

ATMA TATVA VICHĀR  
OR  
PHILOSOPHY OF SOUL

JAINĀCHĀRYA SHRIMAD  
VIJAYA LAXMANSURISHVERJI MAHARAJ

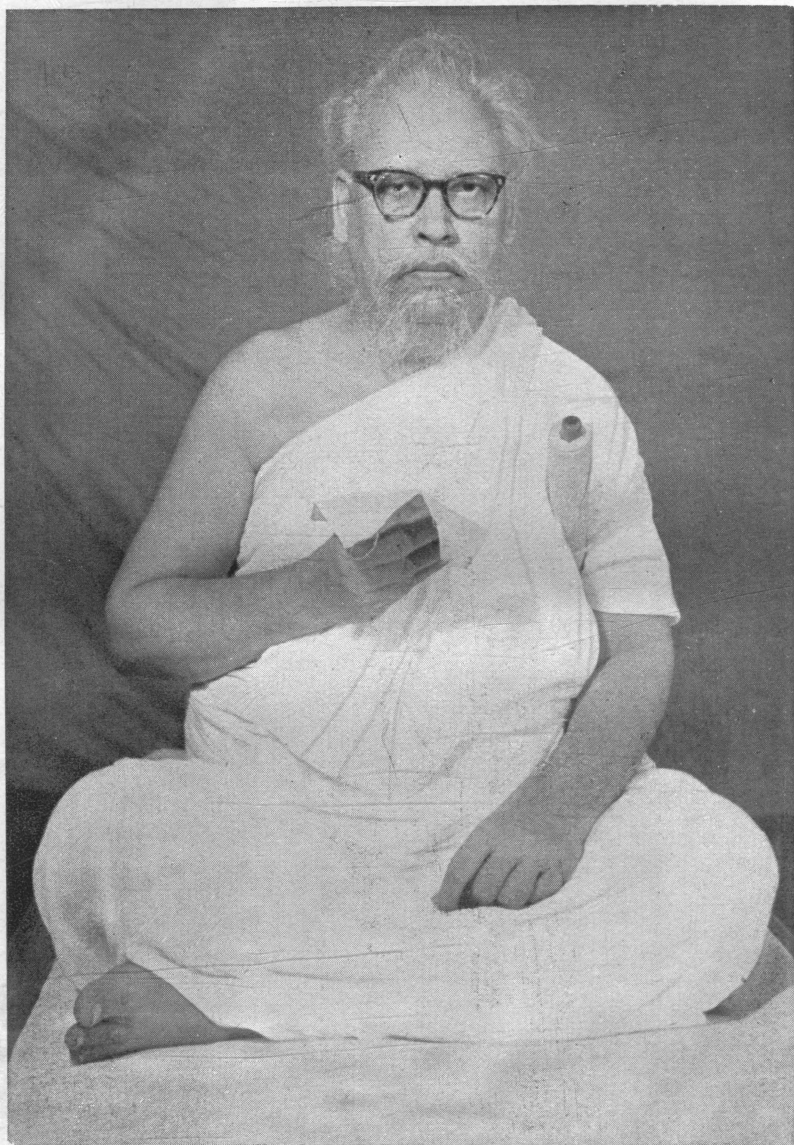
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**Shrimad Vijaya Laxmansurishverji Maharaj**

# ATMA TATVA VICHĀR OR PHILOSOPHY OF SOUL

*By*

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## INTRODUCTION

This masterly yet lucid treatise originally in Gujarati is the outcome of scholarly discourses delivered at Bombay by Acharya Shrimad Vijaylaxmansurishvarjee, the leading exponent and propagator of Jainism. These discourses were compiled in Gujarati by Shri Dhirajlal T. Shah.

I feel, I am fortunate on being invited to translate into English this valuable and sacred treatise on Soul, religion and Karmas. I have strived my best to reflect the original, tempo and charm of the discourses; with out and out loyalty for the original. At times I was compelled to exercise my judicious discretion to translate Jain religio-technical terms which are very often quite foreign to the western concept. In such cases the translation has to be made explanatory.

There has remained unending dispute over 'he' or 'she' or 'it' to be used as pronoun for 'soul'. Soul the very reservoir of consciousness deserves 'he' for indication. But some argue that 'he' usually indicates a male human being and so 'it' would be preferred, still, there are other western philosophers who mostly use 'she' for soul. I think it is difficult to insist for any of the three pronouns to represent 'soul'. Inspired by elaborate discussions with late Shri P. S. Badami the erudite scholar and the unforgettable genius, I have at times used 'He' when soul acts as an agent of some acts, while for the passive description of soul I have used 'It' for soul. The readers will pardon me under this confused and insoluble state of affairs and for any other error if any.

Most of the terms are translated either in explanatory manner or by coining equivalent English term nearest to the concept. Still for guidance some of the terms are explained in 'glossary' just by the 'gateway' of this grand treatise.

GHANASHYAM JOSHI





## P R E F A C E

It is extremely gratifying that a book in English language has been printed with the name 'Philosophy of Soul'. It is a translation from the book written in Gujarati "*Atma Tatva Vichar*" meaning thought on the principle of Soul. The original book in Gujarati in two volumes consists of religious discourses given by an eminent Holy scholar His Holiness Shrimud Vijay Laxman Suriswarji Maharaj. He is a well known Jain Acharya. These discourses are edited in Gujarati by another able scholar Shri Dhirajlal Tokashri Shah.

The laborious and difficult task of translating two Gujarati volumes of *Atma Tatva Vichar* into this English volume is very satisfactorily completed by Prof. Ghanshyam Joshi, M.A., who is Sahityacharya and Master of languages. A learned Jain and man of letters Shri Jamnadas J. Udani has given sufficient labour and thought in carefully examining and revising the entire translation. To check and select appropriate English expressions for the original Gujarati technical terms and phrases and thus bring the true tone of the spirit and meaning of the original was no less difficult task, which Shri Udani has admirably accomplished.

Universally revered eminent Jainacharya Shrimud Vijaya Laxman Suriswarji Maharaj needs no introduction. Also, his monumental work *Philosophy of Soul* needs no preface. However, I avail of this opportunity to bring many salient points of jainism, by this preface, to the notice of Jain and non Jain readers.

The reader will experience great joy in reading this book and will not leave it half finished even if he has no particular interest in abstract philosophy. Because the language used in this book by His Holiness is simple and lucid and the aspects of the philosophy of soul as propounded in Jain Religion are explained in a logical way. Moreover, this book of religious discourses presents many religious stories which go to explain the bigger principles of certain aspects of Jain philosophy. In this way the book has become extremely interesting even to the laymen.



The book displays the deep study of Jain Religion and Philosophy by His Holiness Shri Vijay Laxman Suriswarji Maharaj who has travelled on his religious mission throughout India.

The way of life in practising the principle of ahimsa—non killing is the soul or foundation of Jain Religion which alone has treated all animal world from giant to microbe on equal footing and on the treatment of ‘live and let live’. Man is a rational being and the religion of soul, is entrusted to the man to practise most Ahimsa, in practising Dharma, the way of life.

In the present 20th century on account of Ahimsa being favoured to its practical extremes in life, Jain Religion has been attracting more and more attention of the world of scholars and people in general in this country and in the world of the West. It is no doubt a good sign for humanity but in the present age of materialism enhanced by industrial aspects of life it is extremely important to show to the world by discourses, by books, and by lectures how the man's life is and how he has to leave behind every aspect of glory and wealth after death. The effects of life on man and the future results under which his bonded soul has to begin new life are made the subject matter of philosophy of life and soul by many renowned sages and Acharyas for the benefit of every emperor, every king, every queen, every multi-millionaire and every man, woman and child who has to travel through this span of life. Every man is connected not only with a fellow human being, but has to deal with the world of animals, world of insects, world of microbes invisible and also has to steer himself through the inevitable contacts with inanimate things which are spread everywhere on land, water and in the air ; and very often in the severity of extreme heat and extreme cold presented by the elements.

In such environment lives the human being and other living beings amongst the inanimate world known in general as Matter. His Holiness in his learned discourses has shown that Ahimsa the cult of non-killing is the guiding principle of the soul for its evolution in man's life from birth to death. The soul of a man contained in his body has a bondage of Matter known as Karma. This matter is of two kinds, good and evil, which causes the bodied soul to work in accordance with the effects of these Karmic bondages which are

inherited by the deeds, good and bad, committed in the last birth. Thus a man's life consists of deeds, good and evil, giving effect to the bondages, good and evil, on the bodied soul. Every action, every thought or every utterance or the three working together cause action and reaction to attract good or evil Karmic particles into the body binding the soul as stated above. And this process goes on for ever and has been going on from the period without beginning and will continue indefinitely without the end. In this way the cycle of birth and rebirth of the bodied soul with its Karmic bondages continue for ever putting the human being to the grief and comfort which are determined in accordance with the good and evil effects of the Karmic Matter.

There is no end to this indefinite cycle of birth and rebirth and the consequent suffering of the body and soul. The Karmic bondages make the soul suffer though it appears that the body suffers. But the body without soul is lifeless and therefore, in reality it is the soul which suffers. The so called happiness in life is not real and lasting and does not give real comfort to the soul and to the man. Such happiness is short living and transitory. *It is the result of good deed of man by which good Karmic bondages bind the soul issuing forth so-called happiness to the body and mind.*

In Jain religion all good and bad deeds reacting on the individual soul in the body are serious subject matters of philosophy. Therefore it is important to know what Jain Religion is, what it stands for in man's life, what its object is in its philosophical teaching and the ways prescribed in order to achieve ultimate object in life.

Jain Religion is preached by Jain Saints for the followers of their preachings who are called Jains. As such a Jain is a follower of the religion preached by a Jina who has conquered completely all the desires arising out of senses by self-restraint in life. A Jina in common is a Jain Muni of the highest order known as Tirthankar. Even a Jain Muni or a Saint who has conquered all senses thereby attaining supreme knowledge of the past, present and future may be understood as a Jina for practical purpose. The last Tirthankar of this millennium was Lord Mahavir who existed in the 6th Century B.C. The First in the order was Lord Adinath otherwise known as Lord Rishabha whose period is considered millions of years old.

22nd Tirthankar of the Jains was Lord Neminath a cousin of Lord Krishna and the 23rd Tirthankar was Lord Parshwanath who existed in Uttar Pradesh in India about 250 years before Lord Mahavir. It is now admitted as a wrong notion that Jain Religion was founded by Lord Mahavir as an offshoot of Buddhist religion or Vedic religion. This wrong opinion about Jain religion persists in India and abroad though the scholars are inclined to believe that this religion is the most ancient in the world. Dr. R. D. Karmarkar, Director of Bhandarkar Research Institute, Poona, has given his opinion in his presidential address in Bombay a few years ago at the time of Mahavir Jayanti Day at H. G. Jain Boarding, Tardeo, that Jain religion existed prior to the Vedic period and out of the two cultures and philosophies known as Jain and Vedic, Jain culture and philosophy is "an elder brother and the Vedic one is younger brother—both originating from one common philosophy." But it is a matter of disappointment that there is misconception and misunderstanding about Jain religion among non-Jains—misconception on the historicity aspects of the principle of Ahimsa and on the most ancient character of Jain religion. It is stated by Pandit Jawaharlal Nehru, world renowned Prime Minister of India, in his book "Discovery of India", that Jain religion is an independent religion. In support of this the Hon. High Court Judges of Bombay, High Court and Madras High Court have also given their decisions favourably long before about the independent character of Jain religion and that it is not an off-shoot of any other religion. The fundamental difference in 2 cults Vedic and Jain is caused by denying totally the animal sacrifice to which Vedic religion or the Vedas have given their unwilling consent and that also in a half hearted way. It is true that Vedas have given, it appears, consent to animal sacrifice saying that animal goes to heaven when offered with the prayer of Brahmins. But if we study the Vedas more deeply and read Hindu Mahabharat it will be found that animal sacrifice has received total denial at the same time up-holding that type of sacrifice of offering living animal in the burning pyre with the Mantras. Jain Tirthankars and Jain Munis have vehemently denounced animal food in all its forms while the Vedas have tolerated animal food. They have gone further by even meat eating with pious restriction by putting one condition that such animal food or meat would be acceptable after offering the same at the time of prayers in sacrifice.

This kind of half hazard way of life of Ahimsa was not acceptable to the Jain religion and it will be admitted logically that for the highest form of Ahimsa or non-killing a diluted principle of Ahimsa has no value in the process of attaining of Nirvana a state for the bodied soul to attain freedom from the cycle of birth and death.

This position will be easily understood that every action of man by deed or thought has got its reaction equal and opposite on his soul and if a soul is subjected to admit a type of good with animal killing the previous reaction that the human soul would be subjected to cannot be wiped out by any other means. The subject of Ahimsa is a philosophy of action and reaction in thought, speech and action and therefore a man however holy in his duties and thoughts has to renunciate everything in life and has to stay far away from taking animal food.

Jain religion has preached Ahimsa for Kshatriyas and other classes of society even in the matter of warfare from any angle. *Taking into consideration the ultimate goal of life which is no less than complete freedom of soul the way of life of self-renunciation and severe penance is prescribed.* The religion for house-holder, a man and woman, if I may say so, is to prepare a person for giving up desires as far as possible and curbing the influx of karmic particles entering a soul to a large extent. It however encourages by practising good deeds such as religious study, charity and worship and doing good to others in life in every possible way. The other important way in life as prescribed is to practise meditation and self renunciation by house-holders as much as possible.

Jain religion preaches that every householder should have limit to acquire wealth and should give up large portion of his wealth for the benefit of the poor. Ahimsa in its wider sense is applicable in practising for good thought, deed and action in the ordinary dealings as well but in its general aspect Ahimsa forbids completely bodily torture or killing not only of man but of animals and insects as well. The principles of live and allow to live is upheld to its fullest practical limit in Jain religion by accepting the right to live for other living beings. Yet Jain religion has not made Ahimsa impracticable and impossible in its preaching of

Ahimsa to householder for instance killing to its minimum limit in self defence, in battle against aggressor and in the prosecution of daily life where Ahimsa has to be modified in the act of cutting trees and vegetables and cooking them, in the process of farming food grain is obtained by growing food plants. Cutting of such plants and vegetables is inevitable and for maintenance of life and to that extent the principle of Ahimsa has been modified.

Killing of animals such as bulls, cows, goats, fish and other creatures for good and for religious sacrifice are totally prohibited in Jain Religion.

The principle of Ahimsa is given much wider meaning. For instance to give trouble to others or to think ill of others, to hate others is also prohibited. Bad deeds and thoughts create adverse reaction in the soul of the person with the result that he is to suffer consequences in life in some form or the other, sooner or later. This process of action and reaction is accepted universally by philosophers and the act of killing would create the worse reaction on the soul with far reaching adverse consequences.

Jain Religion, though most ancient as it is, is the most misunderstood religion. The principles and philosophy of Jain Religion are misrepresented also. Therefore, it is the duty of every Jain who has conquered all desires and senses to study Jain religion in all its aspects and remove misunderstandings from the minds of non Jains. In this respect an effective centre in every important country be established for the studies of Jain religion to propagate the principle of Ahimsa. It will create more good effects on the minds of Western Scholars who are showing more attention and respect for the Jain religion. Advanced countries such as U.S.A., England, France, West Germany, Italy and Switzerland are the countries worth considering to establish Jain Centres. Roman Catholic Religion admits worship of Idols of Lord Christ and other saints and the 10 commandments of Saviour Jesus Christ, are similar to those of 12 holy observances called Var Vratas of the Jains. It is said that Jesus Christ in his early boy-hood has visited India to study Eastern Religions, Vedic Religion, Buddhism and Jain Religions. This claim is denied by Western Scholars. Even then there was scope to study Eastern Philosophy in the land of Palestine where Eastern Scholars were living for generations.

It is now seen for the last many years by Jain and non Jain Scholars that Jainism is older than the Vedas for the simple reason that there are references found of Jain Tirthankars in Rigved in Upanishads and other Hindu Puranas. Tirthankar Lord Adinath is described in Bhagwat Puran as the new Saint who has founded Jain Religion of Ahimsa. This cannot be rejected as historical proof if other incidents described in the Vedas are accepted as such proofs.

Reference of Tirthankar Lord Neminath is found in Mahabharat and therefore, his existence at the time of Lord KRISHNA has to be accepted from historical point of view. Lord Neminath was cousin brother of Lord KRISHNA.

There is another proof about Lord Neminath and that is a finding on a copper plate in Saurashtra at the hands of an alien King who had visited Saurashtra to pay homage to Lord Neminath at Mount Girnar. The historical existence of Lord Parshwanath, 23rd Tirthankar is now accepted of having existed 250 years before Lord Mahavir, the last Jain Tirthankar.

The reference of carvings on walls of Hathigufa (caves) by Emperor Kharvel of Orissa about 150 years B.C. has been accepted as the proof of the existence of Lord Parshwanath. Even in such ancient times, according to the proof, the image of Lord Adinath the first Tirthankar, was being worshipped, which is proved from the same cave inscriptions by Emperor Kharvel.

These facts taken together with the facts of ancient temples of all the 24 Tirthankars and the references found in the Vedas and Hindu Puranas, leave alone the abundance of religious stories found in Jain religious books, have led unbiased scholarly minds to believe the existence of all the 24 Tirthankars of the Jains during the wide expanse of history covering millions of years; and the modern history admits of the existence of human beings 150 million years ago if not more. The life of a large body of skeletons of animals has been estimated of such immense age as mentioned above.

It is found from the old records of Greece that Alexander The Great during his conquest of North-West Frontier of India before

Christ attempted to persuade Jain nude saints to go to his country in accordance with the desire of his Guru Aristotle and he succeeded in taking one Jain Saint from India. After showing great reverence to the position of the Jain Muni who was practising penance at a place near Peshawar. These new Munis practised severe penance irrespective of heat and cold as prescribed by the canons of Jain Religion applicable to this order of saints. They practised meditation most of the day time and observed complete silence during whole night. They preached to the Society twice in the day time. They take food once a day and observe fasts off and on with a view to curb senses and desires. This enables them to avoid anger, maintain the state of Ahimsa in a wider sense and will not hurt even smallest insect and will not retaliate even if their life is in fatal danger.

The life prescribed for house-holders is much simpler though the seeds of the life of saints are sown in the way of their life. The house-holders-husband and wife are to practise their profession, observe 12 duties prescribed which are usually called Bar Vratas such as Ahimsa, Truth, no theft, limiting one's wealth, contact only with his wife, humility, etc. The house-holder must do charity in money or kind. He must read the scriptures and worship. In addition to the daily duties, he or she must observe fast or half fast or a number of fasts. He must renounce some type of food such as not taking rice, wheat bread, sugar or butter on certain days. All these restrictions and duties are to be practised according to his ability.

The idea of the way of life as described above for a house-holder or a saint is to wash off the Karmic bondage and free the soul from it as much as possible. Because the soul attracts matter, in other words Karma and the original infinite power of the soul is considerably subdued. But by penance and self renunciation and by high thoughts the evil Karma is reduced from the soul which pervades the whole body of every person or creature. By practising penance the soul gets purer and purer and ultimately it comes to a stage of getting its original power restored by which the soul knows the past, present and future and possesses such power by which many supernatural mighty deeds can be performed. In this position the soul of the human being knows correctly everything



that goes on in the world and how it goes on and its ultimate purpose of breaking of the Karmic bondage around soul completely.

By incessant meditation, high deeds and thoughts and by practising super yoga, the highest type of Jain Saints will get his soul liberated completely from the Karmic bondage by annihilating all varieties of Karma. At this critical moment of life the Saint expires and the soul from his body after becoming all knowing and all powerful shoots up in a straight way upwards rising higher and higher in moment's time reaching at the highest top level in the space and rests there eternally in the same form of his body, but slightly smaller in height. This conception of the state of salvation described by the Jain philosophy is similar to that described in Theosophy which holds the view that every individual soul remains separate after liberation and rests at the highest level in the space eternally. While the Vedic conception is quite different which says that the liberated soul merges with the Paramatma soul which pervades the whole Universe, without maintaining its individuality in the form only. All such millions of liberated souls though *different in forms more or less coincide* with the form of the body in each case possess no desire, no purpose of fighting evil, liberating others. But such liberated souls possess infinite power and infinite knowledge and will rest eternally peacefully in their position indefinitely free from the cycle of birth and death which is called the state of Nirvan.

The theory of creation of the Universe of Jains is not identical with that available in the Vedic Philosophy. The Jain view as is well known says that the Universe including our earth is the creation by itself without any beginning and will last indefinitely and for which there is no end and in this way thousands of millions of years have passed in the past and will pass in future, to put it in an ordinary way of understanding. But the Universe is subjected to a continuous change, applicable to the living and non living world. This view of the Jains is based on the following reasoning.

If the Creator has no desire why should he create the Universe ? If the Creator has created the Universe where was He living before the creation ? This theory of creation by God seems quite absurd.

If the Creator punishes and rewards living beings for their deeds. He cannot do so being a desireless man himself. Therefore, the Supreme God's conception of a Power without the desire does not stand. For that we have to accept another conception of a living being endowed with supernatural powers, who must possess desire to create the world and to punish the evil and to reward the good. Even then the difficulty arises as to where he lived before the creation of the Universe. Neither inside the Universe nor outside the Universe. In this way the Jains think that the Vedic Theory of creation does not logically prove their view point that the Supreme God has created this world how so ever beautiful, nice and just it may be, though there are opposite aspects constantly found in the same Universe. Therefore, the Jain theory of creation is similar to the Sankhya Philosophy as far as the creation view is concerned which says clearly that this Universe is not created by any body, but is self existing and ever lasting, although there are differences about the theory of Sankhya in their views of Prakriti and Purush which need not be discussed in this preface.

Many Historians have now found out for the last 50 years that the Jain Religion had already spread thousands of years back in other parts of the world, such as Afghanistan, Persian, Turkey, Arabia, Central Asia, Tibet, Indonesia, Italy and Greece, if not other parts of the world, as there is no reliable information available.

In India itself there were Jain Kingdoms from Himalayas to Cape Comorin and even in Ceylon as is found by Western Scholars of History. In fact Lord Mahavir had relations with six large kings and their kingdoms in North India. In fact all 24 Tirtankars were born in Kshatriya Royal families. Even now the cult of Ahimsa is practised in the regions of Himalayas by certain classes of Kshatriyas who are not taking their meals during the night time, will not eat onions and garlicks and will not kill any creature whatsoever.

This goes to prove that Jainism was so deep rooted throughout India that the desire to kill animals for food was predominantly wiped out due to Ahimsa preached by the Jains in this country as

was stated by late Lokmanya Tilak. He even went further and said that the Jain Religion is the refined form of all religions and the most ancient one in this world. Therefore, it is the duty of every Jain which I would repeat again that he must study the principles, the History and Philosophy and try to remove misunderstanding in the minds of others and try to contact scholars and institutions of the Western Countries including U.S.A., Canada, Australia etc. Countries like Japan, China and Indonesia and countries in the Middle East are not less important for this object.

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*22nd September 1963*



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:: OHM HRIM ARHAM NAMAH ::

DISCOURSE I

EXISTENCE OF SOUL

“Jina-Vayane-Anuratta, Jina-Vayanam-Je-Karenti-Bhavanam Amala-Asankaliththa, te-hunti-Paritta-Samsara.”

The author of the sacred scriptures has described the nature of Soul traversing in this transitory world in this stanza occurring in 36th Chapter under the title “JEEVAJEEVA VIBHAKTI” (Classification of sentient and non-sentient entities) in Shree Uttaradhyayana Sutra as :

“The Souls, which are devoted to the preachings of Lord Jina i.e. having faith therein, practising with cordial zeal the rites prescribed and enjoined in the Lord Jina’s preachings, with no mental impurities and with affections are born as worldly souls in limited range.”

These statements are profound with significance. The nature of Soul will have to be understood at the outset in order to grasp the proper significance of these statements. Even in that case the existence of soul will have to be considered first, as the nature of soul is not conceivable without being convinced on the existence of Soul. Branch knowledge is not possible without rudimentary knowledge.

The authors of the sacred scriptures have declared sixty seven postulates on Samyaktva (Right faith). Out of them six relate to the location of Right faith:

1. The Soul exists.
2. It is eternal.
3. It is the agent of all actions.
4. It enjoys the fruits of actions.
5. Liberation is possible.
6. The means of liberation is also available.



Therefore, those who accept the existence of Soul or believe in its existence are possessed of right faith and none the else.

In case, independent existence of Soul is not accepted the concept of sins and righteous acts would turn out purposeless, and the same fate would follow for the concept of Hell and Heaven, rebirth and other worlds. Thus the acceptance of the concept of the existence of soul is the very fundamental plank in the spiritual science or for the concept of liberation. This very reason leads to the consideration of Soul at the outset.

Some people of reason and education do not accept the existence of Soul. They assert, "Soul is not perceptible then how could we accept its existence? Show it actually and we are prepared to accept it."

But Soul is not a commodity like an iron bar or a log of wood which can be shown in hand. Efforts are required to render formless and invisible entity visible.

One has to exercise one's intelligence, and one has to entertain contacts with those who are conversant with Soul. If one is prepared for all this, perception i.e. recognition of Soul is not at all difficult.

It is not true that only visible entity is accepted by us as existing. We also accept the existence of an invisible entity if its operative effect is visible.

'Here stretched the city Mohen-Jo-Daro, 5000 years back with wide roads and beautiful mansions, parks and gardens.' How do we establish their Creator? Certainly from its ruins, masonry and workmanship. Thus from results we presume the Creator of the results.

Who can perceive with eyes the wind—the air? But when the branches move and the banner on the dome of a temple flutters, we all acclaim, "The wind is blowing." This means wind is not visible to the eyes and still its existence can be determined through its operations. Similarly, electricity fulfils many operations. Press the switch and the fan is on, and the dazzling light is lit up, in a bulb. Who has physically visualised that electrical flow which sets the fan to motion or which sets the lamp to spread light. A man even with very keen sense of vision cannot visualise it

and it cannot be visualised even with the help of a telescope which shows an object magnified hundred to thousand times. Only through its operative effects we can assert that some energy like electricity is existing.

Every house today resounds with a radio set and people use to say, "This song is relayed from Colombo, and this one is relayed from Calcutta or from America. But how could that song arrive here from Colombo, Calcutta or America? Did any one perceive it arriving? If it is argued that it arrived being motivated by ether waves, then who did see actually those waves of ether or ether itself? None. Thus its existence is evinced only from its operations.

Those who claim not to believe in what is not actually perceived with eyes can be asked whether they had their grandfather and whether their grandfathers had their grandfathers? What would they reply? Certainly they would respond, "Yes we had." And once more if they are questioned, "Had you your hundredth generation or the millionth generation?" Then also they would reply, "Yes we had."

Now how could they say so? Who can see hundreth generation when scarcely one can see one's fifth generation? Those bygone generations are not alluded to even in the records of family bards, or historical treatises, or old manuscripts. Still they assert, "Yes we had."

In this case the only reason is: The generations are invisible but their operative effects are visible. Your very self—you are the operative effect. You are the naked proof. How could you exist if your hundredth or thousandth or millionth generation did not exist?

From this, so much is established that an invisible entity with visible result or effect, exists. We should believe in it and we should accept it as such.

Now let us consider whether effective operation of Soul is visible. When a man dies his physical frame remains intact. The very form, the very nose, eyes, mouth, everything remains the same—unaffected. Still the dead person is incapable of any action. What is the reason? Just before death he could be hungry and

he asked for food, he was thirsty and asked for water. Now why does he not ask for anything? Would he eat if fed with a morsel unasked for? Would he drink water if the same is poured into his mouth? When alive he used to say, "This is my wife, this is my daughter, these are my relatives." Why does he not utter now? Just a moment before he said, "Now what would be the plight of my family, of my property, of my cattles brought up with all care and love?" He sighed, he lamented, he poured tears. How could all this cease? Are his feelings of love for the family extinguished? Is his attachment for his wealth diminished? If that is true, he is blessed. But that is not the case, still all his functions have ceased and this is no doubt a fact.

Would the deceased respond if abused? Would he shirk if kicked? When alive if touched with burning match stick he atonce quarrelled with the charger and now he would not be excited even when totally consumed to fire on a funeral pyre. He would not utter a single cry. Why so? The reason is: One who cognised, one who saw, one who heard and smelt, one who tasted and touched, one who spoke reflected and one who could act at will has passed away from the body.

If cognisance and perception were the acts of body, they would have persisted even in the corpse and those acts might have continued. But they have ceased and therefore, decidedly those acts do not belong to the body but to the soul. Thus it means that life-activity full of consciousness is the most glaring evidence of the existence of soul. How can anyone with commonsense deny this fact?

