happiness-misery, he will continue to have attachment-aversion-delusion towards others.

Afflicted by pride of the doer, this soul would either frighten others or threaten them, he would like to subjugate them; if this does not happen, he himself would be miserable, sorrowful, distressful and would be

tense or would be afraid of others due to the tendency of dependence, would indulge in their flattery, undertake their slavery, would feel miserable if fails to please them and would feel destitute and become tense.

If this soul accepts and believes according to the directions of Acharya Kundkund that neither it can kill or save anybody, nor can it make anybody happy or miserable, also nobody can kill-save it nor make it happy-miserable, it (soul) would be relieved of all tensions, it would become natural, it would become simple, it would be free from all anxieties.

Some people ask what is the expectation of Acharyadeo from general public on revelation of this supreme truth? The purport is, "What is the benefit to the general public on account of this revelation?"

Acharyadeo says that every living being has ample benefit owing to the revelation of this supreme truth before the general public. Reduction in tension is an achievement by itself, which certainly gets reduced on understanding this supreme truth. Other thing is that simple living beings in this universe, impose the responsibility of their good or bad consequences on the neighbours and thereby indulge in attachment-aversion unnecessarily. In case they internalise this truth, the enmity with neighbours would certainly get reduced.

When some young man goes today for seeing a girl with the objective of selecting her as his life partner, he reaches the decision at the first sight as to whether or not the relationship is worth undertaking. Although it does not take hours to arrive at the decision, it certainly does not take months; even then he does not disclose his sentiment; he merely says, yes, yes, everything is all right, but we would send our reply after reaching our house.

Why?

Because he knows very well that if he expresses his disapproval, the atmosphere would become heavy and the tea party would be in jeopardy and expressing approval at this stage would deprive his father from bargaining; therefore he acts cleverly.

Suppose, he goes to your neighbour after seeing the girl at your place because he (neighbour) is an old acquaintance, as it happens often.

When the reply is received several months after arrival at home that our son does not intend to marry for the next three years, you feel agitated.

Oh Brother! If the intention was not to marry now then why did he go to see the girl? But the fact is that this is the way of Indians to decline and this is correct also; because to term the girl unsuitable and then refuse is not a good thing; therefore, intelligent people give such reply.

On receiving this reply, a suspicion arises in your mind that the neighbour might have instigated because he had gone to the neighbour after seeing and liking the girl and therefore the negative reply has come. Imagining like this, you start indulging in aversion towards the neighbour unnecessarily.

I don't say that the neighbour might not have instigated because there is no dearth of such neighbours in India, you will find such neighbours in every street; but I would certainly like to say that nothing happens on account of the instigation of neighbours. If the relationships could be stopped by the instigation of neighbours, then the wedding of not a single girl would have been possible because there is no dearth of neighbours who instigate, but due to this not a single girl has remained spinster. The fact is that persons who themselves do not approve of the relationship, get entangled in the instigation of others; those who approve fully, they are not influenced by the instigation of others; because all the worldly activities of all living beings occur in the sequence of the bondage of karmas and as per the rise of their karmas.

There are thousands of examples in Purans and history that the boy gets attracted towards some girl and would not listen to his parents despite numerous pleadings and despite the fact that he might have even to abandon kingdom, money-wealth, home-family.

If this truth is understood properly by us all, then we can save ourselves from unnecessary infinite attachment and version. Nothing good or bad happens to us on account of thinking, saying or doing of others, our good or bad happens entirely in accordance with our own karmas.

In this regard if someone says that if it is so then we would not indulge in attachment-aversion with neighbours but we would do so

with karmas, we would say to him, “Oh Brother! Do once abandon attachment towards neighbours, then it would not be possible to indulge in attachment and aversion with karmas; because after all karmas are the consequences of activities undertaken by you only; you had earned karmas due to attachment-aversion with external materials, those very karmas when fructify give favourable-unfavourable results. What is the fault of karmas in this? The fault lies entirely with you.” On this you might say that if it is so, you would indulge in attachment-aversion with self, but it does not happen like this, because when it comes to the self, everything becomes peaceful.

When the glass tumbler is broken due to others, we grumble, but when it is broken due to ourselves then we remain quietly silent, do not say anything to anybody. Similarly, when you understand that happiness-misery, favourable- unfavourable situations that occur, all these are the result of karmas accumulated in the past, then the feeling of equanimity would get awakened and you would bear all this peacefully with equanimity.

Therefore, the easiest way to reduce attachment-aversion is to search, believe and know the cause of our own happiness and misery within the inner-self.

How is it possible that someone might make us happy when there is the rise of our sinful karmas? Similarly, how it is possible that someone might make us miserable while there is the rise of meritorious karmas? If it starts happening like this, what would be the importance of merits and demerits earned through one’s own deeds? In this context the following narration of Acharya Amitgati is worth noting –

स्वयं कृतं कर्मयदात्मना पुरा,
फलं तदीयं लभते शुभाशुभम् ।
परेण दत्तं यदि लभ्यते स्फुटं,
स्वयं कृतं कर्म निरर्थकं तदा ॥
निजार्जितं कर्म विहाय देहिनो,
न कोपि कस्यापि ददाति किञ्चन ।
विचायन्ने वमनन्यमानसः,
परो ददातीति विमुच्च श्रेमुषीम् ॥

*Swayam kratam karmyadatmana pura,
falam tadiyah labhte shubhashubaham.
Paren datam yedi labhyate sfutam,
swayam kratam karam nirarthank tada.
Nijarjit karam vihaya dehino,
na kopi kashyapi dadati kinchan.
Vichayanevamananyamanas : ,
paro dadatiti vimuch shemushim.*

The results of auspicious and inauspicious karmas undertaken by this soul in the past occur in the present. This is entirely true, because in case we believe that happiness and misery are caused by others, then all the efforts undertaken by the self would prove futile.

Except the karmas undertaken by the self, nobody gives anything to this soul. Whatever happiness or misery is acquired by it, it is the result of its own auspicious or inauspicious karmas. Therefore, without letting the mind to go astray, contemplate with steady mind and take a firm decision that Oh Potential Soul! Abandon this contrariety that ‘happiness-misery are given by others’.

If we indulge in sinful activities all our life, even then someone saves us from the consequences of these sinful activities, saves us from misery, makes us happy then why we would be afraid of sinful activities? Well, we will be busy in pleasing him (that someone) somehow, because instead of happiness-misery depending upon our own activities would depend on the pleasure of ‘para’. As this belief encourages sinful activities, it is therefore sinful.

Similarly, if we undertake meritorious activities all our life and even then someone make us miserable, then why we would undertake meritorious activities for becoming happy; well, we would continue to serve him (that someone), we would try to please him in whatever way possible.

This soul would be discouraged in undertaking bad deeds and encouraged in undertaking good deeds when it is fully confident that it would certainly have to face bad results for bad deeds and good results for good deeds.

Some poet has written satirically on this thing as under –

अरे जगत में वह ईश्वर क्या कर सकता है इन्साफ ।
अरे प्रार्थना की रिश्वत पर कर देता है जो माफ ॥

**Arre jagat mai vehe ishwar kya kar sakta hai insaf,
arre prathana ki rishvat para kar deta hai jo maf.**

If there is any God in this universe and he pardons even great sins of the sinners, merely on request, then he might be called the ocean of compassion, but he cannot do justice, he is not the one who does justice, because instead of punishing the culprit, he pardons him merely on being flattered this is outright injustice.

In case we have beaten or caused pain to somebody, then right to forgive vests in the person whom we have harmed. Without satisfying him, from where did the God get authority to pardon him? In fact, this activity would encourage sinful actions; because then why anybody would be afraid of committing sins? He has the means to escape the consequences of sins, without experiencing results in respect thereof. Acharya Kundkund says that every person acquires favourable and unfavourable circumstances in the universe on the basis of his own karmas. In that no interference is possible, not even of all powerful Bhagwan and this is in accordance with justice as well.

The belief, “I kill others or save them or make them happy or miserable” is the originator of pride and the belief, “other living beings kill me, save me or make me happy or miserable” generates destitute feeling, frightens, disturbs and generates restlessness and disturbance.

Therefore, if we want to escape from pride, desire to eliminate destitute feeling, desire to escape from restlessness, disturbance and anxiety, desire to get rid of the burden, then it is better to give up the above false belief, it is better to remove it from its roots – this is only way to become happy and peaceful.



I am myself God

The declaration that all souls are themselves God is the greatest speciality of Jain philosophy. By very nature, all are, no doubt, God but if they do know and recognise themselves and get engrossed in the inner-self (soul) and revel in it, they can apparently become God even in their existing incarnation.

When this is said, a question naturally arises in the minds of people as to - “when all are God”- then what is meant by “they can become God”? And if it is correct that “they can become God”, then the fact that “they are God” loses its significance, because “to become” and “is” are both not possible at one and the same time.

Brother, there is nothing impossible in this; but on the face of it, there certainly appears to be some divergence in “being God” and “can be.” But everything becomes crystal clear, if one thinks in depth.

There was a Seth and he had one and only five-year old son. They were just two living beings. When the Seth was about to die, he got worried as to how this small child would look after such a vast wealth?

Therefore, he sold almost the entire property and raised rupees one crore and deposited the amount in the name of his son in a bank in a fixed deposit for 20 years. He kept this as a secret, even he did not inform his son about this. He informed only one of his close friends with the promise that he would not inform his son until he (son) attains the age of twenty-five years.

After the sudden death of his father, the child became an orphan and could manage to live for some time with the remaining wealth but finally he had to earn his living by pulling a rickshaw. He used to stand at the cross-road and shout at the top of his voice “Railway Station for two rupees” “Railway Station for two rupees”

Now, I ask you all a question as to whether or not that rickshaw puller is a crorepati?

What did you say?

No.

Why?

Because crorepatis do not pull rickshaws and rickshaw pullers are not crorepatis.

Oh Brother! If the person, in whose name rupees one crore are deposited with a bank, is not a crorepati, then who else would be?

But Brother! The fact is that even though he is a crorepati, our mind is not prepared to accept him as a crorepati, because our mind does not easily accept the fact that a rickshaw puller could be a crorepati. Till now none of the persons whom we accepted as crorepati has been seen pulling a rickshaw and we would not also appreciate if a crorepati pulls a rickshaw, owing to the fact that such is our mindset.

To know, “Who is a crorepati and who is not?” nobody has ever gone to count notes in the safe, even if one goes, who would co-operate? Just by looking at external grandeur, we accept anybody as crorepati. Seeing five-ten servants, clerks and secretaries and bungalow, motor car, industries-factories, we accept anybody as crorepati; but no one knows that the person whom we are considering a crorepati may in fact be a debtor of crores of rupees. Industries are set-up by borrowing crores of rupees from banks and seeing external grandeur, other people also start depositing funds with Sethji. In this way, with the crores of deposits of poor, widows and bachelors, we accept him as a crorepati.

The possibility can not also be ruled out that the person whom we are considering as a crorepati capitalist may in fact be planning the declaration of bankruptcy by defrauding crores of rupees of the people.

Exactly the same thing is applicable in the context of accepting all souls as God. Our mind is not prepared to accept these conscious souls, that are moving to and fro, eating and drinking, singing and crying as God or Bhagwan. Our mind argues that if we were Bhagwan why we

would have been wandering as destitutes? Our inner-self, engrossed in ignorance, declares that we are not Bhagwan, we are poor-destitute people; because Bhagwan cannot be poor-destitute, and poor-destitute cannot be Bhagwan.