Ants and insects overflow with life-activity and so they contain Soul. The paper, the pencil and the knife contain no life-activity and consequently do not contain Soul. The cow, the buffalo, the horse, the fish, the serpent and the man; all possess sentient life-activity and therefore, they all contain Soul.

As fire can be inferred from smoke, Soul can be inferred from all sentient activities.

The revered authors of the sacred scriptures have declared, "Soul is characterised by life." This means, the existence of Soul is to be accepted, wherever life or sentient activity is perceived.

The narrative of King Pradeshi is worth noting to understand the existence of Soul. If you listen to it with concentration, all your doubts regarding the existence of Soul shall be dispelled.

#### NARRATIVE OF KING PRADESHI

There was a monk named Keshikumar in the succession of Parshvanath's (23rd Tirthankara) ascetic order. He was calm, self-restrained, practising penances of high order and was possessed of Avadhi and Manaha Paryava lores. Preaching to the blessed masses he once arrived at the city named Sharavasti. Moving throughout the country and preaching the path of Bliss are the duties of the selfless saints.

The fame of monk Keshikumar was widespread in this country and large audience attended his preachings. Chitra, the trustworthy charioteer of the king of Shvetambika had also joined the audience.

Many requisite qualifications are necessary to listen to the preaching discourses of the Acharya Maharaj or the great preceptor. Some poet has laid down:

"Looking affectionately at the speaker and nodding with a smiling face is the primary requisite of a listener. Moreover, he should test the erudition of the speaker and should decide for himself the best, the mediocre or the common speaker. He lends his ears to the speaker, and would listen attentively the words flowing from the mouth of the speaker. He would be courteous with the co-listeners around him and would not invite quarrels uttering, "Take care and sit." "Don't you see?" "Don't touch me with legs." He would note the topic of delivery and the point of reference. He would grasp the sentiment delineated and would at times express joy he experienced. He entertains penetrating thoughts i.e. he discriminates the acceptable, the non-acceptable and the knowable; and would prove extraordinary intelligence." The poet Kripa says, "The speaker feels himself very anxious to exhibit his skill where such merits prevail."

Having listened to the discourses of Acharya Keshikumar attentively, numerous persons were enlightened and the charioteer Chitra initiated himself into twelve vows of a Jain householder

(Shravaka) which form the very basis of Right knowledge. While seeking permission to leave, he requested Acharya shree, "Oh, Lord, the city Shvetambika is very pleasant, charming and beautiful. Please pay a visit and oblige."

Chitra, the charioteer requested twice or thrice and Acharya shree replied, "Oh Chitra, it is not safe to stay in a forest haunted by fierce animals. Similarly it is not advisable to visit a city governed by a cruel monarch."

Chitra said, "Oh master, the beloved of God, you are not concerned with The King Predeshi. Many wealthy and rich persons stay in the capital. They will pay you their homages and will serve you by offering abundant provisions and such other means. Your visit shall mean great obligation. Please do pay a visit."

On realising persistent and polite invitation of Chitra, Acharya Shree replied, "As the circumstances shall permit." On such occasions holy monks do not use decisive expressions as it is difficult to know where and when the force of circumstances shall lead them. If they affirmed and could not go, they might be guilty of telling lies; and the rumours *might prevail that even such great men tell lies and this is not desirable under any circumstance.*

But Chitra could realise as least from Acharya's gesture that some day he would certainly visit Shvetambika. So he reached Shvetambika and calling the officers in-charge of parks said, "Oh, good fellows, Keshikumar of Parshvanatha succession, moving from place to place is likely to arrive hereover. When he arrives, you pay homages—bow down—to him. Permit him to stay and invite him to receive the stage, the platform etc. Thereafter, inform me about his arrival".

After a few days, the officer of the park delivered good news to Chitra, "Oh the fountain-head of intelligence, Shri Keshi, the leader of the monks, patient, heroic, unrivalled, liberal, unattached, passive and the master of fourfold knowledge has arrived in the park along with the band of his disciples."

On hearing this good news the chief secretary's heart overflowed with joy and he relieved the officer of the park after awarding him affectionate gifts sufficient for life maintenance. Thereafter, he took bath, dressed himself with clean garments and having decorated

himself left for the holy sight of Acharyashree. Having listened to his preachings he said, "Oh blessed one, our King Pradeshi is irreligious and does not govern the country properly. Moreover, he does not respond to any monk, brahmin or a beggar. He harasses all. It would be beneficial if you preach religion to him and thereby the monks, the brahmins and the beggars, the men, animals and birds will be highly obliged.

Acharyashree replied, "Oh Chitra, how should I preach religion to your King Pradeshi unless he comes here," Chitra said, "By any means I shall bring him here, you preach him religion profusely. Do not be reluctant at all."

One day in the morning Chitra approached the king and having hailed him victory said, "Oh Lord, I have sent to you four horses at present, kindly inspect them. Today it is a fine day for such sort of works."

The king said, "Yoke all the four horses to the chariot. I get ready myself in the meanwhile."

Chitra under the instructions brought the chariot. King Pradeshi took his seat in the chariot and set out of Shvetambika city. Chitra drove away the chariot very far. Then the king much tired of heat, thirst and wafting dust said, "Chitra, now turn back the chariot." So Chitra did accordingly and halted it near the park where the monk Keshikumar had put up along with his disciples. Chitra said, "Your honour, this is Mrigavana park. Let the horses rest. We also would rest here for a while."

The king consented and Chitra having taken the horses near halting place of Keshikumar, started minding the horses. The king descended from the chariot and started patting the horses. While doing so, he saw the monk Keshikumar, preaching the audience.

On seeing him King Pradeshi said, "Who is this rustic monk? What does he live upon? What does he drink? How he appears so robust and handsome physically? And what does he preach to the people to attract such a large audience here?"

He said, "Chitra, just see, what is all this going on? What is that dunce preaching to the stupid fellows here? Due to these carefree people, we cannot move at ease in this garden. When we

are here for rest and peace, with all these loud cries he creates headache."

Chitra said, "Your honour! He is the monk Keshikumar in the lineage of Parshvanath. He is noble by birth and possessed of fourfold lores. To him Avadhignana (Limited range of knowledge) has revealed itself and he lives on food grains.

The King said, "Chitra, what do you say? Avadhignana has revealed to this fellow? Does he live on food grains?" Chitra said, "Yes, your honour, it is so." The king said, "Is he worth approaching?"

Chitra said, "Certainly, your honour."

Then the King and Chitra approached Keshikumar. The King asked, "Oh Lord, do you possess Parama Avadhignana? Do you live on food grains only?" Acharya replied, "The smugglers are not anxious to know the right course in order to escape from the customs-duty; they prefer to follow the crooked ways, therefore, Oh King, as you have fallen from the path of courteousness; you do not know the way of asking a question. Alright, on seeing me you entertain such thought, "What this dunce is preaching to the people, crying so aloud, and he does not allow us any rest or peace?"

The King said, "This is true. But how could you know this? What lore do you possess which enables you to read my thoughts?" Acharya replied, "Oh King, our scriptures, laid down by the unattached monks declare knowledge as five fold. Mati, Shruta, Avadhi, Manahparyaya and Kevala. To me, the first four are revealed and so I can read your mental operations.

The King asked, "Oh Lord, shall I sit here?"

Acharya said, "This is your own park and it is upto you." Then the King and Chitra sat beside the Acharya.

The King asked Acharya, "Oh Lord, you, the monks hold that both Body and Soul, are distinct entities. Is it true?"

Keshikumar replied, "Yes, we hold that way."

The King said, "The Soul and the Body are not distinct but are identical and the same. Listen, how I arrived at such a

conclusion. My grandfather was the King of this very city. He was unrighteous and did not guard his subjects properly. In your opinion he must have attained himself to some kind of hell. I am the beloved grandson of my grandfather. He loved me too much. If body and soul are distinct in your opinion, then he would at least come to this world from hell and advise me, "Child, do not commit any sin as the same leads to hell and the sinner has many terrific tortures to undergo." But he has never turned up to tell me till this day. So body and soul are not distinct. There is no other world and this my belief is quite proper."

Acharya said, "Oh King Pradeshi, your wife is Queen Suryakanta; how would you punish some very handsome man who indulges passionately in sensual pleasures with that beautiful Queen of yours?"

The King said, "Oh Lord, I would chop his hands, legs and hang him on the scaffold."

Acharya said, "Oh King, if that passionate fellow requests you, "Oh Lord, just wait a little, till I would go and inform my relatives that I am punished to death owing to my sensual contact with Suryakanta out of passion. You do not therefore, indulge in any immoral act at any cost." Then would you wait for sometime on hearing the piteous words of that man?"

The King said, "Oh Lord, that is never possible. That passionate fellow for his offence would be hanged by me without any hesitation or delay."

Acharya said, "Oh King, your grandfather is also undergoing the similar condition helplessly. So how would he come and tell you? The new comer there, the sinner, intends to return to this human world but he is not able to do so due to four reasons :

Firstly, the terrific tortures of hell make the sinner quite agitated and the sinner is at a loss to know proper course of action.

Secondly the harsh guards of hell do not let him loose at all.

Thirdly his Vedaniya Karmas are not exhausted still.

Fourthly his longevity is not terminated.

He, therefore, cannot come back to the human world, because he is dependent and not that the hell does not exist."



The King, "Listen to one more anecdote which strengthens my conviction that there is no independent entity as soul. In this very city lived my grandmother, who was very religious minded and highly devoted to the Jain Monks. She was conversant with the elements like Jeeva-Ajeeva. (Soul non-soul etc.). She was sanctifying herself with restraint of senses and penances. This my grandmother died and in your opinion she must have attained to heaven. I am her very dear grandson. She used to love me extremely. Now she could have come from heaven and told me. "Oh grand son, practise religion as I did; and thou shalt gain heavenly happiness." But till this day she has not turned up to tell me anything of the sort, and so I am not inclined to believe in heaven or hell. Therefore, I hold that body and soul are not distinct but identical and this is my firm conviction.

Acharya: "Suppose you have bathed yourself clean and you are about to leave for temple to worship. You are clad in white clothes. Fragrant-smoke pot you carry in your hand and you proceed towards the temple. Meanwhile, some one from the lavatory calls you to visit the lavatory and tells you to rest and stretch yourself there. Oh King; would you attend to him?" The King: "Oh Lord, I would not attend to him at all. Lavatory is very filthy and dirty. How would I go to such a place?"

Acharya: "Oh King, in the same manner your grandmother elevated as god in heaven would not be able to come and speak to you about her happiness. A god newly born in heaven desires to come to the human world but cannot do so because of four reasons :

Firstly such god is very much engrossed in celestial happiness and therefore, has no liking for human happiness.

Secondly, God's relation with human beings is cut off and new affectionate relation with gods and goddesses is contracted.

Thirdly, god engrossed in divine happiness desires to go to the human world just after a moment but in the meanwhile some period flows away and by that time the short living human relatives die away because god's moment means thousands of human years. Fourthly the human world smells very filthy. This bad odour pervades three to four hundred miles above and god is disgusted with it. Due to these reasons God from heaven cannot come back

to the human world. From this you must have well judged that the cause of your grand mother not returning to the human world lies in her attachment for heavenly environments and not in the denial of the world like heaven."

The King said, "Body and Soul are not distinct. Listen to one more evidence in this connection. Once upon a time I was sitting on my throne. My ministers and other courtiers were sitting just along with me. In the meanwhile the police officer brought over to me a thief. I packed the living thief in an iron cistern and closed the iron lid tight. The gap was welded with iron and lead. My faithful guards were kept to watch vigilantly. After a few days that cistern was opened and it was found that the man was dead. If Soul and Body are distinct how could the Soul escape from the cistern? The cistern had not even the smallest possible hole. If there was such a hole I could have believed that the soul escaped through that hole. Therefore, I contend, body and soul are one and my contention is proper that when body stops its activity the soul also loses all activity."

Acharya replied, "Oh King, Suppose there is a big room with a circular dome, besmeared on all sides, with doors closed fast, and with no air penetrating through. If a man with a bell and hammer enters such a room and having closed the doors he hammers the bell, would the sound not be heard outside?"

The King, "Yes Lord, it would be heard."

Acharya, "But there is no hole in the room?"

The King, "Yes Lord, there is no hole at all."

Acharya, "Oh King, just as the sound can escape from a room without a hole, the soul can escape from a cistern without a hole, i.e. the Soul has capacity to pierce through metal, stone, wall, or mountain and escape. So it can escape even if confined anywhere."

The King, "Oh Lord, Listen to one more evidence, supporting my contention that the soul and body are not distinct. I killed a thief arrested by my superintendent and I locked him up in an iron cistern. Its lid was closed fast, welded and well guarded. After some period when it was opened, innumerable vermins were found crawling. There was no inlet to the cistern, and still

how could the vermins enter ? Thus I, for myself hold that body and soul are one and the same and those vermins must have been generated from the body."

Acharya, "Oh King, have you seen red hot iron ? Have you personally heated it ?"

King, "Yes, your honour, I have seen and heated the iron myself."

Acharya, "How could fire enter that solid iron ? Fire could enter despite the iron being non-porous and in the same manner Soul is very swift in entering everywhere and anywhere. So the souls which you saw in the cistern have crept in from without. King :—"Your honour, Once I got weighed a living thief, then I killed him and weighed him again. I found no difference in his weight at all. If body and soul are distinct entities, there should have been atleast some decrease in weight; but there was no decrease and therefore, body and soul are one and the same. Thus I contend."

Acharya :—"Oh King, have you ever filled a leather bag with air or do you get it filled ? Is there any difference in an empty bag or a bag filled with air ?"

King :—"No your honour, there is no difference."

Acharya :—"Oh, King, there is no difference in weight of an empty bag and that of an air-filled bag. Does it therefore, mean that the bag did not contain air ? Such a statement, being contrary to reality is not authentic.

Oh King, Weight or gravity is an attribute of a lifeless matter and touch is necessary for its cognisance; i.e. a matter cannot be weighed until it is touched and caught. So how can an entity quite distinct from matter, which cannot be touched and caught, be weighed ?"

King :—"Oh Lord, Once a thief sentenced to death was cut to pieces by me and I tried to search out soul therefrom. But in none of the pieces soul was found and so my contention that body and soul are not distinct entities is justified."

Acharya :—"Oh King, It is well-known in the world that fire resides in Arni sticks. Can fire be found if every peace of stick is cut into small pieces and inquired into ? If fire does not reside

therein, such a statement would be unreliable. Similarly, if soul is not found in a piece of body it is absurd to believe that the soul does not exist."

King :—Oh Lord, the belief that the body and soul are one and the same entities is not mine but was held even by my grand father and father. This is my hereditary belief, how can I disown this belief ?

Acharya :—Oh King, If you do not disown this conviction, then you will have to repent like one obstinate fellow who did not disown a heap of iron bars.

The King :—Who was that obstinate fellow and why he repented ?

Acharya :—Oh King, some persons desirous of wealth started for journey in a forest, with provisions. They found a mine with abundant iron. They mutually talked about the usefulness of iron and so they thought it advisable to carry the iron with them in heaps. With the heaps of iron, they proceeded further in the forest where again they found a mine of lead. Lead being more useful than iron, all of them let off iron and prepared heaps of lead to carry along. But one fellow did not like to let off the iron bundle. His companions persuaded him much and he replied, "This bundle I have carried for a long distance. It is well tied up, so I do not want to leave it and take to the bundle of lead bars." Now the band of travellers proceeded further to find mines of copper, silver, gold, jewels and diamonds one after the other. They let off less valuable and took to more valuable things. Later on, they arrived in a city where they sold very precious diamonds. This made them very rich and they began to stay happily. That obstinate fellow sold his iron bars and earned little money. He was very sorry and he began to think, "I also could have earned ample wealth if like my companions I let off iron bars and preferred more valuable things." Thus Oh King, if you do not let off your obstinacy you will also repent like the fellow who carried the iron bars.

This preaching of the monk Shri Keshikumar convinced the king about independent existence of Soul and that the Soul enjoys fruits of good and bad actions without fail. The king undertook the observance of 'Twelve Vows' and he carried out their observance according to the prescribed rites. Now as he was perfectly inclined to spiritualism he was disgusted with worldly pleasures. His

queen Suryakanta did not welcome this mode of life and she poisoned the king, still he maintained his mental equanimity till the end of his life and after death he became a god named Suryabha. This god is described in Rayasenaiya Sutra.

‘Soul exists’ and this proclamation of Indian Philosophy is eternal and true, and its acceptance shall lead all to highest bliss.

## DISCOURSE II

### SOUL IS DISTINCT FROM BODY Etc.

Gentlemen,

Our topic about 'SOUL' is in continuation with reference to the description of soul traversing in this world for a short duration from 258th stanza of thirty sixth chapter of Uttaradhyayana sutra of highly adept, author of the sacred scriptures.

The existence of any entity can be established in two ways. Firstly by perception i.e. apprehended with naked eyes and by perception of its operative effects. Now the existence of Soul can be known by its operative effects and the same has been explained with arguments and examples in the previous discourse. I hope it carries conviction.

You believed in the existence of Soul, but you could not convince any one on this point, but we hope you can now convince any one on this point---"*The existence of Soul.*"

Many of your boys and girls study either in schools or in colleges. They are not taught about religion. The Government has prohibited such teaching in some of the schools. When such condition prevails how can they know anything about Soul, Karma or religion—just call them by your side for a moment and talk to them on 'Soul' and pour into their hearts what is said here. Don't spare yourselves with an excuse of having no leisure or by saying "What can we do?" You know well that it is the duty of a Jain householder to preach religion to one's near and dear ones. The head of the family who does not preach religion to his dependents neglects an important duty.

Your mission does not end by merely believing in the existence of Soul. Such a belief is only a stepping stone. A visitor of Bombay who not conversant with various localities of Bombay cannot freely move in Bombay and cannot enjoy Bombay. Similarly, how can one, not conversant with the real nature of Soul or not conversant with the attributes of Soul, cultivate progress of One's own soul? How can he enjoy the real bliss of Soul? Therefore, it is quite essential to know in full the nature of Soul.

You manage your worldly affairs under the notion, "I" means my physical self" and remain engrossed in the preservation of your physical self. This preservation and protection of your physical self does not inspire you with any spiritual concept nor procure any leisure for you to observe religious rites. But just see, to what plight one is reduced when one leads such a life.

#### MAHESHVARA DATTA

There was a city named Vijaypur. A kshatriya named Maheshvaradatta resided in that city. His wife was Gangila. The parents of Maheshvaradatta were old and were capable of spending the time in devotion of God and in religious rites, if they so desired; but they were not inclined at all to devote their time in such manner. How can one be inclined to devotion of God or such religious activities if one has spent one's life in worldly affairs? Casual visit to a saint or attending religious discourses or observance of some religious vow creates greater interest in such practice at a later stage in life and thereby one can improve one's life, but the parents of Maheshvaradatta never called upon any saint. They were fully engrossed in their worldly affairs.

Maheshvaradatta also lived the same type of life from morning till night and maintained his family. The family food was non-vegetarian and even wine was consumed. How can we expect discrimination of proper and improper diet when there is absence of religious atmosphere. Today also people hardly care for propriety or impropriety in diet because religious atmosphere is absent. The wise people know that the flesh eaters and consumers of wine secure hell and have to undergo unbearable tortures there.

Once upon a time, Maheshvaradatt's father was ill. Despite best medical treatment he did not recover. Medicines help only when longevity helps. When he found that his days were numbered he worried thus, "What about my wife? My son, my family and my cattles brought up with great affection?" He was much worried and uneasy. Maheshvaradatta saw this and asked, "Father, let me know anything you desire. I shall fulfil it. You do not worry at all." The father replied, "Son, you are very wise and diligent, so you will maintain your family quite well, still times are very critical and so spend money carefully. Look after

our buffaloes. I brought them up with great love. Moreover, on Shraddha day as observed by our family, sacrifice a young buffalo. Don't forget."

With these words the father expired. The cravings entertained at last moments of life establish man's course of life after death. Thus, after death he was born as a he-buffalo in his own she-buffalo.

Sometime after, Maheshvardatt's mother also died crying, "My house, my family, my world, my fame!" After death she was born as a bitch and stayed loitering near the house of Maheshvaradatta.

Funeral obsequies were over. The caste dinner was over. Maheshvaradatt's reputation swelled and the worldly affairs proceeded ahead.

Maheshvaradatt's wife was beautiful, clever in domestic works but was debauch in character. This vice suppresses all virtues as an iota of salt spoils a pan full of milk. That milk is useless—has no purpose. Her sensuality found no scope when her father-in-law and mother-in-law existed, but now they were no more and Maheshvaradatta also moved out for business. She indulged in sensual affairs with one fellow.

But sin some day is bound to find light. Some day due to work Maheshvaradatta had to return home abruptly. He found the doors of his house closed from within. He doubted and peeped through the cracks. He saw some man. Even an animal cannot but be enraged on seeing his mate in communion with other animal. How can a man connive at it? He shouted, "Gangila open the doors!"

Hearing the shouts she was very much nervous. She thought of concealing her paramour, but there was no such place where she could conceal him. Helpless as she was, she opened the doors and stood terrified and trembling like Pippla leaf wafted by wind.

Maheshvaradatta entered the room, caught his wife's paramour by neck and began to belabour him. He was hammered severely in the abdomen and killed. The deceased while dying reflected, "I reap the rewards of my own acts. —It is no use being enraged with any one." This noble thought conceived at the time of death



procured for him the birth of a human being. He was born in Gangila in his own semen. How strange are the designs of fate! Father is born as the son of his son and a son is born as a father. A mother formerly is reborn as wife and wife returns as mother.

Maheshvaradatta did not publish this affair, as the same might affect his own reputation. The wise have laid down, "Longevity, wealth, some family vice, Mantra, medicine, amorous indulgence, gift, honours and insults, should be maintained as secrets."

After a few days Gangila delivered a very handsome son and the whole family rejoiced on the event. The birth of a son is always an event of joy for parents.

The day of Shraddha (Yearly obsequies) approached and Maheshvaradatta remembered his promise to his father. He searched for a young he-buffalo in the market but could not secure a good one in the price expected. Hence he decided to sacrifice the young he-buffalo brought up by him in his own house. The buffalo was sacrificed and its meat was cooked and made ready to be served to the relatives. In the meanwhile, that bitch entered and started licking utensils of food. Maheshvaradatta was very angry at this and he flung a wooden stick at the bitch. The waist of the bitch was broken thereby and she ran away screaming.

Still, it was time for the relatives to arrive, Maheshvaradatta was waiting at the door with his young son. He was kissing and fondling his son. In the meanwhile, some learned saint passing by, on seeing this, nodded. Maheshvaradatta saw his nodding. So he approached the saint and with respect inquired, "What is the cause of your nodding?" The saint replied, "Friend, the matter is not worth your information. Still if you wish, I have no objection in narrating." Maheshvaradatta said, "Then certainly let me hear."

The saint replied, "Good fellow, To-day you are performing Shraddha of your father; and therefore, you have sacrificed a buffalo. That buffalo is your own father. While dying he was anxious about his cattles and so he was born as a cattle. Maheshvaradatta was very much shocked to hear these words. He said, "Lord, Is it true?" The saint replied, "It is true, but the matter does not end here. The bitch whose waist was broken by you just now with a stick, is your mother. She also at the time of death

entertained anxieties as "My house, my children, my worldly relations, etc." and she died with these thoughts." Maheshvaradatta shut his ears at these words. The saint continued, "Oh good fellow, now listen to the whole matter in full when you have known the part of it. The son whom you fondle so lovingly is none else but your wife's paramour killed by you with a kick on the abdomen. While dying he entertained noble thought and he attained to human birth. He was born in his own semen."

Hearing these words Maheshvaradatta got aversion for the world. He fell at the feet of the Saint on the spot and requested him, "Oh Lord, Relieve me from this futile world."

The saint led him to the path of eternal happiness. Maheshvaradatta thus achieved salvation.

## "I" MEANS SOUL AND NOT YOUR PHYSICAL FRAME

Gentlemen,

*'I' means the soul pervaded by life-activity and not the physical frame known by the names as Mr. X or Mr. Y. One who resides is entirely different from the place of residence. Thus one who resides in the body is different from the place of residence viz. body, the physical frame. He is a fool who identifies sword and scabbard as one and the same. Both are distinct entities and this is very simple to understand.*

### ARGUMENTS OF THOSE WHO UNDERSTAND BODY AS SOUL

Still some are inclined to hold that human body is soul. We would like to review their arguments.

They say, life activity is generated by the conglomeration of five elements as earth, water, wind, fire and ether. With this life activity the physical frame functions. So body is the source of life activity and if life activity is recognised as soul then soul is not distinct from body.

Some scientists substitute other elements but in short they hold that life activity is produced from the combination of lifeless elements and only through such activity the body functions.

On being asked, "Why the body stops functioning?" Then they reply, "When any one of the elements severs from the combination, life activity disappears and the body stops its function. To sum up: Soul and body are produced simultaneously and after death soul or body does not exist."

"How should a man live in life under this position?" They respond, "Live well till you live, even drink Ghee incurring debts. There is no return after this body is reduced to ashes." Just listen how an atheist utters to his beloved wife, "Oh Darling, with lovely eyes, eat, drink and make merry. Lost is lost for ever. i.e. youth past never returns. Oh timid one, body once perished shall never return. This body is only conglomeration of five elements. Nothing like soul beyond this exists and one has not to fear the other world or the sins."

The atheists engross themselves in pleasures; but when they are overpowered with many kinds of diseases, they are full of anxiety. Death is dreadful for them. They move heaven and earth to escape death in vain. Death does not leave them. It pounces upon them as a lion does, on the folds of goats. With various lamentations they fall a prey to death. What a pity for human existence which is so rare to obtain as explained through ten analogies. By following this view nothing would be accomplished by human birth in this world which is capable of securing liberation ending all miseries or securing highest position of beatitude. On the contrary man prepares for hell and secures wandering in this world for an indefinite period.

If these materialists are questioned as to how this life activity is generated by the conglomeration of these five lifeless elements? They would reply, "Alcoholic fermentation is not found in different ingredients of wine taken individually viz. dhavadi flower, molasses etc., still the mixture of these ingredients generate alcoholic effect. Such effect stays for some time and vanishes no sooner such factors disappear. Similarly life spirit is not found in elements like earth etc., but when they all combine life is activated which remains for some time and vanishes when circumstances to vanish are present.

But this simile is not proper. Alcoholic element is present in dhavadi flower or molasses to some extent and so when they combine alcoholic effect is produced while dead elements do not contain an iota of life activity and therefore, it is not possible at all that life

activity would be produced by their combination. A grain of sand does not contain oil at all so how can oil be produced from the compression of sand grains? This is never heard of—never seen before.

If life activity is produced by the typical combination of all five elements, then it should be manifested in all creatures and animals equally; but that is not the case. This life activity is not so much manifested in creatures of four senses as it is manifested in creatures of five senses and thus lesser degree of manifestation is found in creatures with lesser number of senses.

Moreover, in human beings also, we find more or lesser range of intelligence. One may be a genius and the other would be dunce. Someone's intelligence is very sharp and the other forgets easily. Somewhere, we find smartness and sharpness and at other place remarkable stupidity. If comixture of lifeless elements like earth water etc., leads to the manifestation of life activity then the corpulent man must possess more life activity and the slim one should have lesser life activity but the result is quite otherwise. A fat fellow is lethargic and the slim one is very active and zealous.

*If a typical and technical co-mixture of five elements generates life activity, then naturally the question arises as to what is the purpose of life and again if such co-mixture is the cause of life activity then the span of life of all living beings should be equal. But we know that life span of beings varies from person to person. The truth is: The cause of life activity is soul and the cause of such activity is generated in the previous births. The beings continue to live during the span acquired by them through their actions (deeds of previous births). If life span is not exhausted the creature continues to live despite its limbs affected or lost.*

Even other way this theory of life activity based on combination of five elements can be proved absurd. When we state that the combination of certain elements leads to the generation of something then the said combination must invariably generate that very thing under all circumstances and everywhere. For example: Mixture of Chebulic, Myrobalan, Belleric Myrobalan, Phyllan, Thusemblica produces Trifla powder anywhere and the same is produced by anyone.

Therefore, the propounders of this theory which establishes that life-activity is generated by combination of five elements should

themselves demonstrate and produce life activity by the combination of these five elements, but till this day no scientist nor a materialist ever could produce or generate such life activity thus.