Till now we have seen Bhagwan in statues installed, in the name of Bhagwan, in temples, at whose feet thousands of people bow their heads, show devotion and worship them. For this reason, our mind is not prepared to accept an ordinary person who is being abused and scolded as Bhagwan. We wonder, can such a person also be Bhagwan? Bhagwan is the one who is worshipped and revered. The truth is that it is our mindset that does not accept that a poor-destitute can become Bhagwan. We would also not like to see our Bhagwan in poor and destitute condition.

Brother! Bhagwan is also of two types – one are those ‘Arhant’ and ‘Siddha’, whose statues are installed in temples and through the medium of these statues we pray these Bhagwan, worship and adore them. We dedicate ourselves to tread the path adopted by them and express such sentiments. These Arhant and Siddha are called ‘Karya Parmatma’ (Functional Bhagwan).

The other, the soul Bhagwan, existing in one’s own body temple, is also God, Bhagwan. This is called ‘Karan Parmatma’ (Rational Bhagwan).

Bhagwan that are installed in temples as statues are revered and most venerable; therefore, we worship them, adore them, praise their virtues. But, our own soul Bhagwan, that resides in the body temple, is venerable, ultimate goal, the most desirable object. Therefore, to know, to recognise and to concentrate on one’s own soul Bhagwan is his adoration.

Right faith–knowledge–conduct originates under the shelter of one’s own soul Bhagwan, because, from the nischaya (real) point of view, to know one’s own soul Bhagwan as one’s own is right knowledge. To accept ‘this is, what I am’ –such realisation - is right faith and to meditate on it, to get engrossed in it, to revel in it, to get immersed in it is right conduct.

Worship, with eight-substances, is done of ‘para Bhagwan’ (Bhagwan, other than one’s own soul) installed in temple and meditation is undertaken of ‘nij Bhagwan’ (one’s own soul Bhagwan) existing in body temple. In case a person starts eight-substance worship of his own soul Bhagwan, considering it similar to Bhagwan installed in temple, this would be considered devoid of good behaviour; this would not display finesse in behaviour, instead, it would be bad behaviour.

Similarly, if a person concentrates on Bhagwan installed in temple with the objective of attaining spiritual emancipation, he would visualise several propositions (vikalaps); he would never gain spiritual experience devoid of propositions; because, such spiritual experience devoid of propositions is possible only under the shelter of one’s own soul Bhagwan. In the absence of the spiritual experience devoid of propositions, right faith, right knowledge and right conduct cannot originate. Thus, he cannot start his journey towards the path to salvation through the unified approach of right faith, right knowledge and right conduct.

In the manner the rickshaw puller child is a crorepati while pulling the rickshaw, we are, by very nature, knowledgeable and blissful Bhagwan, ‘Karan Parmatma’ (Rational Bhagwan), despite our being in poor-destitute condition – it is appropriate to know and believe this.

In this context, I wish to ask a question as to who is ruling Bharat today?

“Congress.”

What did you say, “Congress”? No Brother! This is not correct. Congress is a party. Public is ruling Bharat, because Bharat is governed by those who are elected by public. Thus, it is the government of the Janta Janardan (public Bhagwan).

In the above context, when we call public as Janardan (Bhagwan), nobody says public is after all public and how it could be Bhagwan? But when we say, during the discussion of fundamentals (tattvas) that we all are Bhagwan, numerous doubts and anxieties arise in our minds. But Brother! Deep thinking would reveal that essentially by nature every soul is Bhagwan, there is no scope of doubts or anxieties in this.

Question : If it is so, why knowledgeable and blissful soul Bhagwan appears extremely unhappy at present?

Answer : Oh Brother! All these are forgotten Bhagwan. You have forgotten yourself – forgotten the strength that you possess and for this reason, despite being ‘happiness’ by nature, you are most unhappy. The root cause of misery is the lack of knowledge about oneself, non-recognition of oneself. When you know and recognise yourself (soul) and concentrate on it and revel in it, you would automatically achieve infinite happiness.

The rickshaw puller child, even though he is a crorepati, does not know “I am a crorepati” and for this reason he is suffering poverty. If he becomes aware of the fact, “I am crorepati, I have a deposit of rupees one crore in a bank”, his life would change. Similarly, only till such time that soul does not know and recognise its Godhood, it is extremely miserable. When soul would fully understand and recognise its Godhood, it would not take any time for all miseries to disappear.

A destitute might possess a diamond worth crores but his poverty would not vanish if he considers it as a piece of glass or a shining stone; but, in case, he becomes aware of its correct valuation, poverty cannot exist even for a moment, it will have to depart. Similarly, this soul, even though being Bhagwan, does not know that it is itself Bhagwan. For this very reason, it has been bearing infinite sorrow since eternity. The day this soul realises that it is itself Bhagwan, it will take no time for all sorrows to vanish.

This easily proves that it is more important to have the knowledge of being, realisation of being, rather than of its existence.

How does existence matter? For that matter, this soul has been, by very nature, knowledgeable and blissful soul Bhagwan since eternity but due to ignorance of its existence, the lack of knowledge deprives it of any advantages that might have accrued due to its being knowledgeable and blissful soul Bhagwan.

For that matter, that rickshaw puller child is rich by birth, he is crorepati right from his birth, but because of ignorance he has to pull

rickshaw for his living. It is for this reason, songs of right knowledge are whole-heartedly sung in Jain scriptures. It has been said –

ज्ञान समान न आन जगत में सुख कौ कारण ।
इह परमामृत जन्म-जरा-मृतु रोग निवारण ॥^१

**Gayan saman ne aan jagat me sukh ko karan,
eha parmamrat janam-jara-maratu rog nivaran¹**

There is no other material in this world which gives greater happiness than knowledge. This knowledge is supreme nectar that treats diseases such as birth, old age and death, it is the best medicine.

And, see further –

जे पूरब शिव गये जाहिं अरु आगे जैहैं ।
सो सब महिमा ज्ञानतनी मुनीनाथ कहै हैं ॥^२

**Je purab shiv gaye jahin aru agge jehen,
so sab mahima gayantani muninath kahe han²**

All souls that have attained infinite bliss till now i.e. those who have achieved salvation or are attaining or would attain salvation, have done so due to the glory of knowledge – so is said by Jinendra Bhagwan, protector of all monks.

While glory of right knowledge is infinite, but the glory of right faith, as per Jain scriptures, is said to be even greater and is sung so.

‘Why and how?’

Suppose, that rickshaw puller crorepati child has now become youth of 25 years. The deposit of rupees one crore in his name has matured, even then no one has approached the bank to claim it. Therefore, the bank notified in newspapers that such and such amount is deposited in the name of the specified individual and that he should withdraw the amount within one month; if nobody turns up within one month, the money would be deposited with the Government, treating it as unclaimed.

This message was read by that youth as well and he felt highly

1. Pandit Daulatram : Chahdhal, 4 Dhal, Chhand 4

2. Pandit Daulatram : Chahdhal, 4 Dhal, Chhand 8

pleased, but his happiness proved momentary because doubts arose in his mind the very next moment.

He started thinking, “How could such a large sum be deposited in bank in my name? I never deposited any amount. I do not have any account in any bank.” Even then he read the message again carefully and felt that it was his name only and that in the place of father’s name, his father’s name was mentioned. Some hope kindled. But the very next moment, he thought that there could be another person with the same name and owing to certain coincidence his father’s name might also be the same. Thus he became suspicious again.

Despite knowing in this manner, he could not believe; he could not muster faith that the money belonged to him only. Thus, there was no advantage even after knowing. This proves that without knowing or by merely knowing without believing, no advantage can emerge. Thus, faith, belief and realisation are more important than knowledge.

In the same manner, we do learn from scriptures that the soul is supreme-self (appa so paramappa) but faith does not arise from the inner-self to accept, “I am myself Godlike, God and Bhagwan.” This is the reason, that despite knowing, “I am myself God”, misery does not vanish due to absence of right faith, transmigration in four categories of mundane existence does not come to an end, real happiness deludes.

That youth also tells about the news read by him in newspapers to his colleagues. Showing the message, he said, “See, I am a crorepati. Do not consider me a poor rickshaw puller any more.” Saying so, he amuses himself and his colleagues. In a way he pokes a joke at his own cost.

Similarly, we also read scriptures and narrate to our colleagues. We say, “Look, we all are Bhagwan, not poor-destitute persons.” Through such spiritual discourses, we amuse the society and ourselves but we fail to take the real advantage of being Bhagwan due to the absence of right faith, self-realisation does not occur, real happiness is not achieved; restlessness does not vanish.

In this manner, the spiritual debate of ignorant persons is merely an intellectual exercise, in the absence of self-realisation, right knowledge, and right faith.

When nobody claimed money from the bank despite notification in newspapers, the bank arranged to make an announcement on radio station. Radio station in India is known as 'Akashvani'. Thus there was an Akashvani announcement that so much money is deposited in the name of the specific individual and that he should withdraw it within one month, otherwise, the money will be deposited in the government treasury, considering it as unclaimed.

He also heard Akashvani announcement, while seated on rickshaw; he narrated it to his colleagues as well, but this did not result in any benefit, due to the lack of faith. Similarly, we have learnt from various speakers that we all are Bhagwan ourselves, but this has not changed anything, owing to lack of faith. We have remained untouched by self-realisation despite hearing Jinvani (preaching of the omniscient Lord), reading and engaging in spiritual discussions all our lives.

When the message published in newspapers and announced on Akashvani came to the notice of the close friend of the diseased Seth, who had been briefed about the secret at the time of his death, he instantly came to the youth and said, "Son! Why do you pull rickshaw?"

He replied, "If I do not pull rickshaw, what shall I eat?"

Seth's friend explained, "Brother! You are a crorepati. You have crores of rupees deposited in bank."

Feeling extremely grieved, he said, "Uncle, I did not expect this from you. The entire world is making fun of me, but you are an elderly person, like my father, even you..."

Even before he could finish his reply, uncle placed his hand over his head and said with utmost affection, "No Brother! I am not joking. You really are a crorepati. The name that has been published in newspapers is in fact your name only."

He said with extreme politeness, "You are disturbing my peace unnecessarily by saying this. I earn two breads through hard labour and live comfortably. Why are you disturbing my peace by arousing my ambitions? I never deposited any money in bank. Thus, how money could have been deposited in bank?"

Uncle felt highly delighted and said, "Brother! Where was the necessity for you to deposit money? Twenty years ago, your father himself deposited one crore rupees in your name in bank, which with accumulated interest would have become over ten crores of rupees by now. He had told me this at the time of his death."

Hearing this, he suddenly became agitated. With the emergence of some confidence, attributes of a crorepati started manifesting. He suddenly felt annoyed and said, "If this is true, then why did not you tell me about this earlier?"

Uncle explained, "Why are you getting agitated? I have now said this. Forget about the past. Think of the future."

"Why forget about past? My several crores of rupees remained deposited in bank account and I had to struggle to make both ends meet. I used to pull rickshaw and you kept watching this. This is not an ordinary thing, which could be left alone. You will have to answer this."

"Your father had prohibited."

"After all, why?"

"Because, you could not have got the amount before expiry of twenty years. Had you known this, you could not have pulled rickshaw and died of starvation."