The modern science claims progress of an appreciable degree but it cannot produce or manufacture, an ear, an eye, or a nose. You know well the distinction between natural eye and artificial eye, a natural ear and an artificial hearing apparatus. One has unrivalled finish and the other is quite terse and raw. When a single human limb is impossible to be created, how can the whole human system be created? Sometime back, the news reports went that the Russian doctors could revive dead bodies through injections. But such reports are incredible. In fact, such reports create illusionary conception in the minds of the people. If life activity is submerged and revived through injections it cannot be said as revived. If a scientist could revive a dead man how could he allow anyone to die in his country? Atleast prominent leaders of the country would be made immortal. But thousands of people including leaders expire daily in every country. Thus the theory that life activity is generated through combination of certain elements does not stand to reason and so is not worth any value.

Now let us examine the hollowness and absurdity in the theory propounded on "Death" by these scientists or materialists. They hold, severance of any of the five elements leads to cessation of life activity resulting in death.

But which element is severed? air or fire? Then patients provided with oxygen cylinders also embrace death and none could stop death by addition of wind in such dead body which is supposed to have suffered from lack of air. So theory of death resulting from lack of air is untenable and the same is the fate of the theory of lack of fire element causing death. Dead body heated or consumed to fire does not come back to life!

Thus the propounders of the theory of holding body as soul do not stand to reason and consequently we are led to believe that body and soul are distinct and separate entities and not one and the same thing. This should be accepted undoubtedly.

#### SOUL IS DISTINCT AND SEPARATE ENTITY FROM SENSES

Some hold that senses mean soul as through senses, man attains perception and perception or knowledge is the characteristic of soul.

But this contention is as erroneous as the previous contention of soul being understood as identical with body.

Senses produce perception and so by implication senses and perception are distinct entities. For example, when a hammer forges the iron into a shape, the shape and the hammer are distinct entities. Perception is not the invariable and indispensable characteristic of senses, as the entity cannot exist without the indispensable characteristic. Can you think of fire without heat or water without coolness? Now when perception is not the indispensable attribute of senses, how can we hold that senses mean soul.

Perception or knowledge is the indispensable characteristic of soul and so it can cognise the nature of a thing and can retain its memory but the senses cannot acquire perception nor can they retain such memory. Such experience of perception or knowledge remains preserved in the soul, the reservoir of life activity and is manifested occasionally.

If senses could achieve perception, they could do so even in sleep when senses are in tact. They could even do so even after death. But this never happens.

How is perception arrived at through senses? If this is correctly understood none would mistake senses for the Soul. Let us therefore, digress a little on this matter.

Every sense is two-fold, Determinate (Dravya) and Indeterminate (Bhava). Dravya senses are again two-fold—Nivruti and Upakarana. Now these Nivruti and Upakarana are twofold each Bahya and Abhyantara (External and Internal). The sense of touch has no "external" variety—(Bahya).

External form of a sense is called Nivruti. Thus tongue, nose, eye and ear have external form. Every creature varies with this form of sense.

Specific but physical internal form of senses is called Abhyantara Nivrutti. The internal form of the sense of touch varies in creatures according to their physiques. Internal form of the sense of taste is like a razor. Internal form of the sense of smelling is like a drum or Attimuktaka flower. Internal form of the sense of sight has the shape of Masura pulse-half divided grain, and internal form of the sense of hearing is like a Kadamba flower i.e. round.

Some specific construction of physical cells capable of cognising the object is called external instrument (Bahya Upakarana) and the subtle arrangement therein is called internal instrument. Any damage of this arrangement invalidates the cognisance of its respective object. External form has to protect the senses.

Bhava type of senses has two types—Labdhi and Upayoga—out of them Labdhi operates when impressional acts like (Karmas)—Matignanavaraniya are consumed. Sentient operation of soul with the object is called upayoga (Conscious activity of the soul).

Thus senses make a sort of mechanism and soul is the operator of this mechanism. Therefore, senses are not the soul but the soul is quite a separate and distinct entity from senses.

#### PRANA AND SOUL ARE DISTINCT ENTITIES

Some are inclined to believe Prana as soul but they cannot define Prana exactly. Some times they explain it as "Vital air" and the other time as heat from the sun. But all these entities are material ones and therefore, cannot mean soul. Jain scriptures lay down Pranas as ten in number: Five senses, three powers—mental, oral and physical, inhaled and exhaled breath and life. 'Soul' sustains these Pranas, so it is termed as Pranin and consequently it is distinct and separate from Prana.

#### SOUL IS DISTINCT AND SEPARATE FROM MIND

Some believe that mind is Soul and this belief is also not proper. Mind is the means of thoughts. Through mind one can express one's desires or feelings. Now one who tries to express is certainly distinct and separate from the means of expression. One who tries to express is Soul. After deep studies and investigations the modern psychology has declared that the means of our thoughts is the external mind and still at the background of this mind there is the subconscious mind of the scientists viz. "Bhava Manas" as described by the authors of the Jain scriptures.

Thus Soul is different, separate, and a distinct entity from physical body, senses, Prana and mind—Vedanta and other systems of philosophy also accept the position of soul in the like manner.

Spiritual progress is not at all possible till the misconception of identifying body and senses etc. with the soul is not eliminated.

### DISCOURSE III

Gentlemen,

We are proceeding with the topic of "SOUL", traversing in this transitory world as described in Shri Uttaradhayana Sutra. We arrived at the decision that the soul exists. We also, decided that the soul is separate and distinct entity from physical body, senses and mind etc. Now, we intend to explain to you that soul is a great—very great traveller undergoing a highly protracted journey.

A traveller proceeds with his journey. On his way he halts in a caravansary—an inn—for some time. Then he resumes his journey. Again he halts in a resting place on his way and again he resumes his journey till he reaches his destination. Similarly the soul enveloped with the impressions of his past deeds assumes one body, he stays therein for some years or a period, leaves it and passes off elsewhere, where it assumes other physical frame and having stayed therein for some time again passes off and proceeds further. In this manner he goes on travelling till he is liberated. Thus we call his journey highly protracted and him a great traveller.

A pedestrian walks about 20 miles a day and 600 miles a month and 7200 miles in a year. He would cover about 360000 miles in fifty years.

Another traveller covers 30 miles in an hour by train and about 12960000 miles in fifty years if he carries on his journey continuously. Travel by modern jet plane with the speed of 600 miles per hour would cover 25,92,00000 miles in fifty years and would cover about 51840000 miles in about 100 years.

Such a protracted journey is quite negligible in comparison with the infinitely protracted journey of the soul. A god degraded to human world or a man elevated to godliness in heaven has to undergo such infinitely protracted journey.

Human world is at a distance of seven Rajjus from anuttra viman (Heaven). Do you know what this Rajju measures? The distance covered by a god in six months with the speed of one lac



of yojans in a moment is called Rajju or the distance covered by the weight weighing 3812970 maunds falling downwards for a period of 6 months, 6 days, 6 ghatikas and 6 hours. We need not be surprised to learn such measurement. The modern astronomy applies similar figures of measurement in planetary world.

This is the story of the soul's journey but the soul has covered innumerable journeys so the adorable authors of the scriptures say, "In this universe there is no such species, nor a place, nor a generation wherein the soul has not undergone innumerable births and deaths."

Who can calculate miles of these journeys in figures? A strip of paper, one lac of miles long would not suffice to cover the figures of such an extensive journey. To sum up, soul is a sojourner—a traveller of indefinite length of time.

#### 84 LAKHS OF BIRTHS (INCARNATIONS)

The place of birth is called the source (Yoni.) These sources are 84 lakhs and hence this world is considered a place where the soul returns assuming 84 lakhs of incarnations (Births). The soul, as an effect of his own actions, has to assume births for 84 lakhs of times in different sources. Many good fellows from you must hardly be knowing these 84 lakhs of births as they are described in two Pratikramanas and very few of you perform pratikramanas!

Very recently one caste-magazine published a memorandum of its activities which included the number of the caste-members. This memorandum also contained the list of persons who received religious instructions. Out of 8657 persons only 4801 persons had received religious instructions and from these 4801 persons only 664 males and 407 women were instructed upto two Pratikramanas. The rest are satisfied with the knowledge of Namaskarmantra only. What a pity for such persons born in Jain traditions! Listen, what faith one should entertain in religion when born as a Jain.

#### A MINISTER AND HIS FAITH IN RELIGION

A king's minister happened to be born in Jain lineage and he was a staunch devotee of Lord Jineshvara. He acted righteously,

bore good moral conduct and was very anxious to do any benevolent act for others.

The king was quite the reverse in his conduct. He condemned religion and disliked the minister's religious mode of life. The minister was very efficient and hence he could never be reprimanded by the king. Once upon a time on the fourteenth day of the month the minister observed "Poshaha" (religious rite) as instructed by his preceptor. He used to spend his time in religious rites. Now the minister was urgently required in the court but he was found absent. The soldiers were sent, to summon the minister. The soldiers arrived at the minister's place but they learned that the minister was observing "Poshaha" before his preceptor. They simply conveyed that he was required by the king in the court. Ordinary man would leave the religious observance and would run to the court thinking the "Poshaha" could be observed next day or the day after as how could he defy the king's order! Such defiance would secure starvation or a scaffold for him. But this minister was fully actuated with religious fervour; so he preferred religion to his duties towards the kingdom or the king. He replied to the soldiers, "I observe Poshaha to-day, I regret I won't be able to attend to-day."

The king received this reply and his eyes turned red with fury. He said, "What does this minister mean in his mind? How would he defy my orders? He lives upon my coffers and he serves religion! I would set him right." Reflecting thus, he sent one trustworthy body-guard to the minister and conveyed, "Come to the court or send back the symbolic ring of ministership." The bodyguard by birth was a barber and you know about barbers that they are skilled in creating conflicts among parties and persons. They would flatter also for their selfish motives.

He boldly declared, "Come to the court or return the symbolic ring of ministership, i.e. resign from the post of a minister." This was a very critical moment for the minister. If he resigned he would lose his livelihood and reputation. Still, without any reluctance or reflection he handed over the ring to the bodyguard. Under the autocratic measure of the king the minister resigned from his post but he did not withdraw himself from his religious observance.

The preceptor was highly astonished at this acts and he asked why he acted in that manner. The minister replied, "With the ring all my worries are over. It interfered on the contrary with my religious duties. Now I will be able to observe more religious practices."

When would one utter in this manner and when would one be so firm? Surely one should be deeply attached to religion as this minister. You would cultivate such attachment for religion only if you remain in the company of your preceptor.

Now let us learn the fate of the Body-guard. He was overjoyed. He thought, "The king is very much pleased with me and he will certainly post me as the minister". But he least knew that the ring could destroy him.

The body-guard, the barber thought, "Shall I handover the ring to the king soon or after some time?" Let me wear the ring and enjoy the power of a minister for sometime." He wore the ring without the king's assent. Now as a minister he proceeded to the market to show off his power as a minister.

There was a shop of a betel-leaf vendor. He was overjoyed to find the minister at his shop. So he prepared one tasty betel-leaf for the minister and put it in his mouth. He proceeded to the other shop where he was respected in the same way. All the shop-keepers honoured him and the barber's heart overflowed with profound joy. Some of the chiefs were inclined to be independent and they were plotting to uproot the minister as they failed to influence the king due to minister's integrity of character. Now they sent four assassins with naked swords to assassinate the minister. They entered the city and came near the shop of betel-leaf vendor. They inquired with him about the residence of the minister. The betel-leaf vendor pointed at the pseudo minister. Other shopkeepers also pointed at him—the Barber-minister. The assassins were convinced about identity of the minister. They followed him and the people mistook them for the minister's body-guards. No sooner did the barber enter a lane, than he was assassinated to pieces by the assassins. The police arrived, investigation-report was prepared and the news of the minister's murder was on wings.

The king was much non-plussed when nothing was heard of the body-guard. He was enraged with the selfish minister who served

the cause of religion though fed at the cost of the Government. He decided to set him right personally. He left for the minister's abode on horse back, but on his way he heard the news of the minister's murder. He stopped, inquired and found his body-guard the barber dead. The minister's symbol ring was bristling on his finger.

"How could this happen"? The king thought, "Perhaps the minister losing his post must have conspired to kill this body-guard." But this was only a conjecture and let us see from one more tale how rash conjectures create great confusions and mishaps.

#### A RAJPUT LADY

A Sadhu (recluse) put up near a village one day. He enkindled fire under a tree and rested there. By sunset, three women from the village arrived there to fetch water. One woman was Brahmin by caste, the other was a rajput lady and the third one was a bania woman. By this time, the sadhu was muttering loudly, "The first one is good, the last is also good but the middle one shall receive shoehammering." The brahmin and bania women were overjoyous at these mutterings but the Rajput lady grew very furious. She knocked her waterpot down and returned home.

At home, she attended to no work but stretched herself on an old cot. At night her husband returned from work to find the situation with great surprise. He inquired, "Did any one insult you? What is the matter?" She replied, "A coward man's wife could be insulted by any one." The Rajputs by nature are very haughty. He drew out the sword and said, "Who did insult you, tell me, I will teach him a good lesson."

The Rajput lady said, "A recluse, halting at the borders of the village under the tree has very badly insulted me. The Rajput said, "I shall finish him very soon, don't feel nervous at all."

He came near the well. Many Rajputs attended the sadhu and he dared not execute the idea soon. He hid himself behind a tree. After sometime the Rajputs dispersed and that recluse was alone. He again started muttering, "The first is good, the last is good but the middle-one deserves shoe-hammering." On hearing these words the Rajput was wonderstruck as no one else was present whom the monk might have intended to insult. The

Rajput smelt something mysterious about it and he came forward and asked the sadhu about the meaning of these words. The Sadhu, said that he was himself concerned with those words but if he was interested to understand the meaning he was prepared to explain these words. He said, "Look, human life has three periods. Childhood, youth and oldage. The first i.e. the childhood is good as it is full of ignorance and innocence. The last, i.e. old age is equally good as the senses are weakened and unriotous and consequently not capable of making any mischief in life, but youth has all the senses powerful, buoyant and riotous. It is then most likely to drag a man to moral degradation and hence in the second stage of life i.e. in youth the senses deserve shoehammering i.e. full restraint of senses per force."

The Rajput was very much shocked and surprised to hear this explanation. He repented and disclosed his secret and heinous intention. He paid his respects to the sadhu and went home to explain the true story to his wife.

The present anecdote teaches a lesson that rash conjectures on the basis of *prima facie* information very often lead to catastrophe. The king had on the contrary decided to kill the minister as he entertained rash conjectures about him.

The minister was very resolute in his ideals. To him worldly affairs are subservient to his duty towards his self—The soul. Righteousness breeds all prosperity and its neglect breeds destruction. The present day terrors and uneasiness of the world can be attributed to the neglect of religious values. Religion has the potentiality of procuring welfare for the whole world. The religious merits accepted cordially really safeguard us. It affords us resort and shelter.

It is so said, "For one crushed in numerous calamities, ailing with diseases and quarrels, despondent with fear of death and helplessness, religion is the everlasting resort."

The King began to reflect, "This minister is righteous by nature. He would not kill the innocent barber. He was my body-guard. He was my servant. He approached the minister under my instructions. The minister could have retaliated against me and not against the barber. How could he strike at a servant?"

Anger when swells has great fury and force but with passage of time fury and force recede. So the wise have said, "Do not be

hasty when you are angry, think of the consequences." With some thoughts, sometime passed away and fury of his anger also receded. He again set to thinking, "This minister's conduct is righteous so he is very popular with my subjects. His sudden destruction might create great agitation and excitement among the people and it would be difficult even for me to stay in my state. I should, therefore, prove his guilt by summoning the assassins who killed him. I would certainly know the facts from them." Under the King's orders the soldiers at once proceeded on horseback to arrest the accused persons absconding fast on foot. Very soon they were caught hold of, and produced before the king. From them he realised that the minister did not conspire to kill the barber, but he was at a loss to know why the chiefs should try to do away with the minister. On deliberation he realised that these feudal King's path of autocratic movements was obstructed by the minister who always strived for the welfare of the entire kingdom. The king repented for entertaining the plan to kill the minister who in fact was his well-wisher and real benefactor of the state. Now the king thought of the minister with very high esteem and resolved to beg his pardon and give back the ring to him. He proceeded towards the residence of the minister with the sword unsheathed at it was.

Now the minister seated in Poshaha (Religious observance) saw the king rushing to him with the naked sword. He was now sure that the king was rushing to him with an intent to kill him. He least thought the king was approaching to beg his pardon and to pay his regards. The minister spoke to his soul (To himself), "Oh Soul, you died so many times before but died actuated with delusions or any other cause. But you never died being absorbed in religious rites or for the sacred cause of religion. This is a unique opportunity for you to die for the sacred cause of religion. Think of the king as your friend and not as your enemy. He is only an instrumental cause of the fruits of your own actions. Why should you be at all displeased or angry with him? O Soul, enjoy peace, religion is only thy saviour. Why fear of death? Only a sinful or unchaste man fears death. You are neither a sinner nor unchaste then why worry for death?"

The minister thus preached his soul. - In the meantime the king arrived, sheathed his sword, paid his respects to the minister and

said, "Oh friend, you saved me, my state and yourself with the help of religion. Kindly ~~accept~~ the minister's post again. I make your salary double, I assure you, you will not be interfered in your religious practices and you make me also religious as you are. After you finish with your rites, please join your duties."

With these words the minister was highly pleased not because of the duplication of his salary or regain of his ministerial post, but because in the king's heart the faith in religion was originated.

If the minister remained firm in his outlook on life and in religion, he himself rose to higher status and could oblige the king even. If he swerved from his faith in religion, he might have lost his life and religious merits too. Therefore, the wise should cultivate and continue deep interest and attachment for religion and should never flinch from it even at the cost of life.

#### 84 LAKHS OF BIRTHS : AND OTHER DETAILS

Now we return to the main topic. The authors of the scriptures have enumerated 84 lakhs of births as follows :

7 Lacs with earthly bodies.	
7 Lacs with watery bodies.	
7 Lacs with fiery bodies.	
7 Lacs with air bodies.	
10 Lacs with individual vegetation bodies.	all these creatures
14 Lacs with general bodies.	have one sense of
2 Lacs with two senses of perception.	perception.
2 Lacs with three senses of perception.	
2 Lacs with four senses of perception.	
4 Lacs-gods.	
4 Lacs as residents of hell.	
4 Lacs animals of five senses.	
14 Lacs human beings.	

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Total 84 Lacs of Births.

In these 84 lacs of births gods have one "Gati", residents of hell have one "Gati", human beings have one "Gati" and the animals have one. So Gati is our-fold: Gods', Human beings', Animals', and Hell-beings'. Each preceding one stands on a higher plane than

the succeeding one. God's status is the highest and that of a hell-resident is the lowest.

#### SIX PARYAPTIS: (TRANSFORMING CAPACITY)

Soul is traversing in all these 84 lakhs of births, this does not mean that he enters the body already kept ready for him. But he having born himself there, constructs his physical body in strict accordance with his acts performed by him in his previous births. In this connection the authors of the scriptures have described six paryapti and the said description is worth interest and worth noting.

First	Paryapti	is Ahara Paryapti.
Second	„	„ Sharira Paryapti.
Third	„	„ Indriya Paryapti.
Fourth	„	„ Shavashochhvas Paryapti.
Fifth	„	„ Bhasha Paryapti.
Sixth	„	„ Manaha Paryapti.

The internal cause of Paryapti is contact with acts and the external cause is the holding of matter. The capacity of the soul to transform matter into his utility (upayoga) is called Paryapti.

The Soul's capacity by which it is enabled to adopt matter according to its anti-natal position, status and actions after it has abandoned antecedent physical body is called Ahara Paryapti. All these Paryaptis of the soul like Ahara Paryapti etc. begin to operate by the first period and the remaining Paryaptis are over in the subsequent periods.

That is the capacity of the soul known as Sharira Paryapti which enables the soul to transform the useful material body into other physical body having discarded useless matter adopted with the help of Aharaparyapti capacity.

That is the capacity of the soul known as Indriya Paryapti which enables the soul to constitute senses according to position, merits and action after adopting matter suitable for senses from the material resulted in the form of seven vital elements.

That is the capacity of the soul known as Shvasochhvasa Paryapti which enables the soul to make the material body capable of res-



piration with the help of capacity arising from the matter of seven vital elements.

That is the capacity of the soul known as Bhasaparyapti which enables the soul to express in words having transformed mental-cells with the help of matter constituting seven vital elements.

That is the capacity of the soul known as Manah Paryapti which enables the soul to think, meditate and reflect with the substratum of mind resulting from the adoption of mental cells produced with the help of energy arising from seven vital elements.

It is not proper to believe that the physical body is created first and the soul enters therein afterwards; because in that case all the physical bodies would be of equal dimensions, nature, and form like pills pouring forth from an automatic manufacturing machine. But each body differs from the other in various ways. If it is argued that this distinction is attributed to the combination of sperm and ovum of parents representing various attributeds, then also it is not proper, as the children of the same parents bear different forms, beauty, grace and constitution. Therefore, it is evident that soul does not enter the body previously produced but himself produces the body and he produces in accordance with the actions performed by him in the previous births.

#### ASSUMPTION OF PHYSICAL BODY

Assumption of physical body by the soul resembles the act of dressing oneself with attire. Bhagavadgeeta supports this contention and lays down :

“Just as a man casts off the old garment and assumes the new ones, the soul casts off the old body and assumes the new ones.”

The process of the soul right from the assumption of one physical body till the discarding of the same is known as “Bhava”, “Samsara”—The existence. This existence commences with the descent of soul into embryo and terminates with death. So the terms “Birth of the soul or death of the soul” are only formal. The body is born and dead but not the soul. The soul is never born and so is called inborn. The soul is never destroyed and so is called eternal and indestructible. As it is formless, it cannot be pierced through by weapons, cannot be consumed by fire, cannot be dren-

ched with water and cannot be dried by wind. It can transcend over any height in the wink of an eye. None can interfere with it. That is why it can traverse from one end to the other end of the universe.

When the soul's journey commenced is very difficult to express in terms of years. Even before millions of years he did make his journeys in the world. He was undergoing his journeys even before crores of years—even before that time. His journey continued since the time with no beginning.

Just as gold is adulterated with earth right from its excavation from the ground, soul is also polluted with impressional anti-natal acts. At every period he is being fettered with actions. So he has to assume the physical body in order to reap the rewards of his own actions. When the new acts cease to pollute the soul and the old karmas are consumed, the soul is not required to assume the physical body. Then under his buoyant and intrinsic power he rises up high at the highest pinnacle of the universe known as Siddhasheela, and enjoys endless bliss. Then the journey of this great traveller ends and he stays on to that place for eternal times to come.

## DISCOURSE IV

### REBIRTH

Gentlemen,

We are proceeding with the description of 'Soul' as laid down in thirty sixth chapter of Shri Uttaradhyayana sutra of Lord Shrutras-thavira.

Soul is a great traveller and since the times immemorial he moves in four "Gatis" and 84 lakhs of sources of births and he ends his journey when liberated from the bonds of 'Karmas'. This was explained to you in details in the previous discourse. But some doubt the rebirth or reincarnation of soul; hence we would like to discuss further in this connection.

Those who doubt reincarnation of soul argue that why do we not remember the incidents which happened in our previous lives. We can remember incidents which occurred four or fifty years back; then why do we not recollect incidents of the previous life? They would further argue that there are persons with very sharp power of remembrance who could have remembered the facts of previous existences.

THE THEORY OF RE-BIRTH IS PROCLAIMED BY THE OMNISCIENT

We are going to refute the abovementioned arguments but we say that this theory of rebirth is not imaginary—figment but is proclaimed by the Omniscient Lords who could see the past, present and future aspects of all matters—sentient and not-sentient. How could their proclamation be untrue? These Omniscient Lords were above worldly affairs. So they entertained neither attachment for one nor hatred for the other. In other words they were selfless and therefore, would not describe a fact contrary to what they actually perceived. So their words should be taken as authentic representing facts as they actually exist. People with faith in religion accept these words as authentic. What sort of wisdom do we display in not relying on words of the Omniscient and in relying on one's limited intelligence? You have to rely on the skill and efficiency of a qualified engineer and not on your own.

Do you not rely on a physician or a qualified medical practitioner to cure yourself? Thus you rely on trained skill and qualified technical knowledge of persons in matters of respective jobs then why not rely on the Omniscient Lords, adept in spiritual science in matters relating to soul.

The Omniscient Lords have described the world as the ocean, as in this world infinite number of souls traverse as drops of water do in the ocean and they have infinite number of births. How can the infiniteness of these births be established unless we accept the repetition of births. They have also declared the souls assume such states in order to reap the rewards of their sinful and meritorious acts and how could this happen if rebirth is not possible? Moreover, these Omniscient Lords have described in details their own previous lives. Why should they describe reincarnations if reincarnations do not exist?

There are three ways of proving certain facts :

- 1) With the help of sacred texts.
- 2) With the help of logical arguments.
- 3) *With the help of personal experience.*

We have shown how the sacred texts establish the theory of reincarnation of soul. Now we proceed with the logical arguments.

#### REASON TO ACCEPT THE THEORY OF RE-BIRTH

If you hold that you do not remember your previous life and that is why you do not accept it as a fact then we ask you, "Do you remember the fact that you stayed in the womb of your mother? If you remember, tell us about it. But you would reply that you do not remember. Then, if you do not remember your stay in the womb then do you accept your stay therein as reality or not? Were you not delivered from the womb? Were you dropped here on the earth from above?"

All of us, who are born are delivered from the mother's womb, wherein we were hanging in topsy-turvy position with head down and legs upwards for nine months and more. It was confinement in the dark—with terrible heat baking the food swallowed by the mother. There was all filthy and dirty smell—with our hands and feet tight in the womb. But after we came to the worldly light,

we forgot everything in a moment. But can we say therefore that we did not stay in the womb ?

If a man could remember the ailment he experienced in the mother's womb he would not choose to return to the same place. But he forgets all this and is engrossed in the new life which he has acquired.

Our life is like a bridge connecting both the banks of a river. One of them is birth and the other is death. In fact, there is no distinction between the two. By one, one enters and by the other, one makes exit. One who comes has first died and then has come and one who passes off also dies. But we celebrate the birth with festivals and music, and we regret and lament after death for days together. Is this not passion or selfishness ? These two, passion and prejudice are our great enemies which keep us wandering in this world through series of deaths and births; and it is highly regrettable that we do not leave their companionship.

We intend to explain why a human being forgets the tortures he has undergone in his mother's womb ? A man on the verge of death promises, "I shall pray and worship if I am saved." But after he escapes death you know what he does. He celebrates jovially his escapement from death and in that joy he forgets his promises.

Suppose you sail by a boat and suddenly violent winds shake your boat when you pray, "Oh God, save me, protect me with Thy mighty arms. Oh Lord pacify the violent storms." But when the storm is over do you remember god ? Mere muttering God's name casually is not sincere devotion. Sincere devotion is remembering God cordially.

When some young promising man expires you visit his place and console, "This world is futile, death is inevitable." You reflect, "I must also die some day. Let me leave the worldly affairs and worship". But you know these thoughts vanish from you no sooner you return home. The very eating, drinking and making merry begin once more as usual and the short-lived aversion for the worldly affairs also evaporates.

Suppose a child plays with a toy which is injurious and it is deprived of it. The child cries and grows obstinate for the toy.

Now present before it the other toy and it begins to play with the new toy and forgets the former one. Thus when a human being enters this new world he forgets the ailments he bore in the mother's womb.

The child sometimes cries in the womb. One Dr. Chhaya's wife, at Ahmedabad found her belly swelling. The doctors opined it was a gland inside. Best doctors were consulted and they agreed that surgical operation was inevitable.

When she was about to be operated, one prominent doctor from Meerut happened to be in Ahmedabad for some personal important work. He charged Rs. 1000 for consultation. It was decided that he should be consulted. Doctor from Meerut examined the stomach of the pregnant woman and asked with surprise, "What are you about to do?" The other doctors smiled for his stupidity. They replied, "We intend to operate her for removing the gland." Then he placed the Stethoscope on the woman's stomach and showed to other doctors that the child in the womb was crying. The other doctors were much abashed. If they operated, two lives might have been endangered. Very recently these doctors expressed their gratitude for the doctor's diagnosis. This woman nourished the foetus and delivered a child at the proper time. Pains of death are eight times more acute than the pains of birth. The soul suffers these pains as if thousands of scorpions sting him simultaneously. From these pangs soul glides on to the pangs of birth which are milder to endure comparatively and as a result the soul forgets the pangs of death.

Coming to the argument of remembrance, we retort, that a man does not remember the incidents of his life, when he was a child of one or two; but that does not mean that this stage of childhood did not exist.

A child in the womb has no company. Still one is cruel, the other is kind and the third one is greedy while the fourth one is generous. They bear very often quite contrary nature to that of their parents. An idiot father's son is a university professor who is again the father of a great fool. History has proved that a heroic father's timid son lost his kingdom because of his timidity.

Whence this nature of the child arrived? And there cannot be any alternative reply except that the child has entered this

world with the inheritance of impressions of good and evil acts (Karmas) of the past births.

We would also like to indicate at this stage that when a soul transmigrates from one body to the other he carries along with him two types of bodies called *Taijas* and *Karman*. Over and above the impressions mentioned above, these bodies are very subtle and so none can obstruct his path. Therefore, they can accompany the soul everywhere.

#### FIVE TYPES OF BODIES

You might doubt as to how many varieties a body has. Let us clear your doubt. The authors of the Sacred scriptures have laid down in Pannavana Sutras, "The Omniscient Lords have declared the bodies as five-fold—Audarika, Vaikriya, Aharaka, Tejas and Karmana. A body constituted from excellent matters is called Audarika. The body which can be pierced through, divided, caught hold of, and even burnt is called Audarika body.

The Scriptures use the term 'Oraliya' for 'Audarika'. The term is derived from 'Ural' or 'Oraal'. Ural means 'Scanty' i.e. this body is with limited dimensions as compared to other types of body. 'Uraal' means 'magnificent' i.e. not abstract. Oraal means, bones and flesh and so the body of bones and flesh is called Audarika. Other bodies do not contain bones and flesh, thus 'Audarika' means 'Gross and Physical.'

The body which is susceptible to expansion and Contraction emaciation and solidification, assumption of various forms from one form, and assumption of one form from various forms is called Vaikriya (Modificatory). Gods and residents of hell possess such body since their birth and a human being can acquire such body by Labdhi (Mystical achievements). Audarika body after its severance from soul remains intact unchanged but Vaikriya (Modificatory) body evaporates and disappears like camphor after its severance from the soul. The infallible and pure body assumed by upholders of Purvas (sacred fundamental scriptures) desiring to approach Omniscient Lord to dispel the doubts as regards, subtle meanings, and desiring to see the affluence of Lord Tirthankara is called Aharaka body.

The body which is capable of digesting the diet consumed and is supplying energy is called Tejas body.

That body is Karmana-body in which eight fold Karmas like Gnanvarniya (obsessing knowledge) reside.

Among these bodies each succeeding body is more subtle than the preceding one.

#### ACCUMULATION OF KARMIC IMPRESSIONS AND THEIR RECTIFICATION

Soul acts with the help of the body and the impressions of the acts are levied on the soul. Good acts levy good impressions and evil acts do evil ones. Those who visit the temples for the holy sight of the Lord, those who pray and keep the company of the saints, those who drink the nectar of their preaching, who observe sacred vows and peruse religious texts are meritorious. Those who simply indulge in tasting delicious dishes, and hunt after various means of sensual pleasures, those who are addicted to wine and gambling are unmeritorious—"Company affects the man always."

#### VASTUPAL AND TEJPAL

This inherent nature of a man can be rectified and here is a glaring example worth narration.

Vastupal and Tejpal were not generous hearted by nature formerly. Once they proceeded to pilgrimage but they were worried about the treasure at house. "Who would guard it?" They thought and so they took the treasure along with them. Everywhere on pilgrimage, at worship place, or at a temple they kept the treasure by their side and frequently kept a watchful eye on it. All the while, at day and at night while observing any daily affair their minds could not afford to lose sight of the treasure. Their mother was a righteous lady. She could not tolerate this. She said, "Dear sons, is it proper to worry all the while for this wealth even when you are on pilgrimage? Here you are for achieving religious merits. You aggravate attachment and passion for wealth on the contrary."

The sons were modest, so under the instructions of the mother they retired to a desolute place to bury the wealth underground.



While digging they came across one more treasure of golden coins filled to the brim. They carried both the treasures to the mother. On hearing the incident she advised, "you should also abandon your treasure as it is done by some one." They realised the purport and having refrained from burrying the treasure, they spent it over charities. This incident implies that certain circumstances when met with in life improve upon man's evil nature.

The impressions embossed on soul due to actions of the past births mould the man's character, which impels him to act. The variety in natures and activities of small children can be attributed to the impressions achieved by the soul by actions performed in the past births. Thus by logical arguments also rebirth or reincarnation of soul is established.

#### REGARDING PERSONS WHO NARRATE THEIR PREVIOUS LIVES

Now we shall consider what is the actual experience of human beings in this connection.

We do come across persons sometimes who have the knowledge of their past births or births. You must have come across such reports from the daily newspapers though they are scarce still they are very significant as they prove the theory of rebirth. Here is one we quote.

In village Chanasma near Patan, one boy had the knowledge of the past birth and he used to say, "I stayed in such and such locality in Patan in my previous life. I was by name Kevalchand." For verification the boy was brought over to Patan and he himself led the people to his house by the road he claimed to know. He identified his house of the previous life. He pointed out many secret matters and could recognise his grandson Manilal.

Thus actual experience also supports the contention of rebirth which is established beyond doubt.

## DISCOURSE V.

### INDIVISIBILITY OF SOUL

Gentlemen,

We are proceeding further with the discussion of soul arising while explaining to you, the 36th chapter of Shri Uttaradhyana Sutra. Now we shall discuss indivisibility of soul. Immortality of soul is highly related to indivisibility of soul. If immortality of soul is not fully propounded within our hearts we would be much alike to the Charvakas, the atheists. If soul is perishable who shall be responsible for one's good or evil actions? If there is no reward for good or evil actions then why act with discrimination? Hence it is essential that the concept of immortality of soul requires full conviction within our hearts. That is why we have selected to discuss indivisibility of soul.

#### WHAT IS INDIVISIBLE?

*Let us consider first what is indivisible?* That which cannot be divided into pieces is called indivisible. To be very precise, that which cannot be divided further into pieces of any dimensions of any form or any nature is called indivisible.

#### SOUL IS INDIVISIBLE FOR EVER

Passage of time would tear and consume any fabric into any number of pieces, and we can even tear and consume new fabric into as many pieces as we like. But the story of soul is quite different. Any period of time cannot break it into any portion and cannot affect its nature in the least. Any operation on soul can never divide it. Lord Krishna, in Bhagvat Geeta, has proclaimed this very truth on indivisibility of soul, "No weapons could pierce through nor fire could consume the soul." This implies that the soul was indivisible in the past. It remains as such and shall remain indivisible for times to come.

You might argue, what would be the position when the soul of an elephant assumes the body of an ant in the next birth. Both have vast difference in their physical dimensions and therefore

how would the soul of an elephant enter the body of an ant unless it is divided? But such a doubt arises out of ignorance about the nature of soul.

#### SOUL HAS THE NATURE OF CONTRACTION AND EXPANSION

Soul is indivisible and possessed of the virtue of contraction and expansion, consequently it pervades the physique it enters upon. Thus the soul of an elephant contracts himself to assume body of an ant without dividing himself. A piece of cloth which is folded is said as contracted and when torn is said to have been divided. Now you must have realised the difference between contraction and division.

We can illustrate the lamp and light to bring home the idea of contraction and expansion. A lamp when confined to a room measuring  $40' \times 40'$  sheds its light in the same manner as it does when confined in different rooms measuring  $20' \times 20'$  or  $10' \times 10'$ .

#### SOUL HAS DIMENSIONS EQUAL TO THOSE OF THE BODY

Soul pervades throughout the length and breadth of the body. The characteristics of the soul are not perceived out of the body and therefore it cannot extend beyond body. If soul extends beyond body how would it experience pains and pleasures there in the protuberance and without the enjoyment of pains and pleasures the idea of the fruits of one's actions would totter down and thus many incongruencies might arise if we presume extension of soul beyond the physique.

Some hold that the soul is much smaller in size as compared with the body. They believe that ATMAN is as small as a grain of rice or barley or small like a nut etc. But then if soul is comparatively more subtle than the body then the problem arises as to where is its abode? Where does he stay? If it is replied that the Soul resides in the heart, then the remaining regions of the body would not experience pains and pleasures. If a pin is pierced in any part of the body it does experience pain, and if sandal paste is annointed it enjoys pleasure. Therefore, the soul does neither pervade beyond the physical frame nor does it stay contracted in place smaller than the frame it resides in. Thus the soul measures as much as its container, the body it occupies.

One would argue, too much extension might result in the breakage into pieces and if the soul has to occupy the very expansive body as that of an elephant it might split or break.

In this case it is replied that the soul has power to extend upto Fourteen Rajlokas and therefore, there is no possibility of its breaking or splitting.

It might further be argued that the expansion of body is a bit more than about 1000 Yojanas and thus the soul might perchance expand to the limitation of 100 Yojanas but no such opportunity is likely for the soul to expand for Fourteen Rajloka as no such body exists and consequently how could we arrive at the conjecture about the power of Soul expanding to the limitation of fourteen yojanas.

It is replied in this connection that the body has the power not to expand beyond 1000 Yojanas, but when the soul has to undergo Kevalisamudghata then the soul expands beyonds the borders of the body and pervades Fourteen Rajlokas.

*This occurs when the omniscient lord has to enjoy more fruits of Nama Gotra and Vedaniya Karmas than the fruits of Ayushyakarmas. He, in order to equalise both the aforesaid karmas draws out the regions of soul and prepares a stafflike shape therefrom as broad as himself and so tall to touch the highest Lokanta from the surface of this earth. He does this in the first period. In the next period his soul is made to expand breadthwise from east to west. In the third period the soul is made to expand east to west and north to east crosswise and in the fourth period all the four quarters are occupied. In this manner and by this time the omniscient Lord's soul occupies, the whole universe (Lokakasha). So the soul is possessed of regions which can occupy the entire universe. Thereafter, in the fifth period, he contracts the region expanded. In the sixth period he contracts half the regions of the soul of the stafflike shape. In the seventh period he contracts the regions of the soul of the square-board shape and in the eighth period he finally contracts all the regions of the soul with staff-like shape, and assumes the original shape like that of his physical body. After this performance Kevalikriya Samudghata the omniscient Lord having lived for a moment attains liberation, after restraining mental, verbal and physical activities.*

## WHAT IS THE NUMBER OF SOULS IN ONE BODY ?

It is essential to understand whether one soul or an infinite number of souls stay in one body. One soul resides in the body of a cow, a buffalo, a horse or an elephant, a fish, a frog, a butterfly, an ant or a human being. A root, a leaf, a seed, the bark, a fruit—all contain one soul. A vegetable normally contains infinite number of souls. A soul therein measures infinite parts of a finger-size.

Under the circumstances it might occur to you as to how all these infinite number of souls must be accommodating themselves with one another? Would they not come in friction with one another and thus shatter themselves into pieces? All these queries shall be replied satisfactorily. You can see how different lights from different lamps absorb into one another without any friction or collision. In the same manner infinite number of souls stay together without collision or friction and thus they are not shattered into pieces.

You might perhaps conclude that they do not fall into friction as they should be absorbing one into the other. But this is not true. Different lights from different sources maintain their individual status and thus the souls do. To clarify, if we displace a lamp, its light follows the same lamp. Different lights stay together and still maintain their individuality.

Gods can assume and create any form they like with the help of their supernatural powers. When they make a particular form on this world they do not transfer a piece of their soul into this form but they extend their soul upto this new form. These extended projections of the soul do not collide with anything nor are they obstructed by fire, wind, water etc., as the soul by its very nature is indivisible and formless.

This nature of soul is described in the times when modern telescopes of magnifying machines did not exist. The omniscient lords realised this and narrated to us this truth, the supreme truth. The modern science has only put up a stepping stone in this direction but it has not been able to reach the mark attained by Jainism. Jainism is a magnificent treasure house of Philosophy, Mathematics, Astronomy, Geography, History etc.

One Italian scholar Mr. Tessitorry has expressed, "The progress of modern science justifies Jain theories."

### LOKAKASHA (universe)

A soul has regions capable of pervading the entire Lokakasha. Let us follow what is meant by Lokakasha. Akasha means space. modern science affirms the infiniteness of spacs. Now in this space a certain portion is covered by Loka and the rest is covered by Aloka. The space covered by Loka is called LOKAKASHA.

### LOKA

What is Loka? and what are its contents? We find full information in this connection in 28th chapter of Shri Uttaradhyayana Sutra.

"The Omniscient Lord has mentioned Dharma Adharma,, Akasha, Kala, Pudgala and soul as the contents of Loka."

We mean by loka, Vishva Brahmanda, Jagat, world, (Universe) etc. The basic elements in Loka are :

(1) Dharmastikaya. (2) Adharmastikaya. (3) Akashastikaya. (4) Kala. (5) Pudgalastikaya and (6) Jeevastikaya. (medium of motion, medium of rest, space, time, matter and soul respectively).

Out of six elements five of them are followed by the suffix Astikaya. Asti means regions-parts and kaya means conglomeration. Now kala or time has no Astikaya i.e. no conglomeration of parts or portions as the past is lost and future does not exist. "Present" exists for a moment and consequent conglomeration of parts cannot be included in "the present".

It is necessary to understand the nature of these elements for the proper study of the nature of soul. (1) Dharmastikaya (medium of motion) means the element which helps motion. It pervades the entire universe (Lokakasha) and aids motion. As the water is essential to help the fish in its motion despite intrinsic capacity in fish to move, pudgal (matter) and soul though intrinsically capable to move cannot move without the aid of Dharmastikaya. (2) Adharmastikaya (medium of rest) means the element helping the static position of matter. It also pervades the entire universe

(Lokakasha) and helps in maintaining static position of matters. As a traveller naturally capable of resting cannot rest without the shade of a tree, the pudgala and soul though capable of resting cannot do so without the aid of Adharmastikaya.

Formerly this concept of the existence of Dharmastikaya and Adharmastikaya of the Jains was under-estimated by many philosophers but modern discovery of ether and its utility for motivating sound has humiliated them. In short, elements helping motion and stability of matters were first comprehended by Jain philosophy. (3) Akashastikaya (space): It has been discussed above. (4) Kala (Time). Time helps us to apprehend the period of existence of any matter. The duration of the past, present and future, and existence of a substance can be apprehended only with the help of time. (5) Pudgalastikaya (matter): It is matter, characterised by atoms possessed of assemblance into molecules and disruption. Matter has many characteristics like form, smell, touch and sound "Purana" means assemblance and "Galana" means disruption. These five elements are without consciousness. They are non-sentient and the sixth element is soul which is full of life activity (consciousness). It is sentient. Much still remains to be discussed about 'soul' but in brief, we might say about "Pudgala" (matter) that they are responsible for the degradation of soul.

#### PUDGALAS (LIFELESS MATTERS) CONTAMINATE THE SOUL

Sonorous sound, attractive charm, fragrant smell, delicious dishes, and tender touch degrade or contaminate the soul. You indeed cannot enjoy sleep in rough bed.

Once an ugly daughter of a wealthy man was not accepted in marriage by many young men. Any how she was married to a beggar who was enriched with palatial buildings, gay dresses and ample property. Afterwards, when he embraced his ugly wife, he was so much annoyed that he left everything and ran away.

Senses are like frivolous-unsteady horses. If you excite them they will lead you astray. They shall plod the proper path only when checked with reins of preachings proclaimed by Lord Jineshvara. You are sure to be doomed if enticed by objects of senses. It is advisable to avoid them. Sensual pleasures are like jaggery

sauce and spiritual—pleasures are like sweetmeats, as compared in the following illustration.

#### A TRADER AND A JATA

A trader from Marwar set out in the morning for the place of his father-in-law situated five miles away; at about 10 a.m. He covered about two and half miles. The sun was scorchingly hot above head and the sand under the feet grew red hot. In this desert there was no other tree except small plants like Ankada and Kerada. The Ankada shade subsided in the tree itself. The trader was much non-plussed as to how he should proceed further. Meanwhile, he saw a cart following up. As he was much tired he asked "Would you mind giving me a lift?" The Jata (cart-driver) replied, "Of course, but what would you pay?" The trader said, "What do you wish?" The Jata said, "Some nice supper." The trader agreed but Jata insisted on Jaggery sauce and not the ordinary rice and curds preparation.

Now Jaggery sauce is a poor man's dish and a son-in-law is mostly respected with sweetmeats. Therefore, the trader said, he would offer him something still better than Jaggery sauce. But Jata insisted on Jaggery sauce as to his belief there could be nothing better than that. Anyhow the trader realised the critical time and he agreed.

Both arrived at the destination and were respected with showers of baths, flowers and new clothes. But the Jata was very uneasy. He was anxious for Jaggery sauce but kept himself silent. Best of the dishes with rich eatables were served but Jaggery sauce was missing. The trader made signs to Jata to proceed with eating but Jata inquired for Jaggery sauce. The trader told him to wait but Jata was much irritated and was about to attack the trader as he had infringed the condition agreed upon. The trader knew well that Jata was unaware of the delicious taste of sweetmeats and that is why he was growing so obstinate for Jaggery sauce. He at once caught the Jata by the neck and thrust a piece of sweet meat into his mouth. No sooner did the tongue touch the sweetmeat than he started relishing the sweetmeat and he at once finished the bulk before him in the dish. He even finished much more that was served to him. Now that Jata was very



much happy with the trader he offered his cart for service whenever he required. Now the worldly pleasures are like Jaggery sauce and the spiritual joys are like sweetmeats. If some preceptor procures spiritual pleasure for any man then the man would turn his back for ever from worldly pleasures which are responsible for self-degradation.

It is pity that we do not cherish for the objects which we ought to cherish for. We cherish for palatable eatables, rich dresses, palatial buildings, and creating ties. We ought to cherish for knowledge, holy insight and righteousness.

Just listen to one more incident illustrating the working of the mind of the listeners, when the preceptor preached spiritual knowledge.

#### A MERCHANT AND HIS SLUMBER

When the religious discourse of Acharya Maharaj was proceeding, a leading merchant entered the assembly little late. Some fine point on philosophy was being deliberated and the merchant could not catch it, he felt drowsy. Guru Maharaj asked "Are you feeling sleepy?" Merchant said, "No Maharaj, Goddess of sleep is preparing her aggression and so I am closing the gates of my eyes." After a few minutes the merchant started nodding. Acharya Shri said, "Are you nodding?" Merchant said, "Gurudeva, I am not nodding but Goddess of sleep seeks my permission and I grant her permission for coming by nodding." Light humour prevailed in the audience and the lecture proceeded ahead.

After a while, the merchant actually rolled on the ground in sleep. So Acharya Shri said, "Hallo, have you gone to sleep already?" Merchant replied, "Oh no, sir, I did not go to sleep; but Goddess of sleep arrived and I was smashing her on the ground."

A wave of boisterous laughter captured the entire audience and the preceptor also could not but laugh.

This happens till one does not cherish interest in spiritual knowledge. So, blessed ones, cultivate interest in spiritual knowledge. The authors of the sacred scriptures have declared, "Consideration of soul is the true fruit of intellect. I am happy to find your interest in philosophy but enhance this interest and crave for righteous efforts for realising truth.

## DISCOURSE VI

### THE NUMBER OF SOULS

Gentlemen,

We are proceeding with the discussions on 'soul' from the thirty-sixth chapter of Shri Uttarahyayana Sutra. By daily listening to them you are justifying yourselves as 'Shravaka', because Shravaka is defined as one who listens to Lord Jina's preachings. But listening should be followed with proper thinking and digesting the precepts you hear.

The word 'Shravaka' is also explained as "Shra" meaning Shradha (faith), "Va" meaning "Viveka" (discrimination) and 'Ka' means Kriya (actual practice). Thus "Shravaka" means one who listens to the preachings and actually puts into practice with discrimination. Therefore whatever you listen, listen with faith—with staunch faith in authenticity of Lord Jina's commands. Now discrimination decides what is acceptable, what is knowable and what is to be discarded. After discrimination begin to put into practice what is worthy of practice.

The omniscient lords declared, "Know one, and you know everything." Therefore, try to know and understand the nature of soul and you know everything.

We have discussed at length the problems of existence of soul, inborn and immortal nature of soul, different births which the souls undergo to reap the fruits of actions, and the indivisible nature of soul. Now we discuss the problem of the number of souls.

Some hold, "There is only one soul (Brahma) in the entire universe and there is nothing else beyond Brahma." But then why do we realise this whole world as full of various entities, manipulations and multiplicities?" we would like to ask them. They reply, "The reason is illusion (Maya)." "Now this would amount to accepting Maya as any other entity beyond Brahma."

"But then whence did this Maya originate?" They would retort, "Out of ignorance" "But then ignorance or illusion both mean the same."

We are led to believe any other entity beyond Brahma. They are not very clear on the point of origin, reason of its origin, and identity of this entity.

Moreover, if there is only one Brahma in the universe, all souls would possess identical nature and characteristics. All would act in identical fashion and all would suffer identical pangs of miseries and would enjoy same degree of happiness.

But the fact is quite otherwise. We do find actually that all souls have variety of merits and demerits. Some are generous, some are timid and the rest are heroic in nature, some are lethargic and the rest are industrious, some are calm and peaceful and the rest are restless and haughty. We also realise that all the souls practise a variety of activities, *some learn and the others teach*; some fight to protect and some carry on agriculture; some tend cattles and some are traders. Some of them serve and physically toil. We further find also that the degree of experience of pains and pleasure differs with different souls. Some eat, drink and make merry, while some piteously lament for some loss, some enjoy higher literature music and art, while the others quarrel among themselves. Some are richly dressed and the others groan in ailments of chronic diseases.

Thus the souls differ in nature, in their activities and their experiences of joy and sorrow.

Now if theory of one Brahma as the sole and only entity in the universe is accepted, then, all the souls would attain liberation simultaneously. But the actual fact is otherwise. Some soul is at the zenith of spiritual progress and the other is rushing to the dangerous valley of degeneration.

Moreover if only one Brahma prevails all over the universe the concept of bondage and liberation would turn out absurd.

When you do not conceive any other thing except Brahma, you cannot think of bondage or liberation. Means and the end are separate entities. If there is nothing beyond Brahma, who is to be liberated and who is under bondage?

Expounders of the theory of one Brahma supporting their contention try to explain, "Just the moon is one but its reflections are many, in different souls."

Now their explanation means that the soul realised in all the living beings is not real but virtual. It is only illusionary. Further how can this unreal soul act? It is common sense that the reflections of moon serve no purpose except for the mere sight. Thus this theory is of no avail.

Perhaps they would mean that the soul basically is one but it is partially distributed in all the souls. Now this contention also cannot stand as in that case all the souls should be identical in nature as they are the parts of the same single soul. Do we not find stereotyped goods manufactured in the same machine? WIMCO match stick is almost the same as any other stick manufactured in the same concern with the same machine. Thus, if souls were parts of one single great soul, all of them would have experienced identical nature, characteristics, activities, pains and pleasures. But the actual fact which we perceive in this world is quite otherwise, and consequently the contention that the souls are parts of one great soul is non-acceptable.

Thus, Advaitavada professing the theory of oneness of soul cannot satisfy our reasoning and that is why it is non-acceptable. The people of sound reasoning assert that every living being has its individuality, its characteristics, individual nature, individual nature of experience of pains and pleasures and therefore, every living being must possess individual soul. The omniscient Lords have declared: "Earth, fire, water, wind, grass, seeds and even trees—all possess individual souls. This means that living entities though appearing as one and whole, are possessed of individual souls."

Over and above five kinds of immobile creatures mentioned above, there are mobile creatures. They are called six bodied ones (Shud Nikay). All the creatures in this universe are included in these six bodied living creatures, and there is no other living entity beyond them.

*The scientific information on biology is very exhaustive in Jain religion and the same can be hardly met with elsewhere. Different species of creatures, their maximum and minimum physical dimensions, their life-span etc., are worked out in details in sacred Sutras which are valuable treatises on this subject. Shree Bhagavatiji and other texts also deal with similar problems. Jiva vichar and*

Dandak are also small tracts dealing with the same subjects in brief. Some of you might have gone through these texts; if not, you should do so having taken up one or two stanzas daily for study.

Now let us discuss about the number (of souls); but our concept of number is very narrow like the world of a frog. A frog in a well can hardly conceive the vastness of the ocean and very often such a frog is not prepared to accept such conception of vastness.

By biggest number we mean a million or ten millions. A student of Lilavati Arithmetic, might talk in terms of multimillions, but the numerical values do not stop here. This number is made up of about eighteen digits but the scientists, the writers of sacred scriptures have laid down a number comprising of one ninety four digits, and it is known as Shirsha Prahelika. Jyotish Karandaka, a treatise of Astronomy lays down a number comprising of 250 digits. Moreover we can increase the value of a particular number with rapidity and with brevity by increasing the power of that number by writing a digit overhead the other digit e.g.  $(9)^2$  means 81 but  $9^9$  is equal to almost more than 38 crores. To explain  $(9)^2$  means  $9 \times 9 = 81$ . Now  $(9)^9$  means  $(9)^{387420489}$ . Now it is very difficult to multiply 9 by so many times as mentioned above the digit nine. Even a prominent professor of mathematics cannot do so. Just imagine what time and means are required to work out this gigantic multiplication. But we can know how many digits would be required for the answer. Every time you multiply 9 with 9 one digit is increasing in the answer, therefore the answer would contain 38 crores, 74 lacs 20 thousand, 4 hundred and 89. We would also like to consider how much time and means are required to arrive at the answer. Suppose a man leaving all his activity, simply writes these digits, then he would require  $75\frac{3}{4}$  years at the rate of ten digits a minute and he would require a long stripe measuring 611 miles at the rate of ten letters in an inch. Now tell me how to procure this time and means to arrive at the answer of this gigantic multiplication.

But the Arithmetical numbers laid down in the scriptures are more advanced than those described above. The highest possible numbers are designated in terms like Anvasthia, Shalaka, Prati-shalaka and Mahashalaka.

Popularly, in practical mathematics Samkhyata (numerable) and Asamkhyata (innumerable) are recognised and here Asamkhyata-

ta means numberless but the Jain sacred texts recognise, Samkhyata Asamkhyata and Ananta (infinite). Samkhyata has three divisions, lowest, middle and highest. One is not included in numbers so 'two' is the lowest number. From 1 upto the highest number all intervening numbers are middle ones. They are described with the designations mentioned above viz. Anavasthita, Shalaka etc. Only one less from the abovementioned numbers make Utkrushta (highest).

Asamkhyata (innumerable) has three divisions. Paritta, yukta and Nijapadayukha. Each one is further divided into three divisions: lowest, middle and highest. Thus Asamkhyata (innumerable) has nine divisions.

- 1) Lowest Paritta Asamkhyata.
- 2) Middle Paritta Asamkhyata.
- 3) Highest Paritta Asamkhyata.
- 4) Lowest yukhta „ „
- 5) Middle „ „
- 6) Highest „ „
- 7) Lowest Asamkhyata Asamkhyata.
- 8) Middle „ „
- 9) Highest „ „

When one is added to highest Samkhyata Jaghanya Paritta Asamkhyata results. Thus the calculations of Asamkhyata is very subtle, and so we do not enter into details. In brief we might mention that when innumerable number is multiplied for innumerable times, Asamkhyata results.

When one is added to this Asamkhyata Asamkhyata Ananants (infinite) results. Ananta has also three divisions: Paritta, yukta and Nijapadayukta. They are also further classified as lowest, middle and highest. Thus Ananta or infinite has nine varieties. They are as follows :—

- 1) Lowest Paritta Ananta.
- 2) Middle „ „
- 3) Highest „ „
- 4) Lowest Yukta „ „
- 5) Middle „ „
- 6) Highest „ „

- 7) Lowest Anantananta.
- 8) Middle           ,,
- 9) Highest           ,,

Calculations are worked out only upto middle Anantananta and highest Anantananta is not possible.

Why Anantananta is not possible? Let us take an example to show that Anantananta is not possible. If a man is asked to double the number one, how long he would do so? He would do so till he lives. Suppose the man lives for crores of years, still the process of duplicating can never stop. Thus the idea of infiniteness is mentally though cognizable, remains impossible as Ananta verbally means endless.

Infinite when added to infinite becomes infinite and infinite when subtracted from infinite becomes infinite. If few lakhs of tons of water are drawn out or added to the ocean, the boundaries of ocean are not affected.

In view of the abovementioned discussion about 'numbers' let us consider the number of souls. The number of human beings in this universe is limited and the number of Gods and residents of hell is innumerable (*Asamkhyata*). The number of creatures is infinite (*Ananta*). Here by creatures, all creatures with one, two, three and four senses along with five sensed creatures on earth in water and in air are included.

Living beings with one sense have five varieties: Earth-bodied, water-bodied, light-bodied, air-bodied and vegetable-bodied.