"But, why did he do so after all."

"Because, he apprehended that you might squander money during your young vulnerable age and become destitute for the rest of life. He desired that you should get eight-ten crores, along with interest, by the time you become matured and live peacefully. Your father did all this in your interest only. Therefore, do not waste time in agitating. Think of the future."

Knowing the truth about the wealth in this manner and after gaining full confidence about it, the mindset of the rickshaw puller youth changed completely. Bond with poverty vanished and the proud feeling, "I am crorepati" –awakened. God knows where the anxiety to earn living disappeared and the glow of richness appeared on his face.

Similarly, persons lacking knowledge do not achieve right faith to the effect, “I am myself soul Bhagwan, which is mass of knowledge, essence of bliss, collection of energies, storehouse of infinite virtues” even after this becomes clear through study of scriptures, listening of preachings and on the basis of various arguments. For this reason, there is no benefit of above stated knowledge in the absence of right faith.

Due to advent of right time, some potential soul, owing to exceptional fortune, comes into contact of some experienced and knowledgeable religious soul and he (Guru) explains to him most affectionately, “Oh soul, you yourself are Bhagwan. Recognise your own strengths, don’t think about the destructible nature of ‘paryaya’ (this body), look at the capacity of the inner-self, remove the sight from the entire world and get immersed in the inner-self, don’t allow your consciousness to go astray, immerse in the inner-self and you will visualise your own soul Bhagwan.”

On hearing compassionate voice of the learned Guru, the potential soul says, “Lord! What are you saying? How can I be Bhagwan? I have never adopted the procedure prescribed in Jain scriptures for attaining Godhood. Never chanted, never undertook any penance, never observed vows and never tried to know and recognise myself. How can I be Bhagwan in such a state of ignorance and indiscipline?”

The knowledgeable religious person says most affectionately, “Brother! This is not the narration of a ‘would be Bhagwan’, but of the one who is already a Bhagwan. You have not to become Bhagwan because you are already a Bhagwan by nature. To know and believe this, to get engrossed in the inner-self and to revel in it is the process of becoming Bhagwan in this paryaya (incarnation). Once you accept this wholeheartedly from the core of your heart, immediately on such acceptance, your sight would get diverted from external objects and get concentrated on the inner-self in the normal course, knowledge would also be introverted and you would get immersed in the inner-self, get engrossed in the inner-self and enter into deep meditation. When this happens, your inner-self would be flooded with bliss, beyond the reach of senses and you would feel satisfied and utterly fulfilled. You should accept this once and then see.”

“If this is so, why nobody told this thus far?”

“Leave this aside, think of the future.”

“Why leave aside? I have been suffering extreme misery due to this ignorance. I lived like a beggar of lustful pleasures despite being Bhagwan myself and nobody even told this.”

“Oh Brother! Had world known it, you would have been told so. Knowledgeable persons have been narrating this, but who listens to them; prior to the advent of right time, this would not attract anyone’s attention. Even if one listens, he listens through one ear and discharges it through the other. Attention is not given. No advantage can be derived prior to the advent of right time. Thus, leave aside, what has happened, think of the future. Do recognise Godhood within yourself, know your Godhood and immerse in your inner-self. This is the only way to become happy.

While narrating this, Guru got engrossed in the inner-self and so did the potential individual. When consciousness manifested, there was utmost peace on his face, worldly tiredness had vanished completely, and sufferings of the ‘paryaya’ (existing body) were no longer visible on the face. Glory of capabilities of the soul was however discernable.

Starting with knowledge of the inner-self, right faith and partial engrossment, the potential individual proceeding on the journey towards salvation considers the wealth of a Chakravarty (Emperor) and unlimited pleasures like that of Indra (King of Gods) insignificant.

It has also been said –

चक्रवर्ती की सम्पदा अर इन्द्र सारिखे भोग ।
कागवीट सम गिनत हैं सम्यग्दृष्टि लोग ॥

**Chakravarty ki sampada ar Indra sarikhe bhog,
kagvit sum ginat hai samyagdrishti log.**

The father’s friend was speaking to rickshaw puller youth at rickshaw stand. This conversation was taking place while seated on rickshaw. In the meantime, one passenger called –

“Oh Rickshaw puller! Will you take me to Station.”

He replied briefly, "No."

"Why, Brother? Why not come along, I am in a hurry; take five rupees instead of two, but do come, come immediately"

"No, I would not go; have I not said already?"

"You have said, but..."

Leave aside his episode, now I ask you whether he would still carry passengers and, if so, at what price? In ten rupees or twenty rupees?

What did you say, he would not pull rickshaw anymore irrespective of whatever price one may be prepared to pay.

"Why?"

"Because, he has now become crorepati."

"Oh Brother! He has just known about it; he has not yet got money."

"Whatever be the matter, he would not be able to pull rickshaw anymore; because crorepatis do not pull rickshaws."

Similarly, when a soul experiences right faith and right knowledge through self-realisation, a change occurs in his behaviour as well. It is a different matter that he does not instantly adopt complete self-restraint or partial self-restraint, even then, activities that generate injustice, consumption of non-esculents and wrong faith get eliminated. His life becomes pure and pious and he never gets involved in any derogatory activities.

That youth would not carry passengers to Station. He, however, would go to Seth from whom he had hired rickshaw for returning rickshaw and paying the hire. Only on returning rickshaw in the evening every day along with rupees ten towards the hire, he used to get rickshaw for the next day. If on any day he could not return rickshaw and pay the hire, Seth used to call on him and used to dishonour him in the presence of all local residents.

Will Seth go today to his house, in case he does not return rickshaw and leaves it where it is?

Seth would go, he would certainly go but not for taking possession of rickshaw nor for money but for proposing matrimonial relationship with his daughter; because on learning that he has crores of rupees deposited in bank, who would not be delighted to offer his daughter?

Similarly, when someone experiences self-realisation, then not only the destitute feeling in him vanishes but his prestige also gets enhanced, thanks to his good fortune; the world also gets impressed by his good behaviour. Such is the cause and effect relationship.

Even after this revelation, some uncivilised person might perhaps treat that rickshaw puller as rickshaw puller; similarly some ignorant persons might misbehave with those pious knowledgeable persons; some are seen doing so, but this happens seldom.

Although he is still wearing dirty and torn shirt, house is dilapidated; because all these would change when money is received. Clothes and house do not change with the advent of knowledge and right faith, for that money is required; nonetheless, you would not find in his mind any trace of destitute feeling of poverty.

Similarly, life would change only on the advent of right conduct, for the time being unrestrained behaviour is visible in pious knowledgeable person, but even the slightest trace of destitute feeling does not remain in his mind. He experiences himself as Bhagwan only.

Although that youth instantly realised and believed that he is a crorepati, it might take him even years before he starts living like crorepatis. The construction of house would start after receipt of money; it would obviously take time before the house is ready. While that youth would be keen on raising his standard of living, he would not be impatient because when the fact is known, money would also be received, if not today, tomorrow and if not tomorrow day after tomorrow; it will not take years.

Similarly, knowledge and faith change instantly, but it takes time to observe self-restraint in life. While every pious knowledgeable person is eager to observe self-restraint, he would not be impatient. Because, with the emergence of interest in right knowledge and self-restraint, he would observe self-restraint in this incarnation; if not in this incarnation

then in the next, if not in that, then in yet next incarnation; infinite period would not lapse.

Therefore, it is our most pious duty that we know ourselves in our true form, recognise in the true form, deeply experience the fact that by nature we are all Bhagwan since eternity – there is no room for any doubt or speculation in this regard. As far as the insignificance of ‘paryaya’ (this body) is concerned, it would not take long for it to become Bhagwan when we attain right faith of Godhood and establish our closeness with the soul; we would devote our entire knowledge towards it, get engrossed in it, concentrate on it, revel in it, get immersed in it, meditate on it.

Oh Brother! Accept once from the core of your heart this wonderful truth of Jain philosophy that by nature we all are Bhagwan. Renounce lure for ‘para’ (substances other than the soul) and ‘paryaya’ (the body) and establish once the closeness with the soul, thereafter, you will see as to what kind of revolution takes place within self; what sort of wonderful and outstanding peace is achieved; what sort of bliss, beyond the reach of senses, pours.

The pleasure of this wonderful truth cannot be experienced merely by talks; this stream of bliss, beyond the reach of senses, would flood only when this eternal truth manifests in the inner-self.

This would flood, certainly flood; for once, completely surrender yourself and meditate whole-heartedly on your own soul Bhagwan and see what happens? Nothing more can be said about this. Therefore, I conclude with the pious feeling that all souls may know and recognise their Godhood and get engrossed in it, revel in it and achieve infinite happiness and peace at the earliest.

The ascetic is indifferent to pleasures of the senses. He stays in vacant houses, temples, hollow trees, or in mountain-caves, devoid of singing, dancing, instrumental music, etc. He is immersed in, and derives pleasure from, study and meditation. His heart is closed to thoughts of worldly pleasures witnessed, heard of and experienced by him formerly, and stories concerning worldly pleasures. And his heart is proof against the arrows of Cupid. He always evinces compassion for the living. He must be understood to have conquered dissatisfaction arising from the absence of pleasures.

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5

Closeness with Self

Right faith, knowledge and conduct constitute the real path to liberation, this is the only way to extinguish infinite misery being suffered since eternity. Therefore, we must devote our entire strength in understanding these and we must dedicate ourselves whole-heartedly for achieving these.

For understanding their characteristics, we will have to understand the basic system of fundamentals (tattavas) as enunciated in Jain philosophy because dedication towards basic fundamentals is right faith. Fundamentals are seven – living being (jiva), non-living matter (ajiva), influx of karma (asrava), bondage of karma (bandh), stoppage of influx of karma (samvar), dissociation of karma (nirjhara), liberation (moksha).

Living being (soul) is Bhagwan in the form of a substance, which has neither beginning nor end and liberation (moksha) is the state wherein Bhagwan manifests directly. When soul, which is Bhagwan by nature, transforms into Bhagwan in ‘paryaya’ (existing body), this is the attainment of liberation. It is for this reason that Jain philosophy opines that by nature we are all Bhagwan and we can transform into Bhagwan in ‘paryaya’ (existing body) in case we know, and recognise our inner-self and get engrossed in it, revel in it.

To know and recognise oneself is right faith and right knowledge and to concentrate on it and revel in it is right conduct. The combination of right faith, right knowledge and right conduct constitutes the path to liberation, real way to achieve happiness.

Although this soul Bhagwan is indivisible mass of infinite virtues and storehouse of infinite energies, even then faith, knowledge and conduct are the most prominent, amongst virtues that have been described in Jain scriptures, for progress towards liberation. Amongst these, it is the function of knowledge to distinguish between truth and false. The

function of faith is to recognise what is one's own and what is not and then to establish oneness in what is one's own; and we determine what is good or bad on the basis of our own attachment. Be aware, attachment is the vicious 'paryaya' (modification) of conduct.

In this world nothing is good or bad by itself. We decide about its goodness or badness depending on our own attachment with it. Neither fair nor dark complexion is good; whatever pleases one's taste is the best for him. We crave for fair complexion and Europeans, who have fair complexion, lie for hours, with naked body, exposed to sunshine with the objective of becoming somewhat dark, like us.