Four varieties beginning with earth-bodied creatures have two divisions viz. minute and gross (*Sukshma* and *Badara*). Vegetation bodied ones have two divisions viz. Particular and general. The former has one soul in one body and the latter has infinite number of souls in one body. The body of this latter type is known as *Nigoda*. 'Particular' type is gross and 'general' type or *Nigoda* is minute as well as gross.

The Worshipful authors of the scriptures have said about *Nigodas*. "This universe comprising of fourteen kingdoms is pervaded by innumerable round-bodies. Each of such round body contains innumerable *Nigodas* and every *Nigoda* contains innumerable souls."

Thus general vegetable-bodied souls are infinite. Any number of souls added to these souls cannot affect the number. We should hereby understand that the number of souls is Madhyama Anantananta.

These worldly activities are going on since the times immemorial and the liberation of the souls of the world is also going on, and therefore a question would naturally arise whether one day this world would completely be devoid of souls? The answer to the question lies in the flowing stanza.

“Whenever a question arises in Jain philosophy as to how many souls have been liberated till today, then it is replied that infinite part of one Nigoda has been liberated.”

This implies that infinite number of souls when subtracted from infinite number of souls, the result is infinite number of souls and therefore this world would never be devoid of souls.

These matters are very subtle to understand but the contact with the right type of preceptor unveils the curtain of ignorance. This can be allegorically explained by quoting the example of an iron casket turning into gold when the same is contacted with the Parasa Jewel (Jewel which turns iron into gold by contact).

#### PARASA JEWEL

A monk had a Parasa Jewel which could turn iron into gold by contact. The Mayor of the city when came to know this, he closed down all his activities, and started serving and worshipping the monk. He arranged for dining, sleeping etc., with the monk. He got up early before the monk did so and started serving him. He very zealously served the monk by preparing his bed, his meals etc., but actually speaking the Mayor was serving the Parasa Jewel and not the monk. Temptation enslaves the man.

The monk was very shrewd and he silently observed everything. Twelve years passed away. The monk was pleased with the Mayor's services and he said, “I am pleased with your services. So you can ask me for anything you like.”

The Mayor said, “Give me the Parasa Jewel.”

The monk said, “Alright! It lies there in that bag in an iron casket. Bring that bag here.”



The Mayor knew that the Parasa Jewel when touched with iron turns the iron into gold. So he grew suspicious that the monk desired to give any other thing except the Parasa Jewel. He served the monk for twelve years. He grew very nervous and still respecting the command of the monk he brought the bag and handed it over to the monk.

The monk took out an iron casket from the bag, opened it and there was something light kept in the bag. From the bag the bristling Parasa Jewel was taken out. The Jewel was placed in the iron casket and the same turned into a golden one. Now the Mayor was satisfied and was fortunate to receive it from the monk.

The moral is, there was a layer of cotton cloth in between the iron casket and the Parasa Jewel and that is why the former did not turn into gold. Similarly there is a veil of attachment and ignorance in between your preceptor and yourself. Knowledge therefore does not dawn upon you. If that veil is set aside, you can realise knowledge at this very moment; and thereby attain highest bliss with progress in your righteousness. Therefore, discard attachments for worldly objects and grow anxious to contact the right kind of preceptor.

## DISCOURSE VII.

Gentlemen,

Our main topic is concerned with the description of soul with its temporary stay in this world; as detailed in 36th chapter of Shri Uttaradhyayana Sutras. If you properly understand the true nature of soul, then only you can concentrate on our main topic and thereby you can experience the merits of the soul to attain the highest bliss. This very reason or purpose induces us to make an endeavour to put to light the intrinsic nature of soul.

The preachings of the Lord Jina are the ultimate authorities. Still for elucidation of the subject, and clarification of your doubts we have put forward many logical arguments and illustrations.

Most of you belong to the business community and so you can well estimate the value of a particular commodity. You attach more importance to a more valuable commodity and derive more joy to possess it. The man with copper coins rejoices more to possess the silver coins as the latter are more valuable. In the same manner one attains more and more joy to possess golden coins, pearls, diamonds and the very costly crest-jewels in due order. Thus with more valuable commodity you derive more joy.

But your physical body is more valuable than any other commodity of the world. Are you prepared to exchange any limb of your body for any valuable consideration like tons of rupees? Even a starving man of the street would not be ready to part with any part of his body for any amount of money or diamonds, gold or pearls.

For any pain in the stomach or headache you rush to a doctor and pay any fees for treatment. You spend freely when your body is in danger. You love your body much more than wealth. No-body is so dear to you as your body. You guard your body all the while and protect it from all dangers. There is an interesting incident to show how any apprehension of danger to the body affects health.

Once upon a time, four doctors examined a robust and healthy man. One of the doctors said, "Gentleman! within a few minutes you will be attacked with fever." The man was shocked. The

other doctor said, "You actually suffer from fever, take these pills." The man was further shocked and his body actually showed high temperature—104°. Now to relieve him from this apprehension the third doctor said, "Of course, you have fever, but we have a very effective remedy. Just now you shall be relieved of this fever." The man was consoled and his temperature glided down. Thereafter the fourth doctor said, "Well don't worry. After all human body is susceptible to such affectations. You have practically no disease as such." These words relieved the man from all apprehensions and sufferings of fever. The whole incident implies that this body is so dear to you that any false apprehension of danger makes you very nervous and makes you run for many remedies to safeguard your beloved body.

Many people do not observe religious vows, lest their body would be emaciated. On sacred days. They eat thrice and fill their belly to the brim. They cannot afford to observe a small vow like 'Nokarshi'. What a strong attachment for this body! But do you know that this body shall not remain loyal to you like Nityamitra described in the following tale.

### THREE FRIENDS

There was a courtier of a king. The king was very much pleased with him. The courtier enjoyed the full grace of the king, but the courtier reflected, "The king's grace is not bound to be steady. I must have a friend to help me in difficulties."

So he contracted friendship with one fellow with whom he always dined, bathed, and kept a constant company.

After sometime he thought "I must have two friends." He made some other fellow his friend but paid him visits only on festival days.

Thereafter some third fellow also became his friend, who met him only on rare occasions. Distinctively all the three were named Nityamitra, Parvamitra and Juharamitra.

Now some day the courtier thought, "I would like to test my friends to know how they would help me in difficulties."

He arranged a plot in the following manner. He invited the prince for dinner and imprisoned him underground with his son.

He sent away his wife to her father's place along with his second son. Then he called a most unreliable and vociferous servant and told him, "Listen, the prince had precious ornaments. So I killed him by twisting his neck. Now I am afraid of the king and therefore leave my house. I would conceal myself somewhere. Do not disclose this secret and give an ingenious reply." With these instructions the courtier left the house for Nityamitra's place.

Nityamitra saw the courtier approaching with anxieties. He smelt something wrong. The courtier said, "Dear friend, I regret, I plead guilty of an offence punishable with death. The king shall certainly hang me. Please protect me."

When Nityamitra inquired in details he said, "Being allured by the ornaments of the prince I have killed the prince and now I fear, the king. Kindly protect me."

Nityamitra said, "Oh! havoc! The murder of a prince cannot be concealed. The royal soldiers will shortly arrive and search in every nook and corner of my house. If you are found here, I am undone. Kindly leave this place secretly without any delay. Resort to some other place."

The courtier made many earnest requests in vain to allow him a shelter. Nityamitra flung the doors in his face and did not even wish him "good bye." He breathed air of relief on the courtier's departure.

The courtier realised the selfish nature of this friend and he left for Parvamitra's place, his second friend. There also he narrated the same account and requested him to afford shelter. Parvamitra said, "I know, it is my duty to help you but I am a man with my family. I have no place to hide you. What condition my family members would be reduced to, if the king is angry with me. Kindly arrange to go to some other place." Despite many requisitions Parvamitra did not agree to afford shelter and the courtier realised him as a selfish person.

Now from here the courtier proceeded to Juharmitra's place. Seeing his arrival, Juharmitra offered him a cordial welcome and asked for any service he could render. The courtier related the whole incident and requested to afford shelter. Juharmitra said that he was very fortunate to receive him and render services in any capacity. Thereupon, the courtier stayed with him.

Now let us see what happened this side. A shallow mind cannot maintain a secret for long. That servant, rather than maintaining the whole affair as a secret, himself went to the king and disclosed the matter in anticipation of some reward. The king was extremely irritated to learn the incident and ordered his soldiers to immediately produce before him the courtier.

The soldiers rushed forth and inquired of the whereabouts of the courtier. They came across Nityamitra's place and Nityamitra said "That wretch did come to me for shelter, and I am the last man to afford shelter to a murderer. I hope he must have gone to Parvamitra's place. Please inquire there."

The soldiers arrived at Parvamitra's place and he said, "I have not given him shelter. If you doubt, you can search my house."

Anyhow the soldiers learned that courtier stayed at Juharmitra's place. They severely scolded Juharmitra and said, "This is not fair on your part. Hand him over to us."

Juharmitra said, "You are wrong. You can search him out if you so desire."

Juharmitra insisted on the same statement whereby the soldiers' doubt was dispelled and they left.

As the courtier was not found, the king made a proclamation that a valuable reward would be granted to one who gave correct information as regards the courtier's whereabouts.

As the friends were tested for their sincerity, the courtier told to Juharmitra to respond to the King's proclamation and give full information as regards the whereabouts by stating that he was not guilty as the prince was living and could be produced before the king whenever the king so desired.

Juharmitra approached the king who having listened to Juharmitra's words, ordered to produce before him the prince and the courtier. When they were produced, the king was very happy and he amply rewarded Juharmitra. But he asked the courtier "What is all this about?" The courtier narrated the whole affair with the intended purpose. The king thereupon felt high esteem for the courtier's deep insight. The courtier was granted increment in his salary. He continued with Juharmitra's love and friendship having abandoned Nityamitra and Parvamitra.

Now the story is an allegory and can be explained as follows.

The courtier is the soul. Nityamitra is our physical body having daily contact with us. Parvamisra is like our friends and relatives. Juharmitra is our occasional performance of religious merits. When death arrives the physical body leaves us immediately having severed all connections. Our friends and relatives follow us to some distance, shed a few tears and then soon return; while occasionally performed religious merits do not leave us even in the other world and grant us peace and happiness in adversities. Therefore, leave aside attachment for the selfish body and entertain love for religious merits as compared with Jaharamitra.

There is something more valuable than body and that is your soul. If there is no soul in a body what is the value of dimensions and fairness of this body? When a man dies, do you know what the people say? They say, "Make haste." But they want to make haste for what? They even want to take the body to the cemetery ground in haste. More delay might make the corpse more heavy. The corpse is tied fast along with the bamboo sticks and carried to the cemetery ground. There it is placed on funeral pyre and consumed to fire. The body which was fed and fostered by you with palatable morsels neglecting even religious merits has to meet with this plight!

Thus soul is the most valuable entity in this world. Any amount of diamonds cannot be equivalent to the value of soul. Then how much care do you take for this most valuable soul? The fact is, you have not realised the true value of soul, otherwise you could not have been reduced to this condition. Now for estimation of a highly valuable entity one should have experience and acumen.

Peshwa Nana Fadanwis was recognised as a person of remarkably high intelligence. Once a merchant came to his court and asked him to estimate the value of a costly diamond. There were many jewellers in the court and they valued the diamond to the tune of about one and a half lacs of rupees. Then the said diamond was placed in the hands of Nana Fadanwis who watched it with full scrutiny. In the meanwhile a fly sat on the diamond and he at once came to the conclusion that it was not a genuine diamond. It was made from a sugar piece. Then he told the merchant that the

diamond was worth a sugar piece. Thereafter, he put the diamond in his mouth and started chewing it. . . .

You act in this world presuming the sugar piece as the diamond and still you claim to be highly intelligent and wise. You work and toil for day and night and pile wealth, but what is the use of that wealth which does never accompany you ?

One day a man's house caught fire. His life-time earnings were closed up in an iron safe. In one case there were blank papers which he took out and carried with nervousness and agitation.

Thus when you leave your house in the form of your body, beware that you do not run away with useless blank papers only!

The earnings of wealth are not genuine earnings as nothing therefrom shall accompany you after death. Tell me if bundles of currency notes or jewel-decked ornaments are going to follow you up after your death. You cannot take along with you even a piece of straw. Only your righteous acts and sins shall follow you. Righteous acts will secure good birth, good body, and favourable circumstances for you.

#### THE POWER OF A MERITORIOUS SOUL

An astrologer arrived in the court of a chief of villages. The chief inquired of future incidents and the astrologer predicted famine for the next year and further advised him to store up food provisions to avoid starvation. The king said that he would store up the foodgrains but in case of no famine the prices would fall down to put him to heavy loss.

The foreteller said, "Take out my tongue if I go wrong."

Then the foreteller was confined to simple imprisonment and the chief started hoarding foodgrains.

The monsoon set in with dark clouds and there was heavy rain. Crops were plenty and even surplus. The king feared heavy loss and decided to punish the foreteller, the main root of this calamity.

Meanwhile some learned and wise saint arrived and flocks of people approached him to listen to his religious preachings. The chief also joined them and he continued to listen with full devotion.

One day the king asked the saint, "Oh, Lord, the foreteller is very learned and how could he go wrong in his prediction?" The saint replied, "Well, the planetary positions this year might have certainly struck famine but a very pious soul is born at the place of a merchant and that is why the famine did not occur and crops are plenty."

The said merchant was present in the audience and supported the contention of the saint by stating that since the birth of a son he had been prospering.

The saint now started telling the details of the previous lives of the child.

He said, "This child was a pauper in the last birth. He felt disgusted with his life so he approached and requested me for my preachings. I taught him to recite Navkara mantra and also taught him a particular shloka (Verse), the prayer of the Lord Jineshvara. He was asked by me to pray daily to Lord Jineshvara and give in alms to the poor one-fourth of his earnings.

*He did so and strictly adhered to this practice. Though he realised more, he gave in alms as mentioned above.*

In due course he amassed some amount of money and he started a small business. He, after sometime turned out a leading merchant and still did not abandon the religious practice as initiated by me. He thereupon, collected religious merits and consequently is born at the place of this merchant."

Listening to these words the chief at once released the fortune teller from prison and was also rewarded for his prediction. As the king had no heir to his throne he asked for the merchant's son in adoption. The merchant agreed to the proposal and never a famine was struck in that state since that boy assumed kingship. Now you realise what is the power of religious merits.

Six substances pervade the universe and out of them only soul is a living entity, the rest being lifeless. Consequently soul is the most predominant of the whole lot. Without the existence of such soul the rest lifeless substances serve no purpose.

Know and realise properly the value of this soul and make endeavour for its bliss and uplift.



## DISCOURSE VIII

### THE TREASURES OF SOUL

Gentlemen,

I hope you remember, we are proceeding with the discussions about the soul halting in this world for a temporary period from the 36th chapter of Shri Uttaradhyayana Sutra of the great Lords.

We had enough discussion in this connection but the subject of soul is very subtle and deep so we have still many other matters left for discussions.

You must have heard of treasures of the wealthy people or the kings, consisting of gold, silver, diamonds, pearls etc. Some treasures contain many valuable and marvellous items preserved. Sometime back people used to go to see the valuable treasure of native kings of Gaekwar in Nazarbagg palace and were surprised to see the curtain of real pearls.

It is reported that the treasures of the king Nanda and Alexander were highly valuable. But the treasure of soul is far costlier than any of these treasures and it is to be unlocked and the key of the said treasure is to be handed over to you. Mind well!

Before unlocking the treasure of soul let me mention its two distinguishing characteristics. Firstly the treasure of the kings or the people can be stolen and broken open by thieves and robbers, can be consumed to ashes by fire or drenched with water. Secondly this earthly treasure is not movable and hence cannot be carried along with you but this treasure of soul can conveniently be carried along by you wherever you move. What adventures the people undergo to possess the worldly treasures! They sojourn in dark nights in woods, enter the dreadful mountain caves and even descend into the dark cavities of the earth. They even wander on far off desolate islands surrounded by surging waves of the ocean in search of worldly treasures. There they even stake with their lives to fight against any odds coming on their way. But to achieve spiritual treasure you have not to wander through forests, mountains, caves or oceans. It is very near to you. Quite in your

vicinity; and you can attain it very easily. This is a rare opportunity; but you are not aware of the worth of this treasure and let not this opportunity escape to enrich yourself.

Poverty of moral virtues is more detrimental than poverty of wealth as latter deprives you of food, clothing or shelter but the former hampers the path of your progress and elevation, depriving you of humanity. Therefore, strive not to be bankrupt of moral virtues.

The spiritual treasure abounds in many virtues and two from them rank very prominent. They are unrivalled in their enlightenment. Their power is indefatigable. They are knowledge and intuition.

From the point of view of origin, intuition precedes knowledge but in importance knowledge is prior to intuition. With the means of knowledge when some gross or general apprehension is attained, we call it intuition (Darshan). When some specific apprehension of form, nature, parts or location is attained, we call it knowledge. The means which aid to attain knowledge is knowledge. Thus intuition is also the part of knowledge as it aids to the attainment of knowledge.

Knowledge on apprehension is the operation of life activity (consciousness) and therefore it can only be attributed to a living entity. This living entity is nothing else but soul and thus act of intuition or knowledge can only be attributed to soul. The softness of your quilt is not felt by the wooden bed, the sweetness of the sweet soup is not enjoyed by the laddle, and the fragrance of the flowers is not enjoyed by the flower-pot.

The operation of life activity (consciousness) is termed as 'upayoga', but it has a technical meaning. A word often carries many meanings. Just listen to a story which illustrates the variety of meanings of a word.

### THREE WIVES OF A BHILLA

A Bhilla chief sometime was travelling along with his three wives. Before they could reach destination, one of the wives said, "I am very thirsty, fetch water for me," The Second one said, "Dear, I am very hungry, we have no provision. Hunt some animal and satisfy my appetite." The third wife said, "The journey is

very tiresome, please sing a song so as to make the weary way pleasant."

The Bhilla chief gave a significant reply, "Saro Nathi." Now this reply satisfied all the three as for the first one it meant "sara" as "Lake", for the second one "Sara" meant "an arrow" i.e. there was no arrow with the bhilla chief. Now for the third one "Sara" meant "voice", i.e. he had no good voice to sing. Thus one word "Sara" carried three meanings viz. the lake, the arrow and the voice.

Here 'Upayoga' means the activity of the soul inspired by the preception of an object or inclination of the soul towards the object. This has been described as the characteristic of the soul. The 28th chapter of Shri Uttarahyayana Sutra lays down "Jivo uvaogalak-hano." Shri Umaswati Maharaja also describes the soul in 2nd chapter of Shri Tatwartha Sutra as "Soul is characterised by upayoga."

This means that every soul has upayoga and thereby it can have general and specific cognizance of every object. It might be argued whether Nigoda souls also have upayoga, i.e., whether they also have cognizance? But Nandisutra lays down, "To every soul infinite part of knowledge is revealed, so they also are possessed of 'upayoga'. Thus they also have some cognizance."

It should be noted that every soul has upayoga but in varying degrees. It varies with the consumption and pacification of karmas (Past acts). When a Khadi cloth covers the lamp, the light is dim. The thinner cloth would expose the light more and the most transparent one exposes the light the most. Similarly for a soul with denser obstructions of karmas the upayoga is much lesser than for the soul having thinner obstructions of karmas.

Now the central part of the soul has eight resplendent regions which are always pure and they are never adulterated with Karmas. If these regions could be adulterated then they would not differ from any nonsentient matter.

Knowledge and intuition are the two varieties of upayoga. The specific upayoga is called knowledge and general cognition is called Darshana—Intuition.

When you have been attending to my discourse your 'upayoga' is said to have centred round discourse. When you divert your

attention to something else, your 'upayoga' is transferred elsewhere. When you watch the time in the clock, your upayoga is transferred to the hands of the clock. Thus throughout all your acts of seeing, smelling, tasting, touching etc. your 'upayoga' is said to have been applied respectively. Likewise when you think mentally, your 'upayoga' is applied there in your mental process of thinking.

Our 'Upayoga' (application of mind to the objects of senses) remains all the while changing (momentary). When it is concentrated mind attains to meditating condition fortunately, but the worldly souls attain steadiness only for the small fraction of a moment (Antarmuhurta) for application to intuition and knowledge. Application of soul to knowledge is thousands of times more than application to intuition. The omniscient Lords take one Samaya for application to knowledge and intuition.

Increase in our knowledge is due to formal upayoga or Gnanopayoga. The authors of the sacred scriptures have expressed, "Omniscience and other forms of spiritual attainments are arrived at by souls with formal upayoga. The souls with informal upayoga have no such attainments."

Knowledge is fivefold :

1. Mati (Sensory)
2. Shruta (Scriptural).
3. Avadhi (Limited).
4. Manah Paryava. (Knowledge of mind direct).
5. Kevala (Omniscience).

The definite cognizance of an object arrived at by means of five senses and mind is called Matignana. It is also called Abhinibodhika.

The specific knowledge attained by means of words, senses and mind is called scriptural knowledge.

That is Avadhigana which dawns upon the soul with regard to particular place and time without the aid of mind and senses.

That is called Manah Paryava knowledge revealed to the soul with regard to regions of the mind without the aid of senses and mind.

When omniscience is revealed to the soul *Mati*, *shruta*, *Avadhi* and *Manah Paryava* knowledge dissolve themselves and omniscience is unique by itself. The veils obstructing knowledge are completely dissolved and this knowledge is pure perfect and unrivalled. It is eternal as it stays for ever.

The soul, acquiring omniscience consumes all its previous binding *karmas* and is liberated in that very life.

The intellectual knowledge of pseudo-practitioner of ascetic life is nothing but intellectual ignorance; his scriptural knowledge is nothing but scriptural ignorance and his *Avadhi* knowledge is nothing but *Vibhanga* knowledge. To him *Manah Paryava* ignorance or total ignorance (*Keval Agnana*) does not reveal itself.

Thus *upayoga* is eightfold including fivefold knowledge and threefold ignorance. Perception is fourfold.

1. Visual perception.
2. Non-optical-Non-visual perception.
3. *Avadhi* perception (Limited Direct).
4. *Kevala* perception (Perfect).

General cognizance of an object with the eyes is called visual perception. General cognizance of an object by means of senses other than the eyes and the mind is called non-visual perception. The general cognizance of a formal object made by the soul without the aid of senses and mind is called *Avadhi* perception; and the general *upayoga* dawning upon the soul after it has acquired omniscience is called *Kevala* perception. *Kavala gnana* and *kevala Darshan* are revealed to the soul simultaneously.

It might be doubted as to why there are two-fold divisions like visual perception and non-visual perception. To clarify this doubt it is stated though visual perception is general cognizance, it is more reliable than that arrived with the aid of other senses and therefore both visual and non-visual perceptions are classified separately.

It might also be doubted why *Manah Paryava* perception is not included as a variety of perception; but to clarify this doubt it is stated: *Manah Paryava* knowledge cognises only mental emotions, feelings. Thus critical knowledge and knowledge of mental

conditions are the objects of Manah Paryava knowledge and therefore Manah Paryava perception is not possible at all.

Eight forms of Gnanopayoga and four forms of Darshanopayoga make "upayoga" thus twelvefold.

When a soul of a human being is degraded to the animal-birth its knowledge is diminished. It is still more diminished in the birth of a four-sensed creature, still more in three sensed one, lesser still in two sensed one and has the least knowledge in the birth of a one-sensed creature. Gold when undergoes different shapes retains its intrinsic value; similarly with decrease in knowledge the soul does not change its identity.

Soul when born in human body can make remarkable progress of even reaching to the state of the omniscient and this possibility elevates human birth as the most excellent one. What a pity we would express for one who does not earn knowledge despite attaining birth as a human being. The authors of the scriptures describe such a soul thus:

*"They are like animals who do not develop their potential knowledge in this world. Those who devote themselves for the realization of knowledge have as if realised the bliss of beauty known as shrikara."*

Without knowledge-intelligence or common sense a man fails even in his worldly affairs or dealings. The wise people have advised us to be guided by more intelligent persons when our intelligence proves a failure. Just listen how a minister dismissed from his position regained ministership when he was guided by the intelligence of some other person.

#### A DISMISSED MINISTER

Once a deputy minister of a king out of jealousy for the chief minister regularly poisoned the ears of the king against the chief minister. Consequently the chief minister was removed from his position and still worse he was deprived of his valuable belongings.

The dismissed minister highly humiliated thought it proper not to stay any more in the capital in such a pauperly condition. So he left the city with only Rs. 125/- to try his fortune.

He entered a city where he found a shop with a board signed "The shop of intelligence." The minister was surprised to see such a shop dealing in intelligence. He entered the shop and inquired with the proprietor of the shop. The shopkeeper explained that he sold intelligence costing minimum Rs. 25/-.

The minister paid Rs. 25/- out of his capital of Rs. 125/-. The shopkeeper put the money in his safe and advised the minister secretly "Do not travel alone." The minister was disappointed to learn this common word of wisdom at the cost of Rs. 25/. But then he thought he would be fairly compensated in the second transaction. He paid again Rs. 25/- to buy one more word of wisdom. The shopkeeper this time said, "Follow the advise of group of people." This time also the minister was not very happy and he again thought of spending Rs. 25/-. He paid once more the amount and requested the shopkeeper to give him something substantial. Now the third advice or the word of wisdom or intelligence sold by the shopkeeper was, "Do not bathe at a common bathing place. Bathe alone." The minister in anticipation of something abnormal spent Rs. 25/- once more and purchased the fourth word of wisdom viz. "Do not divulge any secret to a woman." The minister was deeply shocked and grieved at all these vague advices; but the shopkeeper consoled him saying, "Friend, these advices when actually put into practice will prove highly wonderful. Still if you spend Rs. 25/- only once more I shall give you something unparalleled with the instantaneous result." The last amount which the shopkeeper asked was also paid and the minister received in return some seeds of musk-melon which when covered with sand bore fruits in a few moments. This was demonstrated before him and the minister was much pleased and convinced. The minister now decided to earn a good fortune with the help of these magic seeds.

He proceeded to his native place. He remembered the first advice, "Do not travel alone." But there was none whom he could take along with him. In the meanwhile he saw round shaped insect with thorny hair all over the body and creeping out of its shell only to receive food. The minister took the creature and kept it in the inkstand and started.

By evening, he felt sleepy but fearing that during his sleep the creature might escape, he tied it with a string with other end of his foot and went to sleep sound.

In the morning he witnessed a dreadful sight in his front. A black cobra was lying dead bleeding. The minister realised that his life was saved by this creature and the shop-keeper's advice turned out very valuable. Now he was determined to act upon the advices given by the shop-keeper selling words of wisdom and intelligence.

At night he arrived at some village. He slept along with some people but when he awoke in the morning all had left except one fellow, who was on examination found dead. Now for the funeral ceremony of his dead body he was requested by the group of villagers. The minister remembered the shop-keeper's instruction to act according to the advice of a group of people and he took the dead body to the cemetery ground for funeral ceremony. He found a wooden pipe packed with golden coins tied to the waist of the deceased. He took it and realised the benefit of acting under the words of wisdom purchased from the "shop-keeper."

Now for bath, he went to a river bank where many people had assembled for bathing. He left them for a lonely place as per instruction of the shop-keeper, took bath and returned to the market. There he found that the wooden pipe containing golden coins was missing. He was worried and he returned to the river bank in hurry. Fortunately, he found the pipe as it was. Thus he was benefited by acting under other words of wisdom viz. "Bathe at a solitary place." He heartily thanked the wisdom-vendor.

After a few days he reached home and out of enthusiasm he narrated all the incidents to his wife. He also handed over those seeds of musk-melon to his wife.

Next day he went to the king's assembly and greeted the king. The new minister, former deputy was highly envious of the minister who visited the assembly. The ex-minister said to the king, "Your majesty, the world is full of miracles and one can show miracles." Thereupon the present minister said, "It is all humbug. There is nothing like miracle in the world. It is all a way of defrauding people."

The minister challenged to prove and show a miracle. A condition was also laid down that the winner would lay his hand on whatever he chose and would own the property belonging to the



adversary thereby. The ex-minister was very anxious to prove his miraculous power before the king. The ex-minister showed the seeds of musk-melon to the king and said, "Your majesty, I shall spread sand on this seed, sprinkle some water thereupon and just now you will find the musk-melons ready." On hearing the statement the present minister made a sarcastic smile. The ex-minister spread sand on the seeds, sprinkled water and waited for long to find no result. He was much shocked and surprised not to find the result. He was much perplexed. Before stooping to the defeat he requested that he would be given some time like 15 days to prove his challenge. The deputy minister (The present minister) posing to be generous before the king agreed to give the time asked for and the ex-minister expedited to the wisdom-vendor and narrated to him how he had failed. He said, "You have divulged your secrets to a lady. i.e. your wife. The deputy minister and your wife, both have conspired against you. These seeds if you examine closely are fried." Then the shopkeeper gave him new seeds, duly demonstrated and gave him important instruction. The ex-minister returned to the king's court and invited the king and the minister to watch the demonstration at his house. He sent his wife upstairs and removed the staircase. The king and the deputy minister arrived. The ex-minister's wife called out from upstairs to inform the deputy minister that she was upstairs. The deputy minister tried to replace the staircase to go upstairs and touch the ex-minister's wife with a mind to possess her under condition laid down previously. The ex-minister stopped him and said, "Now you possess this staircase only as you have touched it.", The deputy minister felt abashed.

Later on the ex-minister insisted on demonstrating how seeds bore fruits soon. The demonstration was carried out successfully. The ex-minister further clarified that last time the seeds were fried overnight, through conspiracy of this minister. The king further realised that the deputy minister bore bad moral conduct as he intended to go upstairs to touch the minister's wife. The minister was dismissed and the ex-minister was re-installed as the minister. Thus never underestimate the importance of knowledge and intelligence.

Different varieties of knowledge and other attributes of knowledge will be discussed later on as perceived by learned preceptor.

## DISCOURSE IX

### THE TREASURES OF SOUL (*contd.*)

Gentlemen,

The source of a river is believed by the people as more sacred than the river itself and that is why thousands of people assemble on pilgrimage at Gangotri and Jamnotri at the Himalayas, the source of the rivers Ganges and Jamuna. Thus 36th chapter of Shri Uttaradhyayana Sutra is the source of our discussion on "SOUL".

Yesterday we unlocked the treasures of soul to find jewels of knowledge and righteous conduct which attracted our attention specifically. Today I want to dilate more on this very item of our discussions viz. **Knowledge**.

Knowledge is the distinguishing characteristic of soul; and the same you cannot find in non-living entities like Dharmastikaya, Adharmastikaya, Akashastikaya, Kala, and Pudgalastikaya.

By means of knowledge the soul knows an object, perceives it, relies on it and decides to accept it or reject it. Thereupon, the soul is enabled to progress on the path of righteous conduct. Thus knowledge is the root of religious progress, foundation of spiritual development and the staircase to reach the zenith of final beauty. Jain preachings are abundant with maxims like "Knowledge is First, then compassion," "Knowledge and righteous practice lead to emancipation." etc. These maxims amount to mean that knowledge is the prerequisite of compassion, restraint or any religious rite. Without knowledge these rites can not be properly performed, as they lead to no result as a consequence.

Suppose, we heard our Guru preaching, "Do not kill any living entity." But you must know minutely which entities are living and non-living. What are the characteristics of a living entity? Unless you know this how would you practise non-violence in the correct sense of the term. Similarly before you proceed to practise restraint of your senses, you must have right knowledge of restraint.

A stanza occurs in "Santharaporisi". It is worth our attention and study.

The stanza enlightens us as to how we should set our Soul to the right path. It instructs us to think meditatively "I am alone, None belongs to me, nor do I belong to anyone." Now such thought is entertained even by one who has lost his relatives. He also laments for his helplessness. But the stanza lays down that in reality none and nothing belongs to us and we belong to none and nothing. Thus the stanza preaches us to think not in terms of worldly helplessness; but to think in reality that we are alone.

The stanza further lays down that the soul alone is eternal; and the soul is possessed of knowledge and intuition. These are the intrinsic characteristics of the soul and they are inseparable from the soul. Soul is therefore, always described as possessed of knowledge and intuition.

It is likely that some one might argue thus, "If I am alone then what about my parents, friends, wife, children and other relatives. Art they not mine?" Then it is replied, "Certainly not. All relations excepting knowledge and intuition are extraneous as they owe their origin to our birth, i.e. they continue till we live. They do not follow us in the next birth. Those whom you love so much as your dear, near and own ones, those for whose sake you are inclined very often to commit many improper and illicit actions shall return home treading only a few steps following your dead body, after you die. None accompanies you. The iron caskets loaded with jewellery, currency note-bundle and your magnificent palace—all and everything shall remain here stand still. Not a straw shall follow you. Passion for all these worldly possessions drags the soul to immense affliction; and hence these worldly possessions deserve to be abandoned and avoided. Doubtlessly the soul came here alone and shall depart alone.

Soul's power of knowledge is immense. Modern inventions of atomic energy seem to be miracles but after all they are products of knowledge. Of course, such knowledge is perverted knowledge which is also a variety of knowledge. Profound energy is generated by splitting an atom, but the immense power of knowledge can consume actional impressions (Karmas) accumulated on soul for infinite number of past lives.

It is said, 'The soul with knowledge revealed can consume actional impressions (Karmas) of millions of years in a moment while the ignorant would take labour of millions of years to consume the same.'

Do not treat this as exaggeration. Exaggeration is the province of the poets and not the learned Jain saints. They always express naked truth as it is. Your judgement is accustomed to illustrations and arguments. You always expect them for justification. Here is one more example to satisfy your sense of judgement.

#### ILAKUMAR

A wealthy merchant Dhanadatta was happy in all respects excepting that he has no son. He consulted many fortunetellers and practised many religious vows and fortunately by the grace of goddess Ila, he had a son who was named Ilakumar after the goddess Ila.

The family was happy and rich. Ilakumar grew youthful and lascivious by nature. One day a band of rope dancers visited his place and Ilakumar was passionately attracted to a very beautiful daughter of the head dancer. He firmly mentally resolved to marry her only. He grew very nervous and upset. His parents tried their best to dissuade him from this resolve and get him married to other very charming bride of his community; but Ilakumar did not budge an inch from his resolve. Then his parents called the dancers and requested them to give the girl in marriage to Ilakumar and to accept any amount of money in return. The chief dancer replied that he did not intend to sell his daughter but if Ilakumar stayed along with them to learn all the arts of dancing to please some king and win some rewards therefrom, then only he would give his daughter in marriage to Ilakumar. This condition was highly derogatory and un-acceptable for Ilakumar's parents but Ilakumar was deeply rooted in his attachment for the girl; so he abandoned his father's all rich heritage and joined the camp of the ropedancers to learn their art. What humiliation one is prepared to undergo being infatuated with passion for a woman!

In course of time he was perfect in the art and he arranged a show before the king's palace in Benares city. A rope dancer usually dances on a rope with seven pots on head. Sometimes he

glides on the rope with a dagger or a knife. Ilakumar also exhibited such performances before the king and the queen. The audience also was wonderstruck at the marvels displayed by Ilakumar. He was eager to please the king and win a reward from him and marry the girl he loved so much thereby.

But the king also was much charmed by the beauty of the same dancing girl. He thought, "If this dancer falls from the rope and dies, I would take up this girl for marriage." Ilakumar strived his best to make a best show, the audience was mad with admiration but the king did not appreciate. King's pleasure only could procure the girl for him. So he went up the rope to dance next time. This time also the king showed no signs of admiration. Thus he went up the rope third time and the fourth time. But the king had decided not to show any signs of pleasure.

The audience was much surprised why the king could not be pleased and the queen also entertained doubt whether the king had some attraction for the attractive dancing girl.

Now once more for the fifth time Ilakumar went up the rope to dance staking his life. In the meanwhile, he overlooked in a house nearby to find that a Jain monk though requested by a very beautiful and young lady to accept sweet-balls, did not accept them and did not even care to look up in her face. There must be some circumstance aiding for the manifestation of knowledge (Omniscience) and such circumstance was present here for Ilakumar. He thought, "This monk is young and that lady is also young and highly attractive. Both stand in a lonely place, and still this monk is not perturbed in the least, while I am loafing here and there, leading the life of a vagrant under infatuation for this girl. I should be condemned. I condemn my passionate intoxication. I put my life at stake to please this king. This is all my stupidity. I should awake." Ilakumar realised futility of worldly pleasures and his duty towards his ownself. This is real consciousness—real knowledge. More consciousness led to the consumption of the impressional actions (Karmas) of his previous births and the present life. Omniscience was revealed to him even when he was on the rope. His past acts were consumed—were rendered fruitless. The bamboo turned into a royal throne to the great astonishment of the people and Ilakumar was found seated on the royal throne. The gods hailed him on his attainment of "highest knowledge."

The queen also was aggrieved at the king's attraction for the dancing girl despite the presence of beautiful queens in the harem. She realised that worldly ways are futile.

This light of knowledge spread more and more in her heart and she also attained "Omniscience" her "Ghatikarmas" (heinous acts) being consumed.

The king also having realised his error highly repented and condemned himself for having entertained such mean thought for the dancing girl. Consequently his "Ghatikarmas" also were consumed and he realised "omniscience."

The dancing girl also thought, "I am the root of all this evil. My beauty maddened Ilakumar and infatuated the king. Fie to this beauty of mine. I shall now resort to nunhood." Knowledge dispels ignorance, and overpowers infatuation. Thus knowledge brought over great change in her mind and she also attained omniscience. All the four omniscient souls preached truth and gratified the worldly beings.

This whole incident justifies that the ignorant soul would take millions of years to consume the acts but the soul with knowledge would consume them in a moment to attain omniscience and consequent beautitude.

#### DEVOTION TO KNOWLEDGE

Every year we celebrate 'Gnan Panchami' and then the importance of knowledge is preached, but who attends sincerely to this preaching? If we attained to this importance of knowledge our plight would have been quite different from that in which we lie for the present. We, ignorant of so many things, are not conversant with scriptural knowledge and we have no knowledge of our proper duties. We are not aware of what is eatable and drinkable, what is not eatable and not drinkable. If real consciousness or knowledge is propagated the present conditions would be reversed and the path of progress would be quite smooth and easy.

Yesterday we told you that knowledge is five-fold. Today we shall dilate on these five varieties of knowledge in order to enlighten fully the nature of knowledge.

### VARIETIES OF 'SENSORY' KNOWLEDGE (Matignana)

Sensory knowledge arises from four stages and hence the four varieties. They are :

1. Avagraha.
2. Iha.
3. Apaya.
4. Dharana.

"Avagraha" means cognisance of knowable object. Here some material means are possessed and then there is cognisance in the form of "There is something." Thus Avagraha has two varieties viz. possession of an object and cognisance of the object proper. Mind and eye do not possess the object because they do not travel to the object to cognise them. The eye can see a tree, a mountain, the sun, or the moon situated at long distance and the mind also can think of far off places.

"Iha" is the thought in the form of "What could this be?" "Apaya" is the determination in the form of "This is a particular thing." and "Dharana" means retaining in memory that particular determination.

You might argue that we can perceive a horse in a moment then where is the necessity of all these four stages? But infact these four stages do exist. We do not feel them because due to long time familiarity we cognise an object without losing any time. But when we cognise an unknown object, we feel those four stages. Suppose you are passing through a field on some evening. There you see something from a distance. Then you fix your sight properly in the direction and reflect "What could this be? Is it the trunk of a tree or some human being?" Then you further, reflect if this were a human being, it would move and the upper part would be comparatively smaller than the lower part. But this object is stable and the upper part is bigger than the lower one so this is a trunk of a tree no doubt." Then you capitulate in your mind that you have seen the trunk of a tree and nothing else. Thus you realise distinctly four stages viz. Avagraha, Iha, Apaya, Dharana.

Two varieties of Avagraha, Iha, Apaya and Dharana multiplied by 5 (senses) and the mind make the total of thirty; but mind and

the eye have no vyajana Avagraha. Thus Matignana or Sensory knowledge has 28 varieties. These varieties are made with reference to the act of perception or knowledge but pure intellect or mati has four varieties.

1. Autpattiki.
2. Vaineyiki.
3. Karmiki.
4. Parinamiki.

The intellect which can properly understand the inner significance of an object due to impressions of the previous birth and without the aid of scriptural knowledge and Guru or the elderly persons is called Autpattiki. The intellect which can properly understand the inner significance of an object due to impressions of the previous birth and without the aid of scriptural knowledge and Guru or the elderly persons is called Autpattiki. The intellect which arises out of respect for the secret scriptures and the Guru is called Vaineyiki. That which arises out of constant practice is called Karmiki and that intellect is Parinamiki which is more *matured with experience*.

Examples will clarify these four varieties of intellect.

#### AUTPATTIKI INTELLECT

Once upon a time a farmer went to a city to sell a cartload of cucumber. Meanwhile a very clever fellow came to the farmer and said, "What reward can you offer to a man who eats away all your cart-load of cucumber." The farmer thought that this was never possible and he simply boasted to offer a sweet ball so big that it could not be taken out from the city gate. That clever fellow agreed to the offer and he tasted all the cucumbers by bits. Thereafter, when the farmer proceeded to sell the cucumbers to the customers they rejected all of them saying that all the cucumbers were eaten. That clever fellow played on the words and said that he had fulfilled the condition and was therefore, entitled to the reward promised. The farmer had never thought that he might ever have to pay the reward of a sweet ball which could not get out of the city gate so he was much confused and worried. So the farmer requested the clever fellow to accept Rupees 25/- instead



and absolve him from his liability. But he was not prepared to accept any amount of money. The farmer thought to consult some intelligent fellow. Now there was a person very famous for his Autpattiki intellect. He listened to the whole story and told him that it was very easy to give sweet ball which could not get out of the city gate.

Now that farmer brought an ordinary sweet ball from a confectioner's shop and went near the city gate with that clever fellow. He placed the sweet ball in the gate and ordered the sweet ball to get out of the gate. But the lifeless sweet ball could not move and could not get out of the city gate. Thus he fulfilled the promise.

#### VAINEYIKI INTELLECT

Sometime a king while marching for his victory expedition arrived in a forest. All were thirsty but water was not to be found anywhere. In the meanwhile an old soldier advised to release the donkeys as the donkeys are capable of searching out a marshy place by smelling the ground. The advice was carried out and by following the donkeys they arrived at a lake full of water. This intellect of the old soldier is called VAINIYIKI because it was derived from respects offered to the elderly people.

#### KARMIKI INTELLECT

There was an oilman whose wife had a constant practice of selling oil of different quantities to different customers. Sometime she was sitting upstairs and some customers were waiting outside. She was busy and so she called the customers down near the window. The customers were called one by one to stand in a queue and to ask for the oil of any quantity. Now she poured in a jet from upstairs and gave exactly different quantities to different customers. Not a drop fell outside. This intellect is called *Karmiki Intellect*.

#### PARINAMIKI INTELLECT

One day a young soldier advised a king to remove all old soldiers from the service. The king had Parinamiki intellect and so he promised to consider his advice.

After a few days he called the young soldiers and asked them, "What should be the punishment for one who kicks me?" The young soldier immediately replied, "He should be hanged." Thereafter, he called a meeting of old soldiers and asked them the same question. They promised to reply after sometime.

The old soldiers thought that none could be so impudent to kick the king. Only the queen or the prince could do so; so they should be respected. Now they openly replied, "Your majesty, such a fellow should be respected." The king conveyed this reply to the young soldier and then again asked their opinion on the problem of maintaining old soldiers in service. The young soldier could not reply and appreciated the matured wisdom of old soldiers and the king.

We have finished with the discussion on Matignana. Now we shall deal with the varieties of Shrutagnana. (Scriptural knowledge)

#### VARIETIES OF SHRUTAGNANA (Scriptural Knowledge)

What is scriptural knowledge? That is scriptural knowledge which you obtain through books, through gurus' instructions and through verbal expressions. Most of our knowledge is derived through these sources. The authors of the scriptures have laid down that four types of knowledge are silent and scriptural knowledge is called expressive. The omniscient lords know every thing but can express only through words.

Scriptural knowledge has fourteen varieties and if you know them you will be fully conversant with technical terms of scriptural knowledge.

The knowledge which is obtained from different scripts and letters is called literal knowledge, and the knowledge acquired by gesture of different limbs of the body or by whistling etc. i.e. without the help of any letter is called non-literal knowledge.

Verbal knowledge of semi-sensed beings is called Asagsangni Shruta (Knowledge of the semi-sense beings).

Creatures right from one sensed up to unconscious five sensed ones are called Asangni beings i. e. semi-sense beings, while the rest five sensed beings are called Sangni Shruta (knowledge of the fully sensed beings).

The knowledge established by the righteous persons is called Samyak Shruta (Knowledge of the righteous). The knowledge established by the hypocrite is called Mithya Shruta (False knowledge). The knowledge with beginning is called Sadi Shruta and the knowledge with no beginning is called Anadi Shruta. The knowledge with an end is called Saparyavasita Shruta.

Now knowledge with beginning and without beginning with end and without end is to be considered from the point of matter, place, time and nature.

The scriptural knowledge of an individual is with beginning or with end. But the same possession of many individuals is without the beginning and without the end. From the point of view of time, scriptural knowledge of five Bharatas and five Airavatas is with beginning and with end but that belonging to Mahavideha is without beginning and endless. From the point of view of time knowledge in Utsarpini (Upward cycle of time) and Avasarpini (Downward cycle of time) is with beginning and with end but the knowledge in noutsarpini and noavasarpini (as described for Mahavideha) is without beginning and endless.

From the point of view of nature the knowledge of worldly beings is with beginning and with end and the knowledge of non-worldly beings is without beginning and without end.

*The scriptural knowledge with equal Alpakas is called Gamika Shruta and with an equal Alpakas except Drativada is called Agamika Shruta. The sacred knowledge established by Lord Gautama and other Gandhras is called Angapravista Shruta. Dwadashangi is Angapravishta Shruta and the Upangas Payaana etc. are Angabahya Shruta.*

The knowledge derived from listening to the sacred scriptures is called Shruta. Such Shruta knowledge is very extensive like the ocean. There are eight types of conducts to be observed with regard to this shruta-knowledge.

This sacred knowledge is to be acquired at the proper time prescribed and this conduct is known as the time conduct of knowledge. This sacred knowledge is to be acquired with full respects for the guru and the shastras and this is known as the respectful conduct for knowledge. This sacred knowledge is to be attained with

concentration (Upadhana) and this is known as Upadhana conduct or concentration conduct.

At present many Upadhanas are carried out and you must be quite familiar with them.

'Ahninavata' is a kind of formality to be maintained while attaining knowledge wherein a person has not to conceal the identity of his Guru, such as his name, his sect. etc. 'Vyanjana' is one more rule of conduct by which the student has to learn the letters of the scriptures, 'Ad verbatim' That is Artha Achara under which one has to construe the meaning exactly as it was intended to be construed and finally that is 'Abhaya Achara' by which the student of the Shastras learn the letters and the meanings of the shastras very properly.

Small drops some day would fill a pond to the brim and likewise one should daily learn some small portion of the sacred scriptures. It is laid down for a common house holder that he has to observe six duties, Viz. Worship of the Gods, serving the preceptor, study of the sacred scriptures; Restraint of senses, austerities and giving alms in charities. Mind, the study of shastras is not merely confined to the monks but to you also. You can study them which are meant for you.

#### VARIETIES OF AVADHIGNANA AND THE OTHER FORMS OF KNOWLEDGE

Avadhi, Manah Paryaya, and kevala are the superior types of knowledge and they could be acquired by a human being with the help of restraint of senses and performance of severe austerities.

To the gods and the residents of hell Avadhignana (with range limit) is revealed as a natural consequence of the very birth as God or a resident of hell. With the (Upayoga) application of this Avadhignana the soul can perceive concrete objects of far off distance.

Avadhignana has six varieties. Anugami, i.e. which follows the seer.

Ananugami, i.e. which does not follow the seer. Varanamana, i.e. which is aggravated gradually. Heeyamana i.e. which di-

minishes gradually, Pratipatti, i.e. which is effaced after it is revealed and Apratipatti, i.e. which is never wiped off and therefore permanent.

The modern discovery of clairvoyance justifies the existence of the abovementioned faculties of knowledge.

Manah Paryayagnana has two varieties, "Rujumati" and "Vipulmati." With "Rujumati" one can read others' thoughts in unspecified manner while with Vipulmati one can read them specifically. The modern discovery of telepathy justifies the existence of such faculties.

"Kevalagnana" (Omniscience) is one and all with no varieties. Thus 28 varieties of Matignana, 14 varieties of "Shrutagnana"; 6 varieties of "Avadhignana"; 2 varieties of Manah Parignana and one variety of "Kevalgnana" make the total of 51 varieties of knowledge (Gnana).

Many more things still remain to be said about the treasures of soul as experienced by the Omniscient Guru, (Preceptor).

## DISCOURSE X

### THE TREASURE OF SOUL (*contd.*)

Gentlemen!

Numerous diamonds lie concealed in the ocean of Jain scriptures and Shri Uttaradhyayana Sutra is one of them. Pure rays of light shoot forth from its every chapter and they afford excellent guidance to the souls craving for final beautitude. Thirty-sixth chapter is dealing with the transmigratory soul taking birth in this world. Thus we proceeded to discuss in details the nature of soul; thereupon we thought about immortality of soul, indivisibility of soul, quantity of infinite number of souls and now we are deliberating on the treasures of soul.

The soul is possessed of infinite power as it is possessed of infinite knowledge. Medical science explains *Veerya* (power) as semen but here in the context, we have to understand *Veerya* as power or energy—the energy to act, to function. This energy enables the soul to perform any action like eating, drinking, sleeping, rising, sitting, walking, running, thinking, talking, enjoying, observing religious rites etc. etc. Soul devoid of this energy would be devoid of any of these actions.

Lifeless bodies are motivated for action by mechanical means but this action is simply mechanical without instinct, thought, feelings and will. There is only continuous motion which ceases when the supply of energy is discontinued. But the action infused by soul has instinct, thought, feelings and will and therefore there is variety in its actions.

A toy-dog might run under mechanical key but cannot make movements at will like a living dog. A living dog would express its sense of joy by twagging the tail, raising the ears and extending the tongue out from the mouth. A toy-dog cannot perform anything of the sort.

Living beings, animals and human beings can move of their own accord and reach their destination; but lifeless mechanical contrivances cannot do so. An automobile vehicle can move or run

but left without human control would lead to disastrous results. Human beings or animals would take a turn, would stop or return as the circumstances crop up but the motorcar cannot do so of its own. It would only move—simply move irrespective of any regard for consequences. Every machine requires human control so every machine is dependent. It cannot act itself.

Any human being or an animal would rest a while, enjoy the provisions and would resume its journey; but lifeless machine cannot do so. A bullet from the gun strikes and shoots sure and certain without hesitation, without rest on its journey.

It is reported that a rocket struck the lunar plane but could not descend over there. Energy of soul-living energy could have done so but that rocket-energy was lifeless; so the rocket could not but strike. Efforts are set afoot to send a man in a rocket so as to control and direct the mechanical power with the possibility of descent at the right place.

Thus there is vast difference between action of lifeless machines and that of living bodies.

When soul is inspired to act meritoriously it achieves merits and amasses sins when engaged in acting unrighteously. The soul has to enjoy the fruits of these merits or sins either in this world or in the world hereafter; and that is why the soul is declared as the performer of acts and enjoyer of the rewards of those very acts.

Some believe that the soul does not act of its own accord but it acts only impelled or inspired by God. But in that case, soul, if inspired by God to act would only act righteously? The great God certainly would not impel a soul to act unmeritoriously? Why should God inspire a soul to act in an evil manner? It is common sense that evil acts bring forth evil rewards and the omniscient Lord also must be knowing well that the evil seeds bear evil fruits. Now therefore, it would follow that the Omniscient Lord knowingly impels the soul to act in evil fashion to bring about a series of miseries. Under the circumstance how would you justify God's epithets like 'The Merciful'. 'The ocean of mercy', 'The Great Father' etc.

Penal Code lays down equal punishments for the offender and the abettor of the offence. Section 114 of Indian Penal Code pre-

scribes punishments for one who aids and abets the commission of an offence. Therefore God also would be liable for punishments for aiding and abetting the commission of many evil-criminal and heinous acts committed by the souls in this world. It is also not proper to immune God from punishment because He is Almighty, as that would amount to grave injustice. In the eyes of law and justice great and small persons are all equal. Therefore, it is obvious that God would be involved in all these blemishes by admitting Him as the inspirer of good and bad actions.

The worst implication of this theory or belief follows when one holds God as responsible for all actions good or bad. For drinking wine, for eating flesh or for debauchery, the doer simply replies: "I did so, as God inspired me to do so."

Just listen to an interesting incident. One person was fully disgusted with his family members. He thought that they were all wicked people and he prayed to God to grant him strength to kill them. He mercilessly killed them also. When he was tried in the Court he stated: "God inspired me to kill them". The Judge said: "Well, God has inspired me also to sentence you to death and I hereby sentence you to death".

Now you can realise how the principles of morality restraint and righteousness are endangered while accepting God as the inspirer of good or bad actions. Therefore, it is clear to understand that the soul alone is the doer of good and evil acts and he alone is bound to enjoy the good and evil rewards thereof.

Brihad Aranyaka Upanishad asserts: "Man forges himself as he acts and as he behaves. The doer of righteousness becomes righteous and the sinner is he who acts sinfully. Thus man evolves himself out of his desires-cravings. He first craves and resolves accordingly. Then he acts under his resolution and reaps the rewards according to his actions".

These words finally dispel all doubts as to the power of soul to perform an act and to enjoy the fruits of the acts performed.

Effort is the propelling energy of soul applied to actions. These efforts only can earn religious merits. Without efforts nonviolence cannot be observed and restraint of-sense cannot be practised unflinchingly. Religious merits cannot be earned unless you care



to earn them. You must therefore firmly resolve and develop fully the vigour of the soul.

#### HANSA AND KESHAVA

Once upon a time two brothers Hansa and Keshava met a monk on their journey, who preached them that nocturnal-eating leads one to hell. Thereupon both the brothers took a solemn vow to abstain from nocturnal-eating.

It was late at night when they returned home; and they did not take their night supper. Being asked by the father they disclosed their vow but the father did not like their resolve. He asked the other members of the family not to give them anything to eat at day time. Next day both of them were made to confine themselves to business routine work till late at night. The mother offered them dinner but they refused. Even on the third day they were not allowed to eat at day time and were offered dinner at night but they firmly refused. Thereupon the father was highly enraged and he turned them out of his house. Hansa was bit nervous and the father could persuade him to give up his vow. He was allowed to stay with the family.

Keshava was firm and adamant in his religious resolve. He could not get any provision to eat at day-time. He fasted till on the seventh day of his fast at midnight he arrived at a Yaksha's (semi-divine being) temple.

It was full-moon night and the Yaksha's worshippers were engaged in their worships. They had resolved to eat only after they offered something to eat to some guest. They found Keshava to their profound joy and they offered many eatables to Keshava, who flatly refused to accept anything at night.

The worshippers requested him in thousand ways to eat and they said : "We are all very hungry. Please eat, so that we may eat." But Keshava did not budge an inch. He said with all modesty that he observed a vow to abstain from eating at night and further told them to wait till morn. The worshippers said that they feared the death of some, by starvation, but nothing could move Keshava. At once Yaksha appeared with a hammer in the hand. He rushed to Keshava raging with wrath and saying

“Why don’t you obey the worshippers? Eat now to spare your life, or else I shall break open thy head with this hammer”. At the appearance of Yaksha, the worshippers hailed with great joy but Keshava was much perplexed. He could not decide his course of action. He had only two courses open, namely sparing life at the cost of religious vow or sparing the vow at the cost of life. Keshava with great fortitude declared his resolve that Yaksha could do his worst and he would not eat anything at all.

Now Yaksha procured the presence of Keshava’s preceptor who initiated him to this vow. His preceptor also tried to persuade him to eat and thereby to save the life of many worshippers. But Keshava reflected with all wisdom “It was not possible for my Guru to persuade me to eat as he was the person to initiate me to such a sacred vow. Certainly there is some fraud”.

Keshava remained silent but Yaksha warned him that he would kill his Guru along with him. Yaksha hurled the hammer and struck it on Guru—who cried piteously. Keshava also was much suspicious at this occurrence as he knew well that his Guru was powerful enough not to be overpowered by any demon or any material force.

Finally Yaksha rushed to Keshava with all fury, hurling his hammer and said: “Now reap the consequences of thy impudence”. Keshava remained steady with no perturbation. To great surprise and wonder Yaksha and the worshippers disappeared and some very glorious God presented himself on the spot. He said: “Keshava, this is all divine illusion, I am much pleased with you to see your firmness in your solemn vow. I therefore grant you three boons. Firstly, you will be installed as a king on the seventh day. Secondly, you can cure anyone of any incurable disease by sprinkling water with which you would wash any limb of your body and thirdly you will fulfil your wish which you might entertain sincerely”. Thereafter the God vanished.