Leave aside what others say; we ourselves prefer fair face and dark hair. Think for a moment, what would happen if hair become fair like face and face becomes dark like hair? This implies that there is nothing good or bad in this world. We imagine good or bad according to our own attachment.

In this world, there is no value of good or of truthful; most important is closeness with oneself, because, complete surrender takes place to those who are one's own. It is for this reason that the most important virtue in the path to liberation is faith; the pious 'paryaya' (modification) of faith is right faith.

To instill closeness with one's own soul Bhagwan, different from 'para' (substances other than the soul) and 'paryaya' (existing body), is right faith. To know one's own soul Bhagwan is right knowledge and to concentrate on it and revel in it is right conduct.

Here, you may say that it is the job of learned people to evaluate goodness and truthfulness and yet I am saying that in this universe there is no value of goodness or truthfulness.

Brother! What am I saying? The nature of the thing is such.

There was a crorepati Seth. He had one and only son.

"How was he?"

"Similar to what crorepatitis normally have; engrossed in all seven vices."

In his neighbourhood one poor person used to live. He also had a son.

"How was he?"

"Of the type, Seth wanted his son to be. Possessed of all virtues, excellent at studies, devoid of all vices, well-behaved and humble."

Everyday morning when Seth used to get up, he used to adore the neighbour's son as if he were Bhagwan and abuse his son thousand times. He used to say, "See how smart is that boy, he goes to temple every morning, gets up every morning on time, while, on the other hand, you are still asleep. Oh! An incompetent has taken birth in my house who indulges in riotous merry making. You would have been starving, had you taken birth somewhere else ... you unfortunate...."

Son used to interrupt and say, "Father, whatever else you may say, you cannot call me unfortunate."

"Why?"

"Because, one who has got an earning father like you, how can he be unfortunate? It is you, who are unfortunate because you have a son like me who is an expert in wasting."

One day the neighbour's son did not go to school. Seeing him at home, Seth asked, "Son! Why have you not gone to school today?"

The child replied, "Teacher desires me to wear uniform in school and bring books. When I say this to my father, he promises he would bring tomorrow, but his tomorrow never comes. Today one month has elapsed. Therefore, I have not gone to school today."

Seth replied fondly, "Son, there is nothing to worry about. Our incompetent Pappu gets a new dress stitched every month and throws away the old one. Every month he tears books and buys new ones. Plenty of dresses and books are lying. Take them."

Now, just think that Seth contemplates to give torn books and discarded clothes of his incompetent son to the person whom he worships like Bhagwan and is firmly determined to leave wealth valued at crores of rupees to his incompetent son. Never any thought occurred, even during a dream, to give a small part of it to any one else.

Now, you tell, whether there is value of close relationship or of good, truthful? Good and truthful is the neighbour's son, but he is not his own; therefore, attachment towards him is limited, not unlimited. Although his own son is not good and truthful, but he is his own and because of closeness, attachment is unlimited, infinite.

This proves that closeness to self is the most important.

Till now this soul has accepted closeness of external objects such as body only. Therefore, it is completely devoted towards their service. The closeness with one's own soul Bhagwan has not been experienced even for a moment. It is for this reason, it has been ignored since eternity. We are dedicated twenty-four hours to the care of this body and, in real sense, we do not have even a single moment for soul Bhagwan. Being victim of eternal neglect, soul Bhagwan has become a stepchild.

We do not display even one thousandth alertness towards our soul as compared to the alertness that we exercise in respect of this non-living destructible body.

In case this non-living body gets ill, we immediately rush to a Doctor and accept verbatim whatever he says. We are always ready to follow his instructions. We do not enter into any arguments with him. If he says that you have cancer, we accept this without any arguments. If he says that an operation is to be performed immediately and that expenditure would be of rupees one lakh, we do not dispute this or quarrel about it. We get prepared for the operation at the peak of the season, even if this entails sale of house. We display utmost humility towards the Doctor and feel obliged towards him for the rest of life notwithstanding the fact that we have paid lakhs of rupees to him. But, when the Doctor of soul informs us that we are suffering from the horrible cancer of ignorance and immediate treatment is called for, we do not pay adequate attention to it. Even if some attention is given, thousands of excuses are thought about it, such as the timings of discourses are not suitable, we live very far away, how can we come on weekdays? God knows how many excuses are raised.

After all, why so much attention to the treatment of this body and so much indifference towards the treatment of the soul? The only reason

for this is the closeness with body and remoteness with the soul Bhagwan. Till such time this closeness with body is not eliminated and closeness with the soul Bhagwan is not established, remoteness from body and complete surrender towards soul Bhagwan would not be possible. Without complete surrender, self-realisation – right faith is not possible. In case we want to achieve self-realisation and right faith, we will have to abandon oneness with the body and establish oneness with the soul.

It would not suffice to harp on uncleanliness of body and greatness of the soul for establishing distinctness of body and closeness with the soul but it would be necessary to think deeply on distinctness of the body and closeness of the soul.

पल रुधिर राध मल थैली, कीकम बसादि तैं मैली ।
नव द्वार बहें घिनकारी, अस देह करे किम यारी ॥^१

**Pal rudhir radh mal theli, kikam basadi tei meli,
nava dawar bahen ghinkari, as dehe kare kim yari¹**

This body, which is dirty due to phlegm and fat, is the bag of flesh, blood, pus, etc. It has nine apertures such as nose, ears, eyes, etc. through which despicable substances flow out constantly. Oh soul! Why do you love such a contemptible body?

इस देह के संयोग में, जो वस्तु पलभर आयगी ।
वह भी मलिन मल-मूत्रमय, दुर्गन्धमय हो जायगी ॥
किन्तु रह इस देह में, निर्मल रहा जो आतमा ।
वह ज्ञेय है श्रद्धेय है, बस ध्येय भी वह आतमा ॥^२

**Es dehe ke sanyoug mai, jo vastu palbhar ayagi,
vha bhi malin mal-mutramaya, durgandhmaya ho jayagi,
kintu rha es dehe mai, nirmal raha jo atma,
vha gheya hai shradhye hai, bus dhayaye bhi vha atma.²**

How long do we narrate impurity of this body? Whatever object comes into its contact, even for a moment, becomes dirty, gets associated with urine and excrement, foul smell. Water that purifies every-

1. Pandit Daulatram : Chah Dhala, 5 Dhal, Ashuchi Bhavana
2. Dr. Hukam Chand Bharill : Barha Bhavana, Ekataav Bhavana

thing also becomes impure with its association. Even halva prepared out of pure water of well, fresh pure ghee and purified flour, if vomited instantly after it enters into stomach, no one would like even to see it. Such is the impurity of this body and the soul Bhagwan residing therein is the purest substance.

आनन्द का रसकन्द सागर शान्ति का निज आतमा ।
सब द्रव्य जड़ पर ज्ञान का घनपिण्ड केवल आतमा ॥¹

**Anand ka raskand sagar shanti ka nij atma,
sab dravya jad par gyan ka ghanpind keval atma.¹**

This most pious soul Bhagwan is the essence of bliss, mass of knowledge, ocean of peace, storehouse of virtues and collection of infinite energies.

We have thus deeply thought, studied and listened about the impurity of body and purity and greatness of the soul Bhagwan but our attachment with the body has not diminished even a bit and closeness with the soul has not been established even to a small extent and consequently we are standing where we were and have not been able to move forward even by a step.

When closeness with the body is not eliminated, delusion also does not disappear. Because, what is one's own, whatever be its state of affair, how it can be abandoned? Similarly, without establishment of closeness with the soul, deep affection for it cannot surge. Therefore, closeness of the soul and remoteness of the body must be the focus of our thinking. This would result in the establishment of oneness with the soul and the distinctness of the body would become apparent.

Oneness in one's own soul Bhagwan is right faith and oneness in objects such as body, apart from one's own soul Bhagwan, is wrong faith.

The glory of oneness is wonderful. Oneness generates outstanding blissful results. You are flying in a plane to a foreign country; your heart feels extremely happy when you see some Indian amongst thousands of

1. Dr. Hukam Chand Bharill : Barha Bhavana, Ashuchi Bhavana

foreigners. When you ask him about the place from where he is coming and if he names the place to which you also belong, your happiness gets doubled. What to say, if he happens to be of your own caste? If he turns out to be of another caste, from another town or another country, your enthusiasm cools down.

The sole reason for enthusiasm or coolness is the realisation of closeness and remoteness. Closeness with one's own generates bliss, closeness with external objects is a source of distress. It is for this reason, manifestation of closeness with one's own is real dharma and closeness with external objects is highest adharmā.

Loss of oneness with oneself is the source of infinite misery and emergence of closeness with oneself is infinite bliss. This soul has forgotten oneself since eternity and consequently experiencing infinite misery. And, it (soul) can gain infinite happiness by knowing oneself, recognising oneself, concentrating on oneself, reveling in oneself.

Oneness with oneself is most important on the path of elimination of misery.

There was a Seth and he had about two or two and half years old only son. While playing in front of the house, he moved somewhat away. He got confused while searching his house and proceeded towards west instead of east. He could not locate his house despite extensive search. Relatives also searched him but without any success. That night he had to spend crying in an isolated street. By morning his condition had changed significantly, clothes had become dirty and his face displayed dirt and destitution.

Despite enormous efforts he could not locate his house, nor his relatives could find him. He was left with no alternative but to beg. When he grew somewhat, people started saying, "Why don't you work?" At last he started cleaning utensils at the shop of a confectioner.

Due to separation of son, Seth's house got disorganised. Now, nobody had any interest in eating or drinking; nor there was any occasion for amusement. Mourning used to be the atmosphere of the house at all times. In such houses even domestic servants do not last long because

they also desire to live in pleasant atmosphere. Therefore, their servant who was looking after upkeep of kitchen also left. Thus, there was a need for a domestic servant. At last that Seth requested that very confectioner to arrange for a servant and that seven-eight year old child came to his own house as a servant.

Now the mother was in front of the son and the son in front of the mother, but the mother was miserable due to separation of her son and the son owing to separation of his parents. When mother used to sit for her meal, she used to find it difficult to eat; she used to remember her son and say, while crying –

“Who knows where my son would be, in what condition he might be? Whether he would be there or not? Or he might be attending to kitchen somewhere.”

And if son, standing at that very spot, used to ask for a loaf of bread, she used to scold –

“Go and work now, I will give, if there is some to spare. You do not work and come every now and then to beg a loaf of bread.”

She used to cry for her son and at the same time she used to scold him for a loaf of bread. What is all this? After all, why that mother is miserable?

What did you say, in the absence of her son?

Son is in front of her eyes. Lack of knowledge of closeness (relationship) with son and not the absence of her son is the cause of distress and misery of the mother.

Her son is not lost; he is in front of her; identity of son is lost; knowledge of closeness (relationship) with the son is lost. This is the unfortunate consequence of loss of identity, loss of knowledge of closeness (relationship) with the son; she is drowned in the ocean of infinite misery; her entire happiness and peace has vanished.

For gaining happiness, she has not to search her son; she has to discover the knowledge of oneness (relationship) with him.

One-day a neighbour said, “Mother! I would like to say one thing,

but please do not mind – this child is yet very young. Please give him lighter work and better food in time.”

Sethani got terribly angry and said abruptly, “What do you say? What sort of work he does? He remains idle whole day and he eats so much? How do you know, he keeps eating whole day.”

Despite every effort to convince, Sethani was not prepared to accept that the child was being ill-treated anyway. What is the reason for all this? Merely, lack of knowledge of oneness (relationship) with him.