On the next day Keshava entered the city and broke his fast there. After six days he was sleeping at a particular open place. Now the King of the city died heirless. According to the custom, the heir to the throne was to be chosen by sending a cow-elephant with a pitcher on the trunk. The cow-elephant roamed in the city and sprinkled the water on Keshava who was asleep. Consequently

he was crowned as the King and consecrated accordingly. Thus the first boon granted by the God came true. A few days after, Keshava was moving in the city to find a pauper in rags. Keshava at once recognised him as his father and narrated him the past incident. The father also narrated the unhappy incidents since Keshava was turned out of the house. He said that his brother Hansa sometime swallowed a poisonous insect while dining at night. He suffered from acute cholera which produced for him unbearable ailment. Now that disease was almost incurable but some expert physician suggested to procure a particular medicinal herb within thirty days and he was hunting place after place for the same herb.

Keshava was much pained to learn this. He recollected his boons by which he and his father could reach their residence in the wink of an eye, and his brother could be cured of his disease with the water, which washed Keshava's any limb. The God brought them to the destination in a moment. Remember, God could fulfil our desire in no time.

Keshava cured his brother with the divine water. All blessed Keshava and took vow to abstain from nocturnal-eating. Keshava ruled his subjects righteously and lived happily with his family members in the kingdom.

This whole affair preaches stern determination and strong efforts to practise righteousness.

#### IMPORTANCE OF EFFORTS

Even in wordly affairs, efforts cannot be underestimated. Strenuous and unflinching efforts beget success even in very difficult tasks. Pandavas could achieve, success in Mahabharat war only with their strenuous and persistent efforts. They earned glory and left immortal fame for them in this world. Shri Rama, with monkeys as helpmates, with vast ocean to cross over and with a formidable foe like Ravana to be vanquished spared no pains and he was crowned with victory. Lives of great poets, writers, journalists and politicians establish this very truth.

Some speak of success as the grace, luck or fate but fate is nothing but the result of your own efforts made in previous life or even in this life. Fate or luck is the result of your own meritorious or

demeritorious acts. Thus any way, everything rests on efforts—personal endeavours.

#### FIVE STAGES OF PERSONAL EFFORT

You must know five stages of effort. Uthan (awakening) is rising up discarding lethargy. This is the first step. Karma or action is the second step. Bala or strength is application of all possible oral, physical and mental strength to fulfil the undertaking. This is the third step. Virya or vigour is to strive after undertaking. This is the third step. Virya or vigour is to strive after enthusiastically the goal undertaken to achieve. Thus vigour is the fourth step and Parakram or fortitude is to withstand all difficulties and obstacles which crop up on way of our undertaking. This is the final and the fifth stage. You are quite aware of heroism put forth by lord Mahavir in the course of the achievement of the highest goal.

Goshalaka used to say, "Everything is predestined in this world and nothing can be affected by awakening action, strength, vigour or fortitude. Pains and pleasures are predestined for every creature and everyone has to undergo them". The shashtras have quoted how lord Mahavir established the futility of Goshala's theory of predestination.

#### FUTILITY OF THE DOCTRINE OF PREDESTINATION AND SADDAL-PUTRA

A very wealthy merchant named Saddalputra, lived in Polaspura. Ten millions of golden coins were lying in his treasure, ten millions were lent on interest and ten millions were invested in his business routine. He owned ten thousand cows and five hundred markets beyond Polaspura. He employed many labourers for his business of manufacturing utensils. His wife was Agnimitra. Suddalputra was a devotee of Goshala. So he had firm faith in Niyativad (Doctrine of Predestination). One day when he was sitting in his garden, he heard a divine voice declaring, "Tomorrow one great lord omniscient, adored by three worlds shall arrive here. Pay your respects to him and invite him to accept the eatables". Saddalputra thought that that great man could be none else except his Guru Goshalak. But on the next day Lord Shraman Mahavir arrived there. Relying on the divine voice saddalputra went to pay his respects.

At that time Lord Mahavir told him the incident of the divine voice, whereupon saddal putra was wonderstruck and entertained faith in the Lord. Then he invited the Lord to accept his necessities from him.

Some day, saddalputra was drying unbaked utensils in the sun. Lord Mahavir arrived there and asked him "Oh saddalputra, how this vessel is prepared"? Saddal putra replied: "Lord at first it was in the form of clay, then it was pounded and set on wheel. Now it has assumed the shape of a vessel. The Lord said: "Now in this operation whether uththan, Karmabal, Virya or Parakrama is necessary?"

Saddalputra was astonished at the query but as a follower of Ajivika tenets he replied: "Lord, vessel is prepared without the aid of Uththan, Karma, bal, Virya or Parakram. Lord said: "Oh Saddal putra, suppose someone carries away these vessels, breaks them and throws them away, would you not punish him? Suppose someone enjoys sensual pleasures with your wife Agnimitra, would you not punish him?" Saddalputra said: "Oh Lord, certainly I would catch hold of, tie up and belabour such a wretch". Lord said: "If everything occurs as predestined without the aid of uththan, karma, bal, virya and Parakrama then there is no one who steals your vessels, there is none who breaks them and there is none who enjoys with your wife. Then what is the use of catching hold, tying up and belabouring any person? As you believe, everything is predestined and occurs without any efforts". These words secured a new exposition of knowledge for Saddal Putra. He showed his inclination to understand Lord's tenets. Lord explained to him very clearly his theory and beliefs. Consequently he embraced the school of Lord's tenets along with his wife and accepted twelve vows of a Shravaka (lay-disciple) through the Lord. He observed these vows so solemnly and firmly that he could occupy eminent position among the popular shravakas devoted to lord Mahavira.

Just as knowledge and perception faculties of soul are suppressed by actional impressions, (Kermas) faculty of action is also suppressed. This accounts for the difference in different beings. When Karmas are consumed totally these faculties are at the command of the soul. At the time of consecration of Lord Mahavira performed by 64 Indras, when the great Lord was born, on the very night

Mountain Meru, lakhs of miles wide throbbed at the toe-impression effected by the great Lord. We also possess this intrinsic strength but it is overpowered by layers of Karmas performed by us in our previous births. We do possess that strength to destroy and protect the universe but we are invalid as our own acts have overpowered our soul's strength. No sooner are these Karmas destroyed, than we manifest infinite strength and power.

### SHRADDHA (Faith)

Faith leads us to make efforts and efforts pave our path to the final goal. When you cherish faith in a particular route, particular distance to be covered, and in a specific direction then only you take to that route and proceed. When you have faith for a particular diet which would invigorate your body, then only you take to that diet and your faith in a particular branch of business leads you to that type of business.

With the help of a rope a man can climb high wall but you know the consequences if the rope gives way. Same is the case with faith as faith is also a kind of a support. When faith gives way action or effort also ceases. When you are not sure of success in a particular trade you would not proceed for the same trade.

Faith is a pre-requisite factor for the performance of religious acts. Religious rites performed without faith bear no fruits. If you have faith in your prophet, in your religious preceptor, in the principles preached by him then be prepared to put those principles into action. That is why 'Faith' is emphasised at the outset.

It is also important to consider in whom should you place your faith? Improper medicine relied upon would prove detrimental to your health. Similarly, improper God, improper preceptor and improper principles when followed with faith prove injurious rather than beneficial and that is why the authors of the sacred scriptures have laid down to test the preachings of God and the preceptor and to follow those only which prove as true and proper. Faith in proper God, proper preceptor and the right type of religion is termed as Samyakatva (proper conviction).

This right conviction only leads to the result of knowledge and action. A man with profound learning and performing religious

rites cannot attain spiritual development if he is devoid of this right conviction. The authors of the sacred scriptures say,

“Without this jewel of right faith, all vows prove futile like an army without the Commander. Without this right faith all rites give but scanty fruits like cultivation bearing no fruits without favourable climate.”

Twelve vows of a Shravaka form the very fundamental of right faith as the person is initiated into right faith in the beginning and then only he is initiated for the acceptance of the other vows.

We are going to discuss a lot on this topic of right faith ahead, and therefore we do not want to enter into details for the present but here we would like to state only that right faith is the intrinsic characteristic of soul and therefore you should develop it fully. A person with correct and firm sense of propriety in faith is bound to attain final beautitude some day”.

People hunt after joy and pleasure. Some seek pleasure in eating and drinking, some in singing and dancing, some in gold and woman, some in power and pomp. But this is all illusion. It is simply a mirage. All these entities bear no pleasure. They have no power to provide pleasure. You know well, about the musk-deer. It is infatuated with fragrance of musk lying concealed in its own navel. To seek the source of this fragrance, the musk deer wanders throughout the forest but fails to realise the source of the fragrant substance. Thus for the source of this fragrance, the musk deer wanders throughout the forest but fails to realise the source of the fragrant substance. Thus, the source of pleasure flows within yourself and you hunt for it somewhere without; so how would you obtain it? You believe that there is pleasure in eating and drinking, dancing and singing and that is why they are pleasant for you. It means that the pleasure does not lie in eating and drinking or in dancing or singing, but it lies in your belief. If some, day, your belief is changed, then nothing from this would get you pleasure. A man suffering from bile would not love dishes loaded with sweet-meats. He would request you to remove them from his sight. Suppose a man has lost his young son, would he rejoice singing and dancing? He would certainly tell you to stop it at once and leave him alone. A man who is disgusted with worldly attachment would be pained to come across gold. Same is the

the story of a woman. As long as your mind is full of passion for a woman it gives you pleasure but when that passion is extinguished, woman appears like a bondage and you are inclined to be free from such bondage. When your belief is changed palatial buildings are nothing but prisons and fame and glory are nothing but hypocrisy and power begins to pinch you.

Some believe that these worldly things give pleasure because soul is under "vibhāva" condition. "Vibhāv" condition means condition of illusion or infatuation. More the soul is freed from this condition of stupor more it begins to derive pleasure of joy within. Soul is packed with profound joy and therefore it is called joy-incarnate or Ānandghana. This joy of soul is inexhaustible and indestructible; so it is permanent and immortal. The Almighty Lords enjoy this profound and immortal joy all the while, and it is the cherishable object for all those, who aim at spiritual development. Cast aside passion and you will experience this immortal joy. Once you experience this joy, you will cultivate aversion for joy derived from material objects. You will not at all be inclined for such joy derived from material objects. If you are served with royal dishes, you would hardly care for bits of loaves meant for the beggars.

We told you in the beginning of this discourse that soul is the unrivalled treasure which cannot be compared with any worldly prosperity, and I hope you have now properly understood the significance thereof.



## DISCOURSE XI

### OMNISCIENCE

Gentlemen !

You must be well remembering that so far we have discussed about soul in thirty-sixth chapter of Shree Uttaradhyayana Sutra. You must have remembered important features of our discussion. Any one can well remember by thinking and pondering over the matter heard and the same when digested in mind. It is no use shaking off the matter from your brains after leaving the audience-hall. There are five steps in study, and re-capitulation is the third step. This means you should revise again and again what you have studied. Some teacher asked his pupil "Oh child! betel leaves are rotten, horses get obstinate, the lessons learnt are being forgotten, and the loaf on the pan is burnt up. What is the cause?" The pupil was intelligent and he gave one common reply for all the queries. He replied: "Sir, without turning over". This reply means: if betel-leaves are turned over at intervals, they would not, be rotten, if horse is taken on rounds at intervals he would not be obstinate, lessons learnt if revised would not be forgotten and a loaf on the pan if turned over would not get burnt." So whatever you learnt and heard should be revised.

In the preceding discourses, I hinted at the topic of omniscience or Kevalagnana. I shall discuss on the same subject to some length.

Knowledge and intuition form the nature of soul. Therefore you cannot conceive of soul devoid of knowledge and intuition. When soul is in Nigoda condition its knowledge is least revealed and when the soul becomes omniscient its knowledge is revealed in perfection. Kevalagnani means possessed of perfect knowledge—omniscient. The omniscient soul knows all entities with all the phases fully. It further knows all past, present and future happenings.

Under the force of actions performed by a soul, it traverses in the universe either as a God, as a human being, as a creature or as a resident of hell. Now we shall show in which form of birth a soul can acquire omniscience.

Gods enjoy many luxuries, and means of happiness, at their disposal but they cannot acquire any religious merit. They earnestly crave to observe some religious rites like samayika to make their godliness worthy, but it is not within their reach. Since their birth, gods have Avadhigana but they cannot acquire omniscience owing to their inability to perform religious rites.

The souls in hell also possess Avadhigana since their birth but they, all the while suffer from various miseries and hence they are also unable to observe any religious rite with the consequence that they also cannot obtain Kevalagnana or omniscience.

You know well how the animals experience hunger, cold, thirst and constant fear. How could they dream of any religious observance? Occasionally five-sensed animals acquire perception of their previous births, and would even succeed to acquire Avadhigana under circumstances but owing to their inability to observe any religious practice they cannot acquire omniscience (Kevalagnana).

The rest is the human birth. In this birth one can practise religious rites and therefore can obtain omniscience. This is the very reason why human birth is valued most. Religious practice is not possible without human birth. Omniscience is not possible without religious practice and emancipation of soul is not possible without omniscience.

Five varieties of knowledge namely Mati (Sensory), Shruta (Scriptural), Avadhi (limited ranged), Manahparyava (Direct knowledge of mind) and Kevala (Omniscience) are possible only in the human birth. Attainment of Mati and Shrutganana is quite easy and natural while Avadhi, Manahparyava and Kevalagnana are attained by spiritual power.

Kevalagnana or omniscience is not conferred upon, but it is to be acquired. One who makes efforts diligently and without negligence for self-restraint, penances, muttering the names of the lord and meditation can acquire omniscience. Till today, numerous souls have acquired omniscience. They followed the same path and the souls in future shall follow the same path to acquire omniscience.

The omniscient soul confers welfare upon others and upon himself. If you cherish for your own welfare and the welfare of the world you

should aim to acquire omniscience. One would argue, what is the use of having such aim when omniscience cannot be acquired so easily and within a short period of time. But this is not a wise argument as we do not earn tons of money on the very day we start business still we do our business in anticipation of future profits, similarly in anticipation of omniscience in any of the forthcoming first, second, third, thirteenth, or even forty-third birth we should cherish the aim of acquiring omniscience. Sooner or later in this birth or in any of the forthcoming birth you shall be omniscient indeed; if you have cherished formerly such an aim and made endeavours accordingly. Do not forget, firm determination and sincere efforts are infallible means to make life a great success.

If one asks you what is going on at your back? Do you know it? Certainly you don't; because your faculty of vision is limited. If you acquire omniscience you would be able to see not only at your back but also behind the wall, inside the dark cellar or the happenings in a far off city, district, province or any part of any country. An owl can see at night in the darkness but cannot see in the daylight. A crow can see at day but not in the night. We can see clearly at day but see faint at night and in total darkness we cannot see at all but with omniscience we can equally see clearly at day or in the night. Any degree of density of darkness would not obstruct our sight. Do you know that nun Mrugavati could see a black cobra gliding over in thick darkness?

Once upon a time, Lord Mahavira halted at Kaushambi. Sun and moon visited the place to pay their homages to the great Lord in their planes. The light of that place was so dazzling and so much prevailing over the whole sky that people mistaking the midnight for the day did not leave for their place and continued to stay over there. Nun Mrugavati also continued to stay there though her religious teacher Chandanbala returned to her halting place at her usual time.

When Mrugavati realised that night had far advanced she was much shocked and she began to repent for her fault. She returned to the monastery and begged pardon of Chandanbala. Chandanbala scolded her saying: "Nuns are not expected to keep late hours at night outside. They should be within the monastery in time".

Mrugavati was a nun of extra-ordinary calibre. She was the royal empress of Kaushambi and before she took up to renunciation

she was the aunt of Chandanbala. With all this, she could have defended herself but why should she shield herself for her fault? With this thought she remained silent. She reflected. "How could I err when I have renounced everything". With this reflection she repented with all the sincerity of heart. This repentance shattered the chains of karmas acquired in her earlier births and she obtained omniscience on the spot.

Mrugavati and Chandanbala were sleeping side by side on that night. Dense darkness prevailed every where. In the meanwhile Mrugavati observed a black serpent proceeding towards the arm of Chandanbala, so she lifted up Chandanbala's arm and the serpent passed away and disappeared.

Chandanbala asked her! "How could you observe black serpent in such thick darkness?"

Mrugavati replied politely: "With the help of omniscience acquired by your grace". Chandanbala atonce got up and begged her pardon falling at her feet for offending her. Her severe repentance consumed her Karmas of her earlier births and she also acquired omniscience.

Some people admitting the intrinsic faculty of soul to acquire omniscience are reluctant to believe that the soul can see or know everything as there is no naked-eye-proof in this connection and also because today we do not find a person who is omniscient. But everything cannot be established with naked-eye-proof. Some facts are established by sacred texts, some by reasoning and some by experience. We may not be able to point out anybody possessed of omniscience but we do come across such persons with such type of knowledge to induce us to believe the possibility of an omniscient person. We would like to discuss this matter at length.

Omniscience is enumerated as one of the five varieties of knowledge in scriptures. Now if nothing existed like omniscience in the world why should the great authors of scriptures refer to it at all? Moreover prophets (Tirthankaras) are omniscient and they are addressed in the prayers as such. Detailed descriptions in shastras are available as to how they acquired omniscience. Shastras and biographies contain facts about great men and great women acquiring omniscience. Can this all be false or fictitious? Supposing the authors of the sacred texts erred, but

could all of them err? None of them thought of stating truth? Only that brain stupefied with materialism would be audacious to consider all these authors of the shastras as false.

Simple reasoning also justifies the possibility of omniscience. A lamp covered with thick cloth sheds dim light and when covered with thin cloth sheds more light but when completely uncovered, sheds still more light, still when completely uncovered sheds full light. Similarly when soul is completely uncovered of the envelope of karmas it acquires omniscience. If karmas form a layer covering the soul then soul must attain omniscience, no sooner that layer is destroyed. Moreover if little can be known more also can be known, and perfect knowledge or omniscience also can be acquired. If one can master the knowledge of alphabets one can also master the language. Thus soul can know more from little and can know even perfectly from more knowledge.

Even with our limited knowledge we can infer past and future happenings. One can infer the passage of a creature from its footprints and one can infer the possibility of rain from the clouds and the wind. These are inferences of the past and future respectively. Very often these inferences come true then why the people with extraordinary knowledge would not be able to see past and future accurately?

One might argue that we have means, matters and indications and so we can infer the past and future happenings, but without any matter and indication how such perception is possible? But one should remember that different phases of a matter are destroyed but matter itself remains undestroyed. Matter in the whole universe is converted from one form to the other and exists for ever, in some form or the other and from such form of matter past or future can be inferred. If a diamond having passed through many hands falls in the hand of a man knowing psychometry, he would be able to say all the past history of the diamond as to how it was excavated from the mine, who brought it over there etc. Now some of the traits indicated by psychometry might have been there, still they are indicated and described correctly. Ravana was a righteous king. He had only attachment for Seeta. Excepting her he never entertained longing for any other woman. Once he called in his Court an astrologer and asked him: "When shall I die and how shall I die?". The astrologer having considered the positions

of the stars replied : "You will die for the cause of Seeta, the daughter of King Janak at the hands of Baladev and Vasudev to be born as the sons of King Dashrath in future". Now these two persons did not exist then but the astrologer predicted their birth and we know that these predictions came true.

The astrologers can predict future incidents with pinpoint accuracy as if the future happenings revealed themselves before their inward eye then why not the omniscient persons could foresee things with their inward sight in true form ?

We find persons adept in various subjects like Poetry, History, Geography, Physiology, or Science. Their knowledge is far superior to that of a layman. We also know of persons with such genius that they would remember hundreds of verses by hearing their recitation only once and they would also reproduce them without any mistake. This proves faculty of profound knowledge of soul. When this faculty reaches its climax it can cognize all aspects of all entities.

You must have come across people practising mesmerism. A man with his eyes covered with a strip of cloth or with his body covered with black cloth is able to read the contents of a book held up in hand by some one or he can describe a passer-by with accuracy. Those who are reluctant to accept the existence of omniscience would be asked as to how can a man with eyes totally covered with a strip of cloth see everything ? This makes it quite clear that perception is possible even without the help of eyes and that perceiver is none the else but the soul.

A hypnotized man is unconscious, still he is able to read out or write down the passage from a book previously drawn out by the hypnotizer. Mystery lies in the fact that this book is never known or seen by the hypnotized person formerly.

Well-known spiritualist of Bombay Dr. Mulshankar Hirjibhai Vyas can describe in detail a particular thing located hundreds of miles away from here. In the year 1961 in a function arranged under the auspices of Jain Sahitya Prakashan Mandir at Sundrabai hall, he, with eyes closed and covered with a bandage named certain items, he recognised some colours and he also named the titles of books written in different languages.

A handkerchief was tied tight over cotton packings on his closed eyes. That handkerchief was further covered with eightfold thick khaddar cloth, and thus there was no scope for any suspicion. When he could perceive objects lying in a cupboard, lying under ground, under waters and lying at a distance of hundreds of miles—we are convinced of the power of soul to know and perceive objects situated at any distance.

Sometime back, Shree Girish Chandra Banvasi published an Article on man's power to cognise past, present and future in Bombay Samachar Weekly. The matter in the said Article deserves notice. In that highly reflective Article he states :

“Man can know past, present and future”.

“Our religions and Mythology refer to many sages and saints possessed of knowledge of the past, present and future, and even today in India, such saintly persons do exist residing in the caves of the Himalayas, the Girnar and other mountains. They are engrossed in meditation. They happen to meet some people and we are struck with wonder to learn their accurate talks, regarding past, present and future and we feel sure that man can know past, present and future.”

Some people argue that such talks about man's power to know past present and future are nothing but absurd and full of hypocrisy. They further add that our ancient sages spread such rumours to enhance their importance. If man could have such knowledge, present tension and disturbance in the world would certainly vanish. But when I hear this, I cannot but laugh and regret for their ignorance.

Even today in Holand, there is a man named Peter Herrkose, who can know past, present and future incidents. The police officer of Scotland yard came to know about him and with surprise he called for Peter to be convinced of his powers. Christmas festival of 1951 had set in and Peter was embarrassed to receive intimation of the police officer. The latter welcomed Peter and asked him : “Mr. Peter, Is it true that you can know past, present and future ?” Peter replied with modesty : “Yes Sir, residents of Holand know about me”. The Police Officer asked : “Will you prove your faculty by helping us ?” Peter nodded in affirmative.

"One very valuable object useful in royal coronation is stolen from The West Minster Abbey. We shall be highly obliged if you co-operate with us in searching out the stolen property and we shall also be convinced of your wonderful faculty"! The police officer added :

'Of course ! I shall co-operate with you, Replied Peter.

Peter reached London by air-plane with the police officer. At the London Air Port, the police officials received Peter with surprise and admiration. Peter was soon brought to West Minster Abbey.

Crowds from London thronged to see Peter and they were set aside by the police and the doors of West Minster Abbey were closed.

Peter said : "I request you to watch everything silently and note what I speak. Do not interfere". All the police officers watched Peter's action and procedure with curiosity.

Silence prevailed for a few minutes and Peter knelt before the Royal Throne in meditation like some Indian Yodi.

After a few minutes Peter started speaking : "Five persons have committed theft. One or two persons entered inside and the rest were watching outside". Peter continued with eyes closed and his breathing slowed down . The police noted watchfully his words.

He further continued : "One motor-cab is used in the commission of this theft". He also told the number on the plate.

He said about Lower Thames Street and also drew the details of the said locality. Peter never visited England formerly and the officers were wonderstruck to find the accuracy of the word-picture Peter drew.

Peter took along with him an axe with which the robbers broke open the lock. Peter led them to Green-Lane. Peter showed the Blacksmith's shop from which the thieves purchased the axe. He added : "The stolen property was first disposed off at London and was carried to Glasgow later". Now the police officers started investigations and Peter's narration came true. The culprits were detected and Peter got wide fame in London Newspapers sparkling with his photograph and biography.



There is one more incident which occurred in Paris in 1952. In some ruins of an old house murder was committed in a very mysterious fashion. The murderer had concealed the corpse in some unknown place.

The police started investigations and took statements of the persons staying nearby. Neither murderer nor the dead body was traced. The police in disguise watched vigilantly with no result.

The police used all fair and foul means to detect the culprit for three weeks but nothing came out. Newspapers passed bitter remarks at their failure and the police moved heaven and earth to unfold the mystery.

One police officer remembered Peter's marvel of the last year and Peter was summoned to Paris. Peter concentrated on the photograph of the murdered person and he requested the officers to follow him. Crossing the streets and passing by the palatial mansions of Paris, he arrived at some old house. Peter said: "Murder is not committed here".

"Impossible, the evidence leads to the conclusion that murder has taken place here" said the police officer.

"There is an underground room here and here is the dead body of the murdered person". Peter pressed a switch and the subterranean way was exposed. The police recovered the dead body which was buried underground. Peter named one woman and two men as the murderers. Thus the police could solve highly complicated riddle with the help of Peter's marvellous faculty.

We studied these two incidents which narrated the past accurately. Now we shall study one more incident which justifies the faculty of future prediction.

Once a prominent merchant from Paris called Peter at his office. Peter reached the office in time. The businessman proposed to start a new venture of selling carbonic gas packed in bottles. He wanted to consult Peter in the same connection.

Both of them had never met before and Peter also had never seen the business-man's Factory, and also he was not conversant with modern machinery.

The merchant, the manager, the technical assistant and Peter were taking a stroll in the Factory when Peter stopped suddenly

placing his hand on a particular machine and said : "This machine would not work. It would rather put you in great difficulty". The Manager smiled with repugnance and said : "Mr. Peter, what do you talk ? This machine is brand new and there is no reason why it should not work".

Peter replied : "I am sure, it won't work".

Someday telephonic call resounded : "Mr. Peter, your prediction has come absolutely true. We tried our best to work on the said machine, with no result".

Peter was neither a Mechanic nor a Chemist and still, owing to this very faculty, he was appointed on a high ranking position in Phillip's Company which manufactures Radio and T.V. Sets.

Peter formerly was an ordinary labourer and he painted buildings and lived simple and common life. Once in 1943 when he was spraying a window of a tall mansion, his foot slipped and he fell flat on the ground. His head was seriously injured and he was unconscious. For weeks together despite medical aid he did not regain consciousness but later on when he regained normalcy, the faculty of apprehending past, present and future was revealed to him. With this wonderful power he could perceive the imperceptible. Peter himself was wonderstruck to realise how he could know all this. We can describe such knowledge as a kind of 'Vi-bhangagnana'. Whatever may be the cause of the origin of such knowledge but such incidents certainly justify that soul is possessed of the faculty of perceiving past, present and future and consequently omniscience is a matter of fact with no reason to doubt.

Great men acquire such knowledge and guide the world to the path of bliss. Infinite number of souls acquire the right path with the result that they attain permanent bliss and happiness. The life, the knowledge and the conduct of such saintly persons lead to the welfare of all the souls of the world. Such great men do not try to foster temporal happiness but enlighten people to the path of truth.

## DISCOURSE - XII

### HOW TO ACQUIRE SELF-KNOWLEDGE ?

Gentlemen.

Let us pay our respects to Shri Uttarakhyayanam Sutras when we begin with the discourse; as the very Sutras are profound with spiritual knowledge. The 36th chapter of the same Sutras explain to us the nature of the soul traversing in this world and has further inspired us to reflect about Self. The theme of today's discourse is: "How to arrive at Self-knowledge?". If this is properly conceived and understood well, we are crowned with glorious success or else, believe me, we are doomed. Self-knowledge is the genuine earning of life and not the silver coins. Self-knowledge will save you from sins, will secure pious merits for you and will lead you to the path of restraint to enable you to achieve highest bliss. How money can help you? Of course, it can secure religious merits for you if you use it righteously and with liberality of heart but that liberality is not possible without self-knowledge.

You go to a vegetable vendor when you want to purchase vegetables and to a grocer for grains and to a cloth merchant for cloth, but you must go to an ideal preceptor when you want to acquire self-knowledge. Such ideal preceptor can be compared with a merchant who grants self-knowledge. You cannot attain self knowledge anywhere else as cloth cannot be had from a vegetable vendor or the grains cannot be had from a jeweller. Thus you must proceed to the right person to acquire the right thing.

Mind, we have utilised the phrase "ideal preceptor". Any Tom, Dick and Harry type of preceptor cannot grant you self-knowledge. If unfortunately you fall a prey to some pseudo-preceptor you will be totally ruined and mentally displaced. Do not be enticed by external form and hypocrisy, otherwise you are bound to be victimised like one fellow who purchased a barren cow.