It is said that mothers are very good. May be, but only to their own children. Their behaviour with children of others would compel you to hang your head in shame. This is not true of all mothers, but those who are like this must once review their own behaviour.

Once another neighbour said very hesitatingly –

“Mother! One thing is occurring to me for quite some time but I would say if you do not mind. The thing is that in physical appearance and intelligence this servant looks like our Pappu. He has similar fair complexion, has similar curly hair, every thing seems alike, there is no difference at all and if he were there, today he would have been this big only.”

Hearing this Sethaniji felt happy, because after all this concerned her beloved son; she said, “I too feel like this. He reminds me of my son all the more. I feel as if he is my son only.”

Hearing the answer of Sethani, neighbour got encouraged and said, “Mother! Eight years have elapsed since Pappu disappeared and he has not been found yet and there is no hope of his being traced. How long will you be mourning his separation? In case you agree with me, why not adopt this child?”

No sooner she said this, Sethani became very angry, “What rubbish you say? Who knows to which low caste he might belong?”

The only reason for this behaviour of Sethani is the lack of knowledge of oneness (relationship) with son. As a matter of fact, he is her son but her behaviour towards him does not change due to the lack of knowledge of closeness (relationship).

What is there to be one's own? Till such time as there is no awareness of oneness (relationship), there is no advantage of being one's own. Here, oneness (relationship) is more important than being one's own.

Brother! Similar is the condition of our soul Bhagwan. Although it is our own, what of being one's own, we are ourselves soul Bhagwan, but because of the lack of awareness of oneness, soul Bhagwan has been neglected forever. It is being treated as stepson. It has become a servant in its own house.

This is the reason that infinite inspiration to look after the soul is not proving successful; it would not succeed till such time as awareness of oneness is generated. Therefore, establishment of oneness with the soul, somehow, is the only duty, dharma.

In this manner, gradually the child became eighteen years old. One day some solid evidence indicating that he was in fact the son of that Seth was found. Sethani also came to believe that in fact he was her beloved son.

Now tell me – What would happen now?

What would happen? Sethani started crying loudly. Seth explained–

“Why are you crying now? It is the time to rejoice; now you have your son.”

Sethani said, while crying, “My son's childhood has been spent miserably cleaning utensils. He could neither study nor play and eat.

Oh God! How much he has suffered right before my eyes. I did not give him proper food, nor allowed him to have even a moment's rest. All the time I kept him busy in work.”

The very Sethani who was not prepared to concede that she was overloading the child with work and not giving him proper food, is now confessing that she was taking too much work out of the child and was not giving him proper and adequate food.

This is all the glory of oneness (relationship). Is it now necessary to explain to her to give lighter work and better food to the child? Now there was no question of giving him work and what of food, now every-

thing is available to him for asking. The only reason behind this change in the behaviour is the awareness of closeness and feeling of oneness (relationship).

Similarly, till such time as oneness with soul Bhagwan is not established, the behaviour of close relationship with the soul is not possible.

Establishment of oneness with one's own soul Bhagwan, which is different from external objects such as body, is an outstanding and wonderful revolution. This is the beginning of dharma, is right faith, is right knowledge and is right conduct and is direct path to liberation. This is the only way to become Bhagwan, to remove all miseries and to attain infinite bliss, beyond the reach of senses.

The saint embraces nakedness like that of the child, which is free from stigma and which is difficult to attainment. This frees him from the evils of begging, safeguarding, injury, etc., and it is the sole cause of attaining emancipation, as it is free from attachment. The mind of the saint embracing nakedness is free from the excitement of passion and agitation, as he considers the female body impure and stinking. Hence he always safeguards the celibacy perfectly. His nakedness must, therefore, be considered blameless.

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The body is the repository of all impurities, transient and defenceless. The saint does not, therefore, have thought or desire for the body, and does not adorn the body.

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6

Search of self

Oneness with self is the dharma and oneness with 'para' (substances other than the soul) is adharma. Therefore, knowledgeable religious persons constantly nourish the following feeling –

मोहादि मेरे कुछ नहीं मैं एक हूँ उपयोगमय ।
 है मोह-निर्ममता यही वे कहें जो जाने समय ॥
 धर्मादि मेरे कुछ नहीं मैं एक हूँ उपयोगमय ।
 है धर्म निर्ममता यही वे कहें जो जाने समय ॥
 मैं एक दर्शन-ज्ञानमय नित शुद्ध हूँ रूपी नहीं ।
 ये अन्य सब परद्रव्य किंचित् मात्र भी मेरे नहीं ॥¹

**Mohadi mare kuch nahi mai eak hun upyogmaya,
 hen moha-nirmamta yehi ve kehe jo jane samaya,
 Dharmadi mare kuch nahi mai ek hun upyogmaya,
 hen dharma nirmamta yehi ve kehe jo jane samaya,
 Mai ek darshan-jnanamaya nit shudh hun rupi nahi,
 ye anya sab par dravya kinchit matra bhi mare nahi.¹**

Abandoning oneness with external objects and vicious sentiments such as delusion and to establish strong feelings of oneness with pure and knowledgeable one's own soul Bhagwan is the only dharma, the path to achieve infinite bliss, beyond the reach of senses. Therefore, it is necessary to know and recognise one's own soul Bhagwan and efforts must be made to acquire one's own soul Bhagwan.

Question : We make immense efforts but why don't we acquire the soul Bhagwan?

Answer : We would certainly acquire soul Bhagwan, if such and adequate efforts are undertaken as are required for acquiring the soul Bhagwan. The truth is that the quest for soul Bhagwan has not yet mani-
 1. Samaysar Padhyanuavad

festated to the extent desirable for such quest. In case such a quest arises in the inner-self, it would not take any time to acquire soul Bhagwan.

What is the state of the person who is afflicted by the keenest desire to acquire the soul Bhagwan? We can understand this very well from the example of a child who has lost his mother in a fair. A five-year old child had gone with his mother to see the fair. There was a huge crowd in the fair and both of them got separated. Mother reached one police station and registered her report in regard to the loss of her son. Son reached another police station and asked to register a report of the loss of his mother. But nobody recorded his report in the real sense.

Inspector asked constable, "Who is there?"

Constable replied, "A lost child has come."

Child interrupted and said, "Inspector, it is not I but my mother has been lost. I am there in front of you."

Inspector scolded, "Keep quiet. Do mothers get lost? Only children get lost."

Finally, they recorded a report stating that a lost child has reported. Whatever it be; now, the interrogation of the child started.

"Why Brother! What is your name?"

"Pappu."

"What is the name of your mother?"

"Mummy."

"Where do you live?"

"In my own house."

On hearing such answers of the child, policemen talked amongst themselves that when the child does not recognise his mother and is not aware of her name, how to search his mother?

Hearing them, the child thought, "Is the name with which I call my mother every day is not the name? Whenever I call 'Mummy', she presents herself; even then these people say that I do not know even my mother's name."

While the child was thinking thus, policeman asked again, “Is your mother fat or slim, fair or dark, tall or short?”

The child never thought that mothers are of six types. He had never seen his mother in these forms. He had only seen the motherhood in his mother, not complexion and not even height. How could he therefore answer as to whether his mother is fair or dark; tall or short; fat or slim?

These are relative situations.

Only in comparison with other person, one can say whether someone is fair or dark, tall or short, fat or slim.

I ask you only, whether I am fair or dark, tall or short, fat or slim?

Whatever I am, I am; neither fair nor dark, neither tall nor short, neither fat nor slim. If an Englishman is asked to stand by my side, I could be called dark in his comparison. If an African is asked to stand, I could be called fair. If a short person is asked to stand by my side, I could be called tall and if a person taller than me is asked to stand, I could be called short as well. Similarly, if a fat person is asked to stand by my side, I could be called slim and if a person slimmer than me is asked to stand there, I could be called fat as well.

I can be fat or slim, fair or dark in comparison with someone else but in the absence of comparison, I am, what I am.

He had never compared his mother with any other woman. Therefore, how could he say how his mother looked like?

On his inability to answer, policemen said he does not even recognise his mother. But, is this true? Is it that the child does not recognise his mother?

To recognise is different from articulating recognition. It is possible that he is unable to articulate his feelings. But it is not true that he does not recognise because if his mother appears before him, he would recognise her instantly.

An insurance agent had insured his mother some years back. Therefore, in his diary everything has been recorded, her height, her weight, sizes of waist and chest.

Therefore, he could tell all this, but he would not be able to recognise her if she appears before him. If asked, he would refer to his diary and bring out an inch-tape and attempt to measure; but all in vain because when he had measured, chest was 36 inches and waist 32 inches, but now chest would have become 32 inches and waist 36 inches.

Similarly, it is different to measure the soul on the basis of study of scriptures and altogether different to recognise it through experience and to establish oneness with it.

Whatever it be, when the child could not reveal anything, policemen made him stand up at a place from where all ladies returning from the fair were passing. For safety of the child, one policeman was kept standing near him and the child was told –

“Watch carefully every woman passing through this place and search your mother.”

From this, one thing is clear that the child will have to search himself his own mother, he is unlikely to receive special co-operation from anyone else; not even of the policeman.

Similarly, every seeker of soul will have to search his own soul himself; nothing is going to happen at the behest of someone else. Soul will not be traceable even if you rely on Guru. **अपनी मदद आप करो Apni madad app karo** – ‘help yourself’ – is the great principle.

Whenever a woman used to pass from there, the policeman used to ask, “Is she your mother?”

Child used to reply, “No.”

When this was repeated a few times, the policeman got irritated and said –

“Why you say “no”, “no”, just see more carefully.”

Is it that one has to see carefully to recognise one’s own mother; she gets recognised at the first sight, but who can explain this to the policeman?

The child cannot recognise as mother a woman who is not his mother just because of the irritation and scolding of the policeman. If he says so

owing to fright, he would not get his mother because that mother too has to accept that he is her son. Even if mother lies that he is her son due to certain constraints, he would not become her son.

You may say as to why woman would say so? But I say that she might say; a barren woman may say so out of greed for child and policemen can compel anyone to say anything. Don't you know this? However, the thing is that merely because of this, mother would not get son and son would not get mother.

Similarly, if Guru explains repeatedly and scolds for not understanding and then if one pretends to have understood owing to fright or loss of honour, merely saying so would not solve the problem.

A reputed Seth asked Guruji – “Bhagwan! What constitutes the soul and how can it be procured.”

Guruji explained for five minutes and asked –

“Have you followed?”

Seth replied politely – “No, Guruji.”

Guruji explained for another five minutes and asked –

“Now understood?”

On hearing “no”, frustrated Guruji started explaining once again, with an example and again asked, “Have you now understood or not?”

On hearing “no”, Guruji got irritated and said –

“Do you have any substance in your head or is it full of rubbish?”

Sethji felt frightened and said, “Now, I have understood.”

Seth was a respectful person and when he was afraid that his honour was at stake, he agreed to have understood, without having understood. But the child is not a respectable person, is it not?

Therefore, he would not say so till he finds his mother, because he is seeking his mother, not honour. Those who love honour greater than the soul, they achieve honour only and not the soul.

When the child kept saying “no” constantly, the policeman said irri-

tably, “Why should I stand in sunshine, you are the one who has to search his mother. Therefore, I will sit there in shadow; you watch all women and tell me when you find your mother.”

Having said so, the policeman retired in shadow at a distance. Child also felt a bit relieved because the policeman was not helping in any way; instead, he was unnecessarily distracting his attention with constant interruptions.

With his departure, the child could now at least search his mother with full vigour and freedom.

Similarly, when the devotee prepares himself seriously for the search of the soul, he does not relish unnecessary criticism and debate because these disturb his concentration.

When yearning, comparable to the yearning of the child to search his mother, arises within ourselves to search our soul, there is no way we can miss the soul.

That child knows very well as to what would happen if he does not find his mother by evening? He will have to spend extremely dark night in a dark cell of police station alone and God knows what he will have to endure? The thing does not rest at this only. If mother is not traced, he might have to live his entire life through begging. Thinking so, he shivers. Forgetting everything, he concentrates on the search of his mother.

Do we also imagine like the child that in case we do not trace our soul Bhagwan by twilight of our lives, we would have to wander in utmost darkness of four categories of mundane existence and eighty-four lakh nuclei for infinite period and undergo infinite sufferings. In case we had this imagination, we would not have wasted this precious human life in worldly pleasure and passions.

If someone were to say to the child, “Lot of time has elapsed standing in sunshine, come here for a while and sit in shadow; eat something, play somewhat, get amused and then search your mother; where is the hurry yet, still plenty of day is available.”

Will the child listen to him, sit in shadow quietly, eat fondly desired food, play, and get amused? If not, then why are we doing all this; but

we are doing this only indicates that we still do not have the keenness in our desire that is comparable to the desire the child has to search his mother. Therefore, I say that the types of efforts that are required for achieving soul are not being undertaken. This is the reason, we are not acquiring soul.

This is also not the issue that the child would starve. Eat, he would also eat but he would find the food tasteless. He might sit in the shadow when sunshine becomes unbearable but his attention would be focused only towards search of his mother. The question of his playing or having amusement does not arise.

Similarly, the seeker of the soul does not starve but he does not find essence of life in eating and drinking. Although his food would be compatible with his health, the question of his eating non-esculent food does not arise. Because of weakness, he might live in comfortable circumstances but his focus is always on the soul. The question of his wasting human life in playing and having amusement does not arise.

When the child's mind does not engage in playing and amusement while searching his mother, how can this be tolerable to the one who is searching the soul?

Associations occur on the basis of merits and demerits. One lives his life accordingly. In case there is the rise of merits, he would have maximum worldly comforts; he might have even a palace for residence. Although he would live in the palace and would not convert it into a cottage; even then he would not get engrossed in those favourable associations; his inner-self would be engaged in meditating on the soul Bhagwan.

As the child must find his mother before sunset, we must similarly get the soul Bhagwan prior to the twilight of our lives. Such should be the determination of each seeker of the soul, then only success could be achieved.

Suppose the fair started at 10 o'clock in the morning and is scheduled to be terminated at 6 o'clock in the evening. Thus fair is for a total period of eight hours. Suppose our total life span is 80 years. On this

basis ten years is equivalent to one hour. Suppose, we are born at 10 o'clock, we would be 10 years old at 11 o'clock. Similarly, 20 years at 12 o'clock, 30 years at 1 o'clock, 40 years at 2 o'clock, 50 years at 3 o'clock, 60 years at 4 o'clock, 70 years at 5 o'clock and complete 80 years at 6 o'clock.

It is 2 o'clock in the afternoon, but mother has not been traced and he becomes restless and feels disturbed because he is able to imagine as to what would happen in case mother is not found by evening.

"Oh brother! Our life is already at four o'clock stage. It is four o'clock i.e. we are now 60 years old and we have not yet been able to locate the soul. If further two hours elapse in this manner and another ten-twenty years pass then what would happen to us? Similar to that child, have we also imagined this thing? For once, think about this seriously.

This valuable life is passing like this only and we are engrossed in worldly pleasures, what will happen to us?

The vision of the soul seeker must be similar to that of that child. In the process of search of his mother, the child watches several women, but his vision does not get fixed on any one woman. No sooner he realises that the woman is not his mother, he turns away his eyes; he does not keep watching her. He does not think that she is not my mother, but she is beautiful; she must also be mother of someone or the other, why not find out whose mother she is? He does not get involved in such issues. He does not prolong his thinking on such issues; instead, he instantly abandons thoughts in regard to such issues.

Similarly, the seeker of the soul, while knowing external objects, should not get unnecessarily involved in issues related thereto for long. The purpose for which it has been known, should be allowed to rest immediately after the purpose is served. It is not the hallmark of the seeker of the soul to know external objects with purpose or without purpose and to continue to concentrate on them.

The child searching his mother does not get attracted towards the beauty of another woman. He needs his mother, what he is going to get from other women? Where does the child, who is busy searching his

mother, has time to watch the beauty of other women? He has no inclination either to get attracted? As a matter of fact, he is disturbed and restless in the search of his mother.

Similarly, what this soul Bhagwan would gain by viewing external objects, by getting attracted towards them? Where does the seeker of soul have that much time that he would watch beauty of others? Where does the seeker of soul have appropriate mental inclination to get attracted towards external objects? He is completely devoted towards the search of his soul.

What is there in knowing or not knowing mothers of others? He must get his own mother. Similarly, what is there in knowing or not knowing other objects, one should know and recognise his own soul because we would attain infinite bliss only in knowing our own soul Bhagwan. For this reason, it has been said in Jain scriptures that one would get birth in good category of mundane existence, if he gets the shelter of the inner-self and in bad category of mundane existence in case he goes to the shelter of external objects.

As the child knows other women but he does not rush towards them or embrace them. But when he would see his mother, he would not only recognise her but would also rush towards her and embrace her, he would get engrossed in her, be one with her; he would be delighted.

Similarly, the seeker of the soul knows external objects but he does not concentrate on and revel in them. But when he experiences his own soul Bhagwan, then he would not just be knowing it but would concentrate on it, revel in it, get engrossed in it, establish oneness with it, would attain infinite bliss.

This state of self-realisation, which is blissful, beyond the reach of senses, is in fact right faith, right knowledge, right conduct, the path to liberation, the only way to achieve happiness, the process of becoming God, it is dharma. What more to say – this is the only right task to be performed in life. This is what is known as the shelter of the inner-self and this is getting birth in good categories of mundane existence. The bondage is also restricted due to this.

All right, now suppose that the child sights his mother and he has recognised very well that she is his mother, whether the child would rush to meet his mother or would go to the policeman to inform him that his mother has been found. Certainly, he would rush to his mother; because firstly, he has been suffering from the separation of his mother and secondly, there is a danger of his mother getting out of his sight while he goes away to inform the policeman.

Therefore, he would run fast towards his mother; not only he would reach her but would embrace her; mother and child would get engrossed in each other, they would become indivisible, they would become one.

Similarly, when the soul sights its own soul Bhagwan, it does not rush to Guru or some one else to tell that it has experienced the soul. Instead, he gets engrossed in his own soul Bhagwan, gets immersed within himself, becomes one with it, becomes indivisible, it emerges beyond any propositions.

When he ran towards his mother, the policeman got worried and he also ran after him. The reason for the anxiety of the policeman was the apprehension that in case the child gets lost in the crowd, there would a serious trouble, because his report has been recorded. The loss of child from the custody of police could result in termination of his service.

When the policeman reached there, he saw that the child was embracing a middle-aged woman, both were engrossed in each other.

Even though finding them embraced, he said sternly as per his habit – “Is she your mother?”

Was it still necessary to ask this? Had not this emotional union made it crystal clear that they were the lost mother and son who have been searching each other. One who fails to understand this even after seeing the extra ordinary sight of reunion, what purpose would be served in telling him about this?

Similarly, if one cannot appreciate on seeing the state a person who had self-realisation that the person has had self-realisation, what purpose would be served in telling him about this?

You are familiar with tendencies and activities of policemen; it is of

no use to get involved with them, because even after telling that she is his mother, they might ask what is the proof for this? As is witnessed in the world, lost item is kept in the custody of police, the case is pursued, the item has to be recognised by mixing it with several items and even then it might be given or may not be given.

If my watch is left over here and someone deposits it with police, be sure that it would be extremely difficult to get it back. Case would be pursued, the watch would be mixed with some other similar watches and then I would be asked to identify my watch. I ask you whether you would be able to identify your watch amongst several watches of the same company? No, then appreciate as to how difficult it would be to get back my watch?

Therefore, it is not appropriate to get entangled with policemen. Give answers quietly to whatever they ask, this would ensure welfare. Because, what would happen if they keep both mother and son in police custody?

This world is not different than policemen. It is no good to get involved in it as well. People in this world might ask as to what is the proof that you are a knowledgeable person. Should knowledgeable persons then go around furnishing proof for this? When the proof is provided, doubts would be cast on the evidence produced. Therefore, knowledgeable persons do not entangle themselves with the world about such incidents. This is good for everybody.

Does the child declare that he has found his mother? Search is made here and there when the child or the mother is lost, advertisement is also inserted in newspapers, but nobody notifies when he or she is found, nobody advertises.

Similarly, there may be interrogation in the process of search for soul, this does take place, this must take place, but there is no need for any declaration after soul is found, no need for any advertisement either.

Photographs of lost people have been seen in newspapers, but photographs of people found have never been seen. If published, one would construe this as meanness of displaying one's prosperity. Similarly, dec-

larations of being knowledgeable are a tendency or attitude to seek cheap popularity.

It is sufficient that the child got his mother, he does not need any credit for this. Similarly, it is sufficient for knowledgeable persons to find the soul; they are not attracted towards prestige of being knowledgeable persons. For the child, finding mother is sufficient, he is engrossed in this, he is completely satisfied, he is highly fulfilled; he is left with no other desires. Similarly, for religious knowledgeable persons finding soul is itself sufficient. They remain engrossed in it, find satisfaction in it, and feel highly fulfilled in it, they become devoid of any other desire. They are not lured by the desire that the world should consider them knowledgeable.

The child found his mother; well, he is engrossed in this, he is satisfied but mother has a problem. When the child was lost, she had announced that she would give a reward of Rs. 500 to any person who would bring him or trace him. Now whom this reward should be given – to police, to child or to mother?

Police did nothing. It was the child who searched his mother and the mother who searched her child. Police does not deserve the reward and the mother is the one who is giving the reward; now this leaves the child only but the child does not want reward, he wants his mother, whom he has found. Now, he is not interested in the reward. He is so much fulfilled in his mother that the reward is just not his objective.

Brother! It would not be appropriate to say that there was no contribution of police at all. After all, the child searched his mother under the supervision of police only, under the guidance of police. If police protection was not available, some child-lifting gang might have kidnapped him.

In case the policeman did not make him stand up at the vantage point, the child might have been roaming here and there for searching his mother and he would not have found her. The policeman suggested him such a spot from where it was more or less essential for every woman to pass and that is why his mother could be traced.

Therefore, reward should be given to the police only. Despite so much efforts, what did the police get except the reward? Child got his mother; mother got the child, what did police get? The police is getting the reward and that also you do not want to give - this is not fair.

Similarly, efforts to search soul begin under the protection and guidance of learned gurus. If one does not get the protection of right gurus, the soul might ruin its life by getting into the trap of wrong gurus. Besides, if right guidance of gurus is not available, life might get ruined due to involvement in purposeless pursuits. Thus, the protection and guidance of gurus is extremely important for self-realisation.

Guruji provides protection and guidance to his pupils, leaving aside his own important tasks (aimed at upliftment of soul); in exchange what does he get, except credit? The seekers of soul get self-realisation, but gurus get nothing except wastage of time? Even then if we do not want to give them credit – this is not just. Therefore, gurus get credit for being motivators, must get credit, this is a bridge between efforts and motivation and this is a good association.

In the manner, the child had, for the purpose of searching his mother, divided all women of the world into two parts - in one part, he kept his mother alone and all other women in the other part - similarly, it is necessary for the seekers of soul to divide the world into two parts. In one part they should keep the soul i.e. their own soul Bhagwan and in other part, all other external objects i.e. all objects except the soul.

In the context of search of mother, all women are worth watching and knowing for the child, but only mother is suitable for embracing. Similarly, for the seeker of the soul, all objects are worth watching and knowing but own soul Bhagwan is the only one that is suitable for getting engrossed and for reveling. Inner-self, attained due to good fortune, is the one that is suitable for adoration; our own soul is the only one, which is most suitable for establishing oneness and not the external objects which result in birth in low categories of mundane existence; therefore, it has been said in Mokshapahuda –

परद्रव्य से हो दुर्गति निज द्रव्य से होती सुगति ।
यह जानकर रति करो निज में अर करो पर से विरति ॥^१

**Paradravya se ho durgati, nij dravya se hoti sugati,
yeha jankar rati karo nij mai ar karo para se virati.¹**

The seeker of the soul must have the same keenness and devotion as the child had in searching his mother. Inner-self or own soul Bhagwan should always be ascending in the vision of the seeker of soul. No task can be accomplished in this world in the absence of deep and sincere devotion. Then, how self-realisation is possible without deep and sincere devotion?

All seekers of the soul should get detached from external objects and devote themselves to the inner-self and achieve self-realisation and become infinitely happy – with this pious feeling, I conclude.

1. Acharaya Kundkund : Mokshapahuda Gatha 16

The saint embraces nakedness like that of the child, which is free from stigma and which is difficult to attainment. This frees him from the evils of begging, safeguarding, injury, etc., and it is the sole cause of attaining emancipation, as it is free from attachment. The mind of the saint embracing nakedness is free from the excitement of passion and agitation, as he considers the female body impure and stinking. Hence he always safeguards the celibacy perfectly. His nakedness must, therefore, be considered blameless.

Reality by Prof. S.A. Jain, Page 252



Appeal for Unity

On the occasion of the festival of Panch Kalyanak installation, under the auspices of Panch Kalyanak Samiti and Jain Social Group, Jain Conference was organised in Liester (England) from 21st July 1988 to 23rd July 1988. Several important personalities from different parts of the world had gathered to participate in this, amongst them Bhattarak Shri Charukirtiji, Shravanbelgola (Karnatak), Sarvashri Shrenik Bhai Kastur Bhai, Ahmedabad, Sahu Ashok Kumarji Jain, Delhi, Deepchandji Gardi, Bombay, Ratanlalji Gangwal, Calcutta and Nirmal Kumarji Sethi, Lucknow, etc. were prominent.

The part of the International Jain Conference in which I was to deliver a lecture was to be presided by Shri Nirmal Kumarji Sethi. Therefore, we were together on the stage; he also gave my introduction to the community present there. In that conference, I had expressed my views on the Unity of the Jain Community and Vegetarianism, the brief summary of which is as under –

It is a matter of great pleasure that on this great occasion all the sects of Jain community are present and accomplishing all activities jointly.

When the most pious water of Ganges, which can purify even the most dirty things, is kept confined in gourds, then its quality to clean and purify others gets extinguished, it becomes dirty itself by mere touch of others.

All take bath in the holy water of Ganges, without any discrimination and experience the feeling of piety but when people fill Ganges water in their gourds, then that water does not any longer remain Ganges water but becomes water of Brahmin, water of Kshatriya (warrior), water of Shudra (menial).

If the gourd of a person belonging to one caste is touched by a per-

son of another caste, the water is considered impure. It is said, “Why did you touch my water?” The very Ganges water that used to purify everything, itself became impure on being stored in gourd. Not only its quality of purifying others got extinguished, it also started getting unholy by touch of others.

Similarly, when Jinvani, which is like the Ganges water and capable of purifying all, gets confined in various gourds like sects, then it loses that quality which pacifies the minds of others instead these become the causes of conflict between various sects. Therefore, it is most appropriate that the Ganges water remains in the Ganges only, it should not be filled in gourds.

If the gourds filled with Ganges water and lying on the bank of Ganges spread untouchability, then what is the remedy to overcome this malady?

Brothers, the only one remedy is to break the gourds; because there is no impurity in the water, it is as pious as it was; defect is in the gourds. When gourds are broken Ganges water would get mixed with Ganges water only; as soon as it mixes with Ganges water, it would acquire same purity, it would also regain the power to purify, which existed prior to its confinement in gourds.

In the same manner, Jainism divided in various sects, which is causing unpleasant sectoral odour, has been the cause of conflict; if they become free, they would attain purity easily; and with its strength of purity it would brighten not only the Jain community but also the entire world and show the grand path to happiness and peace.

We have ourselves raised several walls due to ignorance. Walls of sects, walls of castes, walls of language, walls of States; there are walls all around and these walls are becoming taller all the time.

‘Diwal’ is called ‘wall’ in English. Today we are divided between these walls. Someone is Khendalwal, someone Agarwal, someone Oswal; but no Jain is visible anywhere.

In case we demolish these walls and all submerge in this ocean of Jainism then we can spread Jinvani to masses and by reaching to masses,

this preaching of the passionless omniscient Lord would show the path to happiness and peace. Now the time has arrived that we do not remain confined to the prisons of sects, castes, States, languages.

In case we desire to spread the knowledge of fundamentals (tattava jnana), characterised by non-injury and passionlessness, to the entire world then we should overcome narrow mentality and engage ourselves earnestly in the great task of propagating to the masses the essence of the preaching of Mahaveer. This is right path and the well being of all of us lies in this.

Therefore, on this occasion, I would like to make an earnest appeal to the Organisers of this Conference and you all that we must give attention to this while there is still time; we must forget all mutual differences and make a firm resolution to inculcate cultural traditions in the next generation; we must become active in that direction, otherwise, the consequences of our this neglect will have to be borne not only by the next generation but several generations to come.

My this timely warning and the appeal for unity were not only heard peacefully but the depth of its seriousness was also experienced.

The close contact established on this occasion with the President of Bhartvarshiya Digamber Jain Mahasabha, Shri Nirmal Kumarji Sethi was utilised to discuss various difficulties of the Digamber Jain community. Although, due to paucity of time, in view of various programmes, detailed discussion was not possible, but the brief essence of whatever could be discussed is given hereunder.

After formal general exchange of pleasantries, I told him, "The energy of Digamber Jain community is being wasted in useless conflicts; when we can organise such functions in co-operation with Swetamber brothers, then why don't we get together notwithstanding certain differences? The extent to which we waste labour, energy, intellect and money in mutual conflicts, if that can be diverted in the good of the community and the propagation of the religion, the entire Digamber Jain community can be transformed, new consciousness can be awakened and it can accept the challenges of today and can establish an ideal before the world.

Where the universe of today is going and where we have got struck. If we desire that the Digamber religion is propagated all over the country and the world, then we will have to contemplate seriously on this subject.

My this feeling was appreciated by Sethiji and he said that he had read my essay 'Acharya Kundkund aur Digamber Samaj ki Ekta' in which also this appeal has been made.¹

Clarifying my point, I gave an example. Serious differences were taking place between a couple (husband-wife), it had reached the stage of seeking divorce, both were staying separately. In between a letter from the wife's father was received. In that he had written to her only daughter that he had now become entirely lonely. Therefore, he desired to spend the final years of his life in the spiritual city Kashi. Prior to that he desired to spend one week with her. He wrote, "While staying with you I desire to ascertain whether you are happy and husband-wife are living in loving atmosphere; on seeing your happy family only I will be able to retire to Kashi peacefully, otherwise, the question of your happiness and comfort would haunt me and I would not be able to die peacefully.

I desire to spend the last days of my life after becoming completely free from all anxieties so that my death may be peaceful and I die in the state of equanimity – for this it is absolutely necessary that I become completely assured about you, because for me there is none in this world, except you."

She got worried on receiving such a letter from her father; she gathered courage and reached her husband. Immediately on seeing her, the husband made the satirical comment, "So Maharaniji is back, intellect has come back to normal."

Feeling deeply hurt she said, "Don't worry, I have not come to live here; I have come to show this letter which has been received."

While taking the letter, husband said, "Who has sent it? What is written therein?"

1. Sampadkiya : Veetrag-Vigyan, June 1998

While giving the letter wife said, "From father."

After reading the letter, the husband asked, "What do you want from me in the context of this letter? What can I do for your father?"

Wife said, "If we so desire, the death of father can be peaceful."

"How?"

"By living with love for seven days."

"Proposal is not bad, but where do we have love amongst us?"

"It is not the talk of having love, it is of acting as if living in love."

"But"

"But what? Cannot we make this much sacrifice for the sake of father?"

"Why not?"

After having decided thus, on the appointed day both of them reached Station to fetch father. They brought him affectionately and they lived for seven days as if there was strong affection between them, as if they were ideal couple.

After seven days when they went to the Station to see father off, they started going to their respective houses after seeing him off, husband said to his wife, "Listen, think a bit, if we can perform the acting of living together affectionately continuously for seven days for the happiness of others then why we can not perform this acting of living together affectionately for the entire life for our own happiness?"

Wife said, "Why not? We certainly can."

In this manner, husband and wife started living affectionately together. For sometime it was the acting of living with love and after few days natural love emerged.

Similarly, when for the unity of the entire Jain community we can interact friendly with our Swetamber brothers, can work together jointly, can organise all sorts of programmes together, then why not for the sake of the unity of Digamber community we cannot interact friendly, why not we work together jointly? Also why cannot we organise all sorts of programmes? The differences that we have between the beliefs of

Swetambers and ourselves, we do not have that much difference between us, is not it?

If we start interacting together, even reluctantly, natural affection would emerge later on. Useless suspicions are originated due to unnecessary distances. The only way to remove the distance is to come closer in the normal course.

The types of programmes you are organising in this Panch Kalyanak installations and are having Digamber statues installed, I do not want to make any comments thereupon, I have no objection either; but I certainly would like to ask, whether the statues installed by us in India are not even like these that you oppose so much? My request to you is that for the propagation of Digamber religion and for the happiness, peace and unity of Digamber community, please do contemplate seriously once on all these aspects.

Our this entire conversation took place in most cordial atmosphere. Sethiji also said, "We also want the same thing, but we have our own anxieties, the removal of which we seek from you."

I said, "Please do ask, whatever you want to ask?"

He said, "For one thing please tell me, whether you desire to set up a new sect?"

I told, "Not at all, we don't want to run any new sect. You are the only one who tell us 'Kanji Panth', we have never called ourselves 'Kanji Panth'."

He said, "Is this true?"

I said, "Is there any doubt in this?"

He further said, "You are telling now, don't change later on."

I said, "What are you mentioning? We are not amongst those who change after committing; so far, we never had any dealings with you therefore you are telling like this."

He said, "I am unable to believe, therefore I am telling like this. If you say so, I may get this published."

I said, "Certainly, do get this published. What about you, I myself would write this. Then, you will not have any doubts."

He displayed immense happiness on my this plea and said further, “We met at the one hundredth Centenary function of Shravanbelgola, we also had lengthy discussion, but we did not meet thereafter. You also did not discuss in Delhi prior to the recent Mawana Camp.”

I said, “Rupchandji Kataria did speak but the atmosphere then was highly vitiated. Could the discussion be successful in such vitiated atmosphere? For discussion cordial atmosphere is necessary, normal atmosphere is required.”

Discussion is not to be undertaken merely for the sake of discussion. Only if some solution is found, then the talks are successful. For this prior preparations are absolutely must.

You as also ourselves can accept something only when we are confident of getting that approved by our respective followers. In case we cannot have our view accepted by our followers, what purpose would be served in our mutually accepting it?

For the unity of the community, it will be necessary to act with broader outlook and such a solution will have to be found that would be acceptable to all the concerned individuals; otherwise, unity would not be possible.

Although the path of compromise is absolutely necessary and useful, it is not easy and simple; in this our intellect, capability, social hold, patience – all get fully tested. Even then if both the parties appreciate the difficulties of each other and search for right path with pure heart, the path can be found.

In case we start interacting with each other then several difficulties would get solved by themselves.

There is one more thing - you and I are not all-in-all, you have your colleagues and associates and we too have colleagues and associates. Till such time as something is not proposed after exchange of views with them, nothing is possible.

For all this some softening of the atmosphere must take place. When it is not possible even to sit together without softening of the atmosphere, how the path to unity can be found? Please try to soften the atmosphere on your side, so that it would be possible to talk.

We are ourselves active in this respect for the past several years, we have taken several important decisions in this regard, and have implemented them despite various difficulties. The entire community is fully aware of our those efforts, it is neither necessary nor appropriate to narrate those.

Although pleasant results of our efforts are appearing, even then it is not easy to change the feelings of masses; it is necessary to be active in this direction for years with utmost dedication and real keenness. I am confident that one day our objective will be fulfilled.

For creating pious background for the successful negotiations, you must also undertake some such steps as would create cordial atmosphere for the necessary discussions.”

On knowing my this feeling, the happiness with which Sethji welcomed these sentiments, a hope was generated that the atmosphere would now certainly soften.

For sometime, I felt that the atmosphere was improving, but later on the train started moving on the same old track. Subsequent to this there was no occasion to interact, let us see when it occurs?

The way the atmosphere of unity, peace and co-operation that is emerging these days in the universe and the way great opponents are solving their problems sitting across the table, it seems that the time is so ripening in which all equations are changing; enemies are coming together and friends are departing.

Effects of this are also visible on the horizon of Digamber community. It is difficult to say as to when and what equations would emerge in the future? Therefore, it is necessary to work extremely cautiously in the interests of the community and the religion. It would be wise to utilise the favourable circumstances for the benefit of the community; because the time once gone can never be retrieved.

I have always been an optimist. Therefore, I am fully confident that one day the clouds of suspicion would disappear and along with the unity, fresh liveliness would also emerge.



Discussion on Ayodhya Problem

(Relates to the demolition of the so-called Babri Masjid in Ayodhya on the 6th December 1992)

After the demolition of the so-called Babri Masjid in Ayodhya on the 6th December 1992, the entire country was agitated due the temple-mosque controversy, there were riots in the country. At that time a penal discussion of leading personalities comprising Dr. Bharill, Justice Kudal Saheb etc. was held in Jaipur Studio of Durdarshan. The excerpts of Dr. Bharill's talk are as under -

Question : The atmosphere in the entire country is extremely tense due to Ram Mandir and Babri Masjid in Ayodhya. Today, Dr. Bahrill is amongst us. He is a spiritual thinker. This problem is related to the spiritual faith. What are your views in this regard?

Dr. Saheb : Great man Bhagwan Ram, who is an ideal for the mankind, is ingrained in every sinew of the country. Therefore, if there is any spiritual person in whom the masses have faith, he is Ram only. The entire world knows that he was born in Ayodhya. Therefore if his temple will not be constructed in Ayodhya then where else it would be constructed? Temple must be constructed thereat only and it should be so grand that the world should be astonished to see it.

The real question is that Ayodhya of Ram was not of 50 or 100 meters. According to Jain scriptures, Ayodhya was 12 yojan long and 9 yojan wide. One yojan is equivalent of four kosa i.e. eight miles. Accordingly, Ayodhya was 96 miles long and 72 miles wide. It is not possible to determine easily as to where exactly Ram was born in such a large Ayodhya.

Ram Mandir must be built in Ayodhya, it must be huge and beautiful; but our situation today is that it should not be away from the particular spot even by an inch, and due to this enormous problem has arisen

for the country. This is not good for all of us. Our Spiritual Leaders and persons like us must convince our masses that in the kingdom of Ram place was available even for the brother of his greatest opponent, Ravan. If there were the kingdom of Ram at present, would Ram have declined permission to persons of another faith to construct religious place for their faith in Ayodhya?

Question : The dispute seems to be more on the issue that if the temple is constructed, where it should be constructed. Some people might be of the view that whether or not the temple is constructed, but? The controversial situation that is involved in this thinking - as a spiritual thinker do you think that the temple must be constructed only at the place for which there is insistence or at some other place to avoid controversy?

Dr. Saheb : There is no question of the temple not being constructed, the temple must be constructed and it must be better than the best but it must not be forgotten that the faith as also happiness of the entire country is related to this. If not even a drop of blood is shed and the temple is constructed then not only the prestige of the country would be enhanced in the world, but that would be the real temple. If the temple is constructed after lot of blood shed and rioting, then it would not be the real temple of Ram, however grand or beautiful it may be.

I wish that nobody makes it as an issue of defeat or triumph. Whatever is constructed thereat, we must not consider that one party has won and the other got defeated – must not see in this light. Every Indian must feel that it is his victory – we must find such a solution through mutual negotiations. Our saints and religious heads are highly intelligent, possess high understanding and are lovers of peace. If they so desire, they can sit together and find a solution.

Question : We live in a democracy. In democracy, minorities are respected. It is the responsibility of the majority to give them respect. Do you think that the majority of today is prepared to give this respect?

Answer : It must be prepared. My feeling is that there are 87 crore Indians and the temple should represent their feelings, the feelings of all must be represented in it. The free service (kar seva) that would be

organised – must include Hindus, Muslims, Jains – persons from all religions must be there. Most of the Tirthankars of Jains were born in Ayodhya and there are their temples as well. Now, the temple that is now constructed must be of the followers of all religions and should please every Indian soul.

Ram had prohibited all bad tendencies and had triumphed over wicked Ravan, but he had not displaced residents of Lanka from his kingdom, instead he gave them important positions in his kingdom. We must undertake such a job in Ayodhya all together - this is my wish.

Faith is closely related to devotion and affection, therefore we must carry all with us as per the large heart of Ram. It would not be appropriate for the prestige of Ram nor of his devotees that there may be riots in the country in the name of Ram and the country gets divided into many parts; we must maintain the unity of the country and should be able to present this unity before the world as Indian Culture.

Question : If Ram is ingrained in every sinew of the masses then is that Ram dependent on a structure of stones?

Dr. Saheb : What you say is correct. When one of our labourers operates the axe, he utters ‘Oh Ram’. Ram exists in every atom, he resides in every heart. But when this question has arisen, then we cannot avoid it by saying that Ram resides in the hearts of all and therefore there is no need of any temple. After all Ram resides in all hearts, is not it; therefore, people construct temple, if he were not in the hearts, who would have constructed the temple.

Question : Bharill Saheb! This is all right that the temple should be constructed keeping in view the dignity of Ram, but how a way would be found to ensure that the feeling of fright in the minds of people belonging to minorities is eliminated?

Dr. Saheb : Neither judiciary nor politicians can find a way. Judiciary is bound by the limitations of laws and it has to see from that point of view – whom did the land belong? In whose name is this? What should be constructed? What should be done? There is no guarantee that its decision would satisfy Indian masses. It is possible that one side might feel satisfied while the other might feel highly agitated.

The decision given by politicians would also be in accordance with their vote bank. Only the religious heads of all religions can find a way out; because they have dedicated themselves for the propagation of the religion after abandoning their homes etc. They must think with broad heart, sit together and find out a solution that would be acceptable to all and which pleases everybody. It is not good if the decision pleases one side and annoys the other side.

I am confident that the entire country would accept in the normal course any decision taken by all religious heads, because the public desires compromise, peace and unity.

In case our religious heads are unable to find a solution, there will be no alternative but to go to the shelter of the court. There the cases last even for one hundred years and no decision is taken. Even if decision is taken, it is not found acceptable to the public. So many riots occur by the time decision is announced. Therefore, only devoted saints – religious heads, can take the right decision.

They must sit with the resolve that they would find a solution that is acceptable to all and it does not hurt anybody. Politicians must not provide guidance to religious heads; but the religious heads must find solution with broad heart and tell the politicians that they have taken the decision and they (politicians) must implement it. This is the correct way.

Question : Bharill Saheb! Would you like to say something about this that both the sides should sit together and ignore all those things which cannot be sorted out mutually. What cannot be solved jointly should be entrusted to arbitrators for their decision, for this no conditions or time limit should be imposed. What is your opinion?

Dr. Saheb : The issue is not of the temple or mosque alone. The question is not of the death of the old lady, the death has sighted the house – this is the problem. The issue is not only that whether temple or mosque should be constructed at that spot. Our Muslim brothers feel that what has happened here today could be repeated at Mathura tomorrow and at Varanasi day after tomorrow. Then is it that all the mosques would get converted into temples? This is the problem and for the solu-

tion thereof both the parties should talk with pure heart. If the issue was limited to Ayodhya, the solution would have been found by now.

I read only yesterday in the newspaper that one brother says that the question is not whether or not the temple would be constructed thereat. The question is whether or not Hindu culture would dominate this country. This feeling which exists is not allowing a solution to this problem. Therefore when they sit to negotiate there would be pressure in the background that if the decision is not in their favour, they would do this or would do that. Threats would be heralded from both sides and efforts would be made to have the decision in their favour and therefore time limit would be fixed. As a matter of fact, if attempt it made with pure heart, this should not take even three months. If this is not tackled with clean heart this cannot be solved even for years.

Question : Indian culture has always consisted of love and co-operation. In this tradition how the situation of confrontation arose and how this problem arose?

Dr. Saheb : The thing is that compromises take place on the basis of give and take; but in the compromise one who sacrifices most would be great; one who tries to extract most, he would not prove to be great. So long it concerns the Indian public, it does not desire to know what you have given and what you have taken? It would rest in peace when the compromise is arrived at. It would be happy in compromise only.

If Indian public is explained that an extremely beautiful and grand temple would be constructed but it would be constructed just 50 steps away from the spot. This would not agitate the Indian public. The purport of what I say is that this can be explained. Similarly, Muslims can be explained that mosque would be constructed but just 50 metres away from the spot. There would be most beautiful courtyard, garden would be laid or there would be something that belongs to everybody and yet does not belong to anybody. The question here is of liberal attitude; one who displays liberal attitude, he would prove to be great. Our country is famous for charity, it always remains prepared to give everything. One who desires to be great would give greater emphasis on giving than on taking.

This is the only way.