#### PURCHASER OF A BARREN COW

There was a person very frank at heart and when he was sick he was advised by the physicians simply to live on cow's milk.

You know that cow's milk is easily digestible and it sharpens our intellect.

As he was advised to live simply on cow's milk he thought of buying a cow as he required sufficiently large amount of milk. In the cattle-market he came across red, yellow, black, white and different kinds of cows, such as, emaciated, strong, etc. Now a bell was hung on the neck of one cow and with this distinguishing feature that man took it as a cow providing abundant milk. Without any inquiry he paid the full price for the cow and brought it over home. Now that man's wife was shrewd and intelligent. She asked at once : "How many times this cow has delivered ?" He replied : "I have not enquired". The woman said : "How much milk does it give per day ?" The man replied : "I have not enquired that also". She asked : "Have you milked the cow and purchased ?". He replied : "No". She asked : "Have you examined her udders ?" This also was replied in the negative. With excitement she asked : "Then how did you purchase this cow ? He replied : "It was most healthy of the lot and there was a bell on the neck. So I concluded that this is the best cow and might be yielding lot of milk. I paid ample price for this cow and purchased". She said : "All your money has gone in waste. This is a barren cow. She will not yield any milk at all".

On hearing these words he was much wonder struck and perplexed. He said : "Then why not sell this cow to someone else ?" She replied : "I can't imagine any one else so stupid as you to purchase the cow without full examination".

This is an instance quoted in the scriptures and such instances bear religious fervour. Here variegated cows symbolically represent different types of preceptors. Slenderness and robustness of the cows represent austerities and renunciation on the part of the preceptors. A preceptor who paves the path of renunciation for spiritual uplift and practises different kinds of austerities are found emaciated in body. Those preceptors who take up to renunciation out of zeal but cannot afford to practise austerities seriously have mediocre type of physique and those who having resorted to renunciation and fall a prey to physical enjoyments have well developed and robust physique. —The last sort of preceptors maintain pretentious outlook and we can compare them with the

bell on the cow's neck. Resort to such preceptors does not secure spiritual knowledge.

#### THE IDEAL PRECEPTOR

Who could be the ideal preceptor? "Kalikala Sarvagna" Shri Hemachandracharya replies to this query in Yogashastra. Ideal preceptors can only be those who observe five great vows, who possess great power of endurance and fortitude, who can withstand twenty-two kinds of obstacles in their path of asceticism and who maintain themselves only on begging arms. They do not maintain a kitchen nor do they cook themselves, they are constantly engaged in "Samayika" (Religious Practice). They possess equanimity of mind, who bear neither favour nor contempt for any one, who preach religion and who propagate the path of charity and non-violence enunciated by the omniscient lords for the welfare of all beings.

Such preceptors as described above are compared with a cow, a friend, a brother, a father, a mother or the wish fulfilling tree by the authors of the Sacred Scriptures. Moreover, they should be capable of imparting genuine self-knowledge and upholding you from the worldly bondage.

#### SELF KNOWLEDGE NOT AVAILABLE MERELY FROM BOOKS

Some believe that it is not necessary to approach a preceptor for acquiring self-knowledge. One can attain self-knowledge by reading books on philosophy at home, but this is a great blunder. Knowledge derived merely from books is incomplete and as the great authors on religion say that such knowledge does not impart distinction like an illegitimate child. How many persons attain self-knowledge by merely reading books? At the same time one should not mean that we intend to prohibit reading of books or we object to the study of books on philosophy and religion. Readings of such books is called self-study, and it helps the destruction of Karmas performed by the soul previously. We on the contrary hold that it is erroneous to believe that self-knowledge can be had by merely reading books.

If books contain certain matter represented in a typical manner, then, such matter would not be easily understandable by the

reader himself. Moreover, while reading, many doubts are likely to arise and these doubts remain undisputed without the help of the preceptor. Therefore, we say that an ideal preceptor can only impart genuine knowledge. Eleven learned Brahmins like Indrabhooti and Gautama, etc., were the masters of many books and they were also adept in discussing matters contained in the books. But, certain doubts could not be cleared by themselves and therefore, they could not acquire self-knowledge or knowledge about soul. But later on when they approached and resorted to Lord Mahavira, the Ideal Preceptor; all their doubts were dispelled and they acquired genuine self-knowledge.

#### PRECEPTOR, THE ILLUMINATOR

Preceptor can be rightly called Illuminator who dispels darkness from your heart in the form of wrong notions, and further reveals the right path. Moreover, the preceptor serves the purpose of a guide when the path is beset with difficulties and obstacles. He leads you safe to your destination. Just as a piece of iron turns into gold with the touch of 'pārasa' jewel an atheist also transforms himself into a theist by the contact of an ideal preceptor. Such preceptor leads the man to the path of self-restraint with cultivation of aversion for worldly affairs.

Rohaniya's father was a habitual thief and he advised his son never to approach Lord Mahavira and even if worse came to worst not to listen to the Lord's preachings. He knew fully well the power of Lord Mahavira. He knew if Rohaniya approached Lord Mahavira and listened to his preachings he would certainly abandon the practice of stealing and would even turn himself into a monk leaving the worldly routine.

#### WHAT WOULD HAPPEN IF CHILDREN APPROACHED A PRECEPTOR ?

Formerly about two thousand and five hundred years back the thieves used to say so, but now-a-days the respectable gentlemen and merchants also say so. They fear if their children approach the Guru then they might resort to the path of religion—they might become a monk. Therefore, they allow them to contract intimacy with boys of no culture and no good character. They are allowed to wander and they rejoice in groups. The modern education

bears no specific significance. How can such boys acquire their welfare ?

Once upon a time in olden days teacher Kshirkadamba was sleeping with his three disciples on the terrace. In the meanwhile two wandering monks were passing by. One of them said : "One disciple from the three will attain to heaven and the rest will attain to hell". Narada was referred to as going to heaven and Vasu and Parvatha were referred to as going to hell. The teacher was not asleep, he heard the statement and was much aggrieved at heart. He thought, "Fie to me, if my disciple goes to hell". Thereupon he lost faith in himself and he renounced the world. The modern teachers move with pride and impart the so-called knowledge. Moreover, they do not impart such education which fosters morality, right conduct and good culture. Why do you put your children's future at stake by spending money after such teachers ?

If parents crave for the welfare of the children then let them cultivate good conduct with the Guru Maharaj right from their childhood, let them remain in contact with Guru Maharaj. These professional and hired teachers will not be able to impart knowledge and culture as imparted by Guru Maharaj. It is no use complaining after the child is spoilt. It will serve no purpose. The wise men should always properly consider from the beginning and then act.

You fear that if your child is put in contact with the preceptor who is indifferent to worldly affairs, or if he is allowed too much of access with the preceptor then your child might turn indifferent to worldly affairs and would prove useless for you. But you do not care if he falls a prey to pitiable condition by ignorance, unrighteous conduct and self aggrandisement, despite acquiring birth as a human being. You should consider whether renunciation or a version for worldly affairs is a healthy or an evil thought. Consider properly in your heart and then decide. If you believe that aversion for worldly affairs and renunciation are evil thoughts and if you believe that temporal happiness is the real happiness then we can appreciate if you keep your children away from Guru Maharaj. But you should note that renunciation and aversion for worldly affairs are the most ideal concepts. You also very often welcome these concepts. Then your effort to keep your children at a distance from Guru Maharaj is incongruent. You cannot breathe hot, and

cold at the same time. To believe that renunciation and aversion above-mentioned are most auspicious thoughts and to keep your children at a distance from Guru Maharaj are not tangible ideas. Religious impressions were carved on your hearts since your childhood, you estimate the importance of religion when you grew older and therefore you regularly visit the temple and worship God, you listen to the preachings of Guru Maharaj and also practise religious vows to your capacity. But what would be the plight of those who did not gain contact of religion, in their childhood?

#### FUTILITY OF EVERYTHING WITHOUT SELF-KNOWLEDGE

Today, with the advent of materialism we hear of economic development, industrial progress and large scale production, but all this is futile without self-knowledge, i.e., knowledge about the soul. With all this so called progress, the world shall not realise peace and real happiness.

Today, as a result of mechanisation of industries numerous people become unemployed. Many big factories help to bring about economic progress of the capitalists and the strata of the poor people does not secure any financial up-lift. With the break of home industries and the employment of the few in the factories as a consequence, we do not realise proper economic order. Formerly when machines were not invented we had better economic conditions in our country. We had enough gold, in our country, and today we have scanty.

Injuries or violence have swelled today for the cause of industrial development and large scaled production. For a mouthful of food creatures are shot dead. Special shooting squad is appointed to work. Moreover, intensely cruel industries like fisheries is being encouraged. This is all the result of education in which knowledge about Self or soul is neglected and if the same condition shall continue to prevail, nature is sure to bestow calamities over the human beings on large scales. At present natural calamities have multiplied to a large extent and almost every day we read news regarding earthquakes, floods, train-derailments, plane-crashes, etc. The reason is the multiplication of immoral and unrighteous dealings of people and total neglect of spiritual outlook and moral conduct. Neglect of Self knowledge leads to the neglect of spiritual bliss or spiritual welfare.



Economic progress is no doubt essential but it cannot be the ideal of life. Uplift of soul can only be fixed as the ideal of human life for which self knowledge is indispensable. Here you will realise the substance of thousands of verses occurring in the sacred scriptures discussing the nature of soul. You might wonder how such a substance of thousands of verses would be possible to be so abridged. Then you must attend to the story of four learned persons.

#### FOUR SCHOLARS

There lived in a city four Scholars and each one of them was the master of medicines, religion, erotics and sexology respectively. Each one of them thought of preparing a treatise in one's own subject of mastery, containing about one lac of verses. They poured forth their profound scholarship in these treatises.

Formerly, in our country literature was highly appreciated. One lac of golden coins were rewarded for composition of a lac of verses. So these scholars thought of presenting their treatises to some king of appreciative nature and thereby to be relieved of their worries of life-maintenance. The scholars also have to incur expenses for their families, house, fooding and clothing. They also have to maintain good number of books for reference.

King Jitashatru was the ruler with highly appreciative nature, so all the four scholars approached him with their treatises covered in silken cloth and carried on head by the servants.

They said : "Your Majesty, we have composed excellent treatises".

The King said : "They appear Voluminous. How many verses do they contain ?"

The scholars replied : "One lac"!

The King said : "I congratulate you for composing one lac of verses on each subject, but you know, I have many affairs to attend. I can hardly spend so much time; please therefore tell me the summary of your text".

Scholars replied : "We would like to summarise our text in twenty-five thousand verses".

The King said : “They are also too many”.

The Scholars proposed to summarise in one thousand verses, but the King was also reluctant to hear five hundred, one hundred or even ten verses. Now they suggested to summarise in one verse and convey the substance of the verse in one foot of the verse. Now the king showed his willingness to listen.

The first scholar said : “One should eat only when the food previously taken is fully digested”.

The second scholar said : “The Sage Kapil opines that one should have mercy for all creatures and this is the essence of religion”.

The third scholar said : “Sage Brihaspati declares not to rely blindly on any one”.

The fourth scholar said : “The Sage Panchala declares that one can please women with gentle behaviour”.

The King said : “I extend my compliments for composing one lac of verses and specifically for showing your ability to summarise all of them in one sentence. I am much pleased with you and grant one lac of golden coins to each one of you”.

We want to convey that thousands of verses can be summarised in a few words.

Believe that the dawn of your divine fortune has arrived, if you realise the opportunity of learning this substantial statement. The ancient sages believed in a rare opportunity. If you begin to like them, confide in them and rest assured that your journey in this universe is now limited. You must be remembering the description of the transmigratory soul in the first discourse. There the words “Attached to the words of the Great Lords” are in the forefront.

#### FALSE APPREHENSION—THE GREAT DISEASE

If you cherish interest in talks of money, in talks about women, cinema shows, cricket & foot-ball matches and their commentaries, in talks of defaming others, in idle gossips and if you do not find any interest in The Great Lord's words full of embrossia and capable of uplifting your soul, then be sure that your condition is very serious and your disease of false-apprehension is much aggravated.

You are well aware of the dreadful consequences of this great disease of false apprehension. The disease causes the soul to believe false things as true and true things as false, and the soul is lead astray to multiply births and deaths. During the journey in the universe the soul has to suffer births and deaths, old age and other miseries. This highly "detrimental" false apprehension should be dismissed from your heart and there lies the test of your integrity and wisdom.

On the lines of the Great Lord's words we proclaim, "Cast off your false apprehension and the sun of right apprehension shall dawn in your path enlightening all objects in their reality. Without right apprehension, one cannot get right-knowledge.

The scriptures lay down : "Without right apprehension right knowledge or right conduct is not possible and without right conduct freedom from actional bondage is not possible and with such bondage salvation is not possible".

This means : one with sense of discrimination, with full faith in God and religious perception can only attain true knowledge and the rest stand nowhere.

Shrimad Bhagwat Geeta declares :

"With faith one attains knowledge, and with knowledge one attains self-restraint and such a person attains bliss with Self-knowledge."

The ignorant without faith and the sceptic are degraded. The sceptic enjoys not this world, not that world and not even happiness".

Everything is in vain and useless if a man with all learning, reputation and awards from the Government cherishes no faith. All these learnings, reputations and Government awards cannot rescue him from this worldly existence.

Authors on morals declare : "A wretch though learned should be avoided. A serpent though decked with a jewel is no doubt dangerous".

The Scholars who reason with no faith are the wretch and with their insipid reasonings they perish themselves and destroy others.

There lived a scholar of the science of reasoning who always tried to argue and reason and was not prepared to accept any

prima facie contention. One day when he was walking along the road, an intoxicated elephant was found marching towards him. The driver warned him aloud to move to sides lest he might be trampled.

This logician was not prepared to accept the words of the driver on their face value. As usual, he started reasoning : "Would this elephant touch and kill, or would kill without the touch ? If he would touch and kill then why does he not kill you ? If he kills without a touch then your warning is absurd as the elephant would be able to kill me from any distance". Thus he did not budge an inch from the spot, the elephant came and crushed him under his feet in no time.

If this logician confided in the words of the driver, the more experienced, he would not have faced tragic death. Therefore one should confide in the words of the wise and the experienced ones, and should not unnecessarily try to reason and argue.

Those out of pride or ego of knowledge, try to ridicule the preachings of the great, and try to falsify them shall multiply the wanderings in this universe, and shall fall a prey to various kinds of ailments and tortures in these worldly existences. Therefore even out of negligence or mistake one should not contact such persons and should not confide in their words.

Let us understand what can be called real spiritual knowledge which is three-fold. They are : (1) Vishaya Pratibhāsā, (2) Ātmaparinatimat and (3) Tatva Samvedana.

When an object is apprehended only, distinguished with its epithet, without the knowledge of its acceptable or non-acceptable nature, then the knowledge named Vishwa Pratibhasa arises. As for example, a child can identify a thorn, poison or a jewel but it does not know the reason of non-acceptability of thorn and poison and the reason of acceptability of a jewel. To consider one more example, a parrot utters : "Rāma, Rāma", without any knowledge about Rāma. Such knowledge is popularly known as "crammed up" or "parrot like" knowledge. Such knowledge does not carry any value. Similarly people who prattle about soul but do not know the real nature of soul or its whereabouts or its distinction from body, or about the various powers of soul are

known as possessed of "Vishaya Pratibhasa" knowledge or parrot-like knowledge (Bare apprehension).

When, despite knowledge of acceptability or non-acceptability of an object, right type of activity to accept it or to reject it does not prevail, then the knowledge is known as *Atma Parinatimat* (ineffective, but right apprehension). As an example, learned Scholars know well that the passions and attachment should be abandoned at any cost, still they are not seen as acting to that effect to bring about the desired result. Their knowledge is known as "*Atma Parinatimat*".

King Shrenika had acquired the proper sense or vision. He knew that "Ashravas" and "Bandha" should be avoided and Samvara and Nirjara should be practised. Still, however, he could not act accordingly and as a consequence he was degraded. Therefore, such knowledge does not carry proper significance. Such knowledge is popularly compared with "Brinjals" of the sacred texts. Most of you, I hope, do not know about "Brinjals of the sacred Texts". So let me clarify.

Some Hindu priest was preaching, "One should not eat brinjals as they contain small insects invisible etc." With reasonings he tried to convince the audience on this point. So most of the listeners took a solemn vow not to eat brinjals. Now while leaving, the preacher stood up and from his bag a few brinjals dropped down. The people were shocked with surprise to see this incident. They asked: "Venerable Sir, what is this?" The preacher calmly replied: "The brinjals of the sacred texts are non-eatables but the real ones are eatables".

Similar incident occurred in Baroda when one scholar was invited by His Highness Gaekwar to speak on vegetarianism and non-injury. The audience was deeply impressed with his erudition when he established with scholarly arguments that non-vegetarian diet is detrimental in all respects. The audience was almost deeply convinced and was determined to abstain from non-vegetarian food. The speaker was perspiring as it was hot summer. He snatched out a handkerchief from his pocket to wipe out his perspiration, but to great shock and peal of laughter an egg peeped out of his pocket which smashed on the ground and broke. The speaker had to suffer great humiliation to leave the audience.

This means, the knowledge acquired but not practised in life is futile, and no welfare is achieved thereby.

The knowledge of those who know and babble that soul is immortal, that soul acts good and bad, and soul is compensated accordingly and who themselves do not abstain from evil acts nor do they earn meritorious acts, is useless. The great authors of the sacred texts do not declare such knowledge as real or true.

That is "Tatva Samvedana" (effective right knowledge) a type of knowledge when with the correct knowledge of the acceptable and non-acceptable nature of an object, its practice in life is also carried out. The knowledge of the great ones falls in this type. They speak as they believe and they act as they speak. Their words and conduct always concur. Such is their knowledge which breeds bliss and welfare.

Those who can differentiate between living and non-living objects and who know that their real identity is soul and not the body nor the senses, nor the mind nor the vital airs, and who are constantly engrossed in the activities for the uplift of their soul, are said to have possessed real spiritual knowledge. Persons with such knowledge scarcely care to encourage material progress. They avoid passions, as they avoid poison and they do not approach attachments as they do not approach a blank cobra.

With an intent to enlighten you with the distinction of soul and non-soul objects we have dealt with at length the topic of "Soul" and have scrutinized various aspects of soul. If you constantly reflect over our discussions you will be able to cast aside your misnotion, viz., "You are your physical self" and you will entertain the right notion that you are omniscient and the Almighty soul. When such notion is stabilized within, your bliss shall arise and reveal itself before you.

## DISCOURSE XIII

### THE POWER OF SOUL

Gentlemen,

No sooner do we think over Shri Uttaradhyayana Sutra, the treasure house of spiritual science, than we at once remember its 36th chapter, wherein we find the description of the migratory soul. If we digest properly the nature of soul, this description would properly go and settle deep into our mind and that is why we have explained at length the nature of soul and we further intend to explain certain aspects of soul which have remained unexplained. To apprehend the power of soul is not absolutely a new topic for us as we have touched some of the aspects in this connection while describing the profundity of the treasures of soul. We also mentioned about the infinite power of the soul but we could not deal with this aspect with elaboration as sufficient time was not there at our disposal. Now we shall deal with it.

We can estimate the power of soul from the lives of our prophets as their power has attained climax.

#### THE PLACE OF ORIGIN OF THE PROPHETS

Jambu, Dhataki and Pushkaravasta taken together constitute two and a half islands. They measure 45 lacs of Yojanas. The modern geography lays down the circumference of the earth as 22,000 miles, but this geography is not authentic. The geographers did not know of America or Australia before it was discovered, and today they mean the earth comprising of five continents, still during last few years sixth continent is being conceived and efforts are carried out for its discovery. We cannot deny the possibility of the seventh continent in future and after a few hundreds of years eighth or ninth continent would prove a matter of fact. But the fact is, the modern world is the part of Bharata Khanda which further is a part of Jambu Dweepa.

In the land comprising of two and a half islands, there are fifteen Karma Bhumis and fifty six sub-islands. They are all inhabited by human beings. Now Tirthamkaras or the prophets are born

in fifteen Karma Bhumis, as agriculture trades etc. are carried on here. Restraint of senses, penances and religious observances are carried on here.

Fifteen Karma Bhumis comprise of five Bharat, five Airavata and five Mahavideha regions. In Bharat and Airavata regions ascending (utsarpini) and descending (Avasarpini) cycles of time prevail. Tirthamkaras (Prophets) are born when the third and the fourth spokes of the Time-wheel prevail. In Mahavideha region all the times are uniform and prophets always exist there.

#### THE BIRTH OF THE PROPHETS AND THE MAIDENS APPROACHING FROM DIFFERENT QUARTERS

The prophets are born at mid-night at the auspicious hour named 'Vijaya' (Victory) and soon the thrones of maidens from Quarters begin to shake. Then with their divine knowledge they learn the prophet's birth place. Thereafter they get prepared the aerial planes by Abhijogya Gods and they arrive at the spot where the prophet is born. These maidens look to the maternity necessities and other such work.

#### OCCASIONAL INCIDENT

We shall narrate an incident in this connection. Sometime before we halted at Bangalore for the monsoon. Then Sheth Punamchand Rupchand, the proprietor of Madras South Flour Mills approached us to observe the religious practice, viz., "PARYUSHANA". After he completed this practice he left for Mysore in a car with his friend. The car on its way met with an accident. Instantly he uttered "Namo Arihantanam" (I bow down to the Great Lord). One with intrinsic faith in prostrations to the great Lord and with constant meditation in the mind only would abruptly utter these sacred words at a critical moment.

And he hardly knew what happened. When he opened his eyes he found his friends standing outside uninjured and the car was lying in a smashed up condition. They did not know how and when the doors of the car opened and how they were thrown out in safe condition. The God pleased with prostrations had helped. When the Gods know of the situation, they run to the rescue in a



moment, and help in time much lesser than that we take to express orally this thought.

#### SAUDHARMENDRA

When these maidens have finished with their duties the throne of Saudharmendra trembles. He is the Lord of Saudharma Heaven with 32 lacs of Vimanas (heavens). Soon he applies his divine vision and knows that the prophet is born. Then he orders the God Harinaigomeshi : "Inform all the Gods that the Lord Tirthankara is born and now Indra is proceeding for his coronation. Let all the Gods be ready and appear before Indra".

There is a special method of informing the Gods. There is a gigantic bell in Saudharma Assembly Hall in Saudharma Heaven in the Vimana known as Saudharmavatansaka. This bell is hammered by God Harinaigameshi and consequently all the bells of 32 lacs of heavens begin to sound. This bell is sounded three times. Every Vimana is provided with spacious and permanently set up palaces. Each palace has provisions for entertainments and therefore the Gods are all-the-while engaged in sports and entertainments. Bells are fixed up at the outer parts of these palaces. When Harinaigameshi sounds the bell, the local bell of Vimana re-sounds and all the bells attached to these palaces begin to sound.

We have been narrating these things to establish the gigantic power of soul and its influence on Indras and Gods. Indras address the prophets as "Lords". This means that Indras who are the Lords of all the profound prosperity and mystical powers accept the servitude of the prophets.

#### NARGHAJI'S PRIDE FOR HIS NAME

The position of a Jain Shravaka is also similar to that of Indra before the religious preacher but now-a-days if some rich merchant is not addressed as "Sheth" (wealthy man's epithet) by the preceptor he is likely to be offended! He is also likely to pass scandals against the preacher.

Few years back when Shri Vijayakamal Surishwarji was the Acharya (religious head), Shri Vir Vijayji was the "Upadhyaya" (Vice-head). The latter was preaching in Marwar. He was very humorous and he addressed the persons individually by name.

Narghaji, the Mayor of the city attended his preachings regularly. Then the preceptor asked : "Hallo ! Narghaji, Did you follow?" But with this simple address Narghaji was much displeased. Skilfully enough the preceptor could mark the change in his mood but could not know the reason thereof. Narghaji left the audience very hurriedly when the preachings were over. Guru Maharaj was determined to find out the real cause of his displeasure.

Guru Maharaj asked the cause to some other listeners who with reluctance clarified that Narghaji is addressed as "Thakarji", the term of high respect in the village. As Guru Maharaj addressed him with simple term of address as Narghaji, he was much aggrieved and out of courtesy only he attended the preachings regularly.

On the next day he was addressed by Guru Maharaj as "Thakarji". With this address Narghaji became very much pleased; he stood up and started praising the preachings of Shri Guru Maharaj. Maharajshri and the entire audience burst into a peal of laughter. Thereafter he was always addressed with respect and Thakerji discussed religious topics with Guruji !

*It serves no purpose whether you are addressed with respect or without respect. Better concentrate more on your work rather than on your name. If your soul is noble, benevolent, moral, religious and pure then you are bound to achieve your bliss—welfare. Moreover, you are devoted to your preceptor, you serve him. Therefore you should be proud if you are addressed by him with your simple name only.*

#### THE PROCLAMATION OF HARINAGMESHI AND HIS EXIT

After all bells are sounded all the Gods are attentive to listen to the order of Indra. God Harinaigmashi then rises high above in the sky and proclaims : "Lord Indra shall arrive on the occasion of the prophet's birth, and all the Gods should follow him".

Then under Indra's orders God Palak keeps ready a beautiful aerial car. All are seated in the said car and they proceed to the human world to the Prophet's birth place.

#### PROPHET CARRIED TO THE MOUNTAIN MERU

Indra descends from the aerial chariot and approaches the prophet's mother. Having paid respects to her he says : "Do

not worry at all. We shall carry the Lord to the mountain of Meru for the consecration ceremony". With these words Indra places the symbolic idol of the lord by the side of the Prophet's mother. In the case of Lord Mahavir also, after all the ceremony was over, Indra had prepared five such forms. One of the forms carried the lord, two of them began to swing the choweries, one form held the umbrella and the rest held Vajra in hand and proceeded further in the capacity of a body-guard. The Gods walked in front and behind the lord in a procession with joy. This procession reached the mountain Meru in no time.

#### SPIRITUAL BATH CEREMONY ON THE MOUNT MERU

When the procession of Saudharmendra and other Gods reached the mountain Meru then the thrones of sixty-three Indras began to tremble, therefore they also got themselves ready and arrived on the mountain Meru with their paraphernalia.

Then the Indra of the twelfth heaven ordered the Abhiyogya Gods to keep ready the materials for the consecration. There are about 250 consecration ceremonies in the holy bath ceremony of the lord Tirthankar. In this sacred bath ceremony, pitchers are very small and a lay-man cannot have any idea about them. These pitchers contain water of the milky ocean as that water is very sweet in taste and white in colour like milk.

#### SAUDHARMA'S DOUBT AND THE MANIFESTATION OF THE LORD'S POWER

First sacred bath of the Lord is accomplished by Indra of the twelfth heaven. Water is poured with force from the sacred bath pitchers over the prophet Mahavir's body. These waters have so much force that they could carry away elephants. Saudharmendra for the first time entertained a doubt: "How would the Lord withstand the force of these floods of water?" Indra's heart is full of devotion and he knows this is God himself, still God could know with his divine power that Indra entertained such doubt. God pressed his toe of the left foot on the throne to convince Indra of His divine powers with the consequence that the throne and the entire mountain Meru began to tremble. The whole Jambu Island trembled and the Ocean Lavan was also agitated. All these happenings occurred in the wink of an eye. Still the

sacred bath to be accomplished by the twelfth Indra is not complete. Realizing the trembling of the mountain Meru and the Jambu Island and the agitation in Lavan Ocean, Saudharmendra reflected: What is all this !” He was a bit angry as to who could be creating such disturbance at the time of such auspicious occasion. He applied his divine knowledge and blushed to realise the right cause. He knew, “The Lord himself had pressed his toe to convince him about his powers. Indeed Lord’s power is unparalleled. He could perceive my doubts, and in order to clarify my doubt only he has done so”. Thus he began to repent casting off his doubt and anger. He sought apology of the Lord by falling in his holy feet, and everything was calm and quiet.

We would refer to the non-Jains who resort to dry reasoning in this connection. Persons like Shri Dayanand Saraswati argue that on pressing the toe the Lord could shake the mountain Meru, and therefore, the entire world might be trembling extremely when the Lord walked. He might certainly fall in the valleys or ditches on the earth. But such persons seem to be devoid of common sense. The famous wrestler Rammurti could stop a motor car. He possessed the strength equivalent to 30 H.P., as the motor cars also possess the motive power of 30 H.P. He could also maintain an elephant on his chest and still no pits were dug on the earth when he walked. When a man walks he walks with the weight of his body but when he demonstrates his strength he applies the power of his soul.

A match box can be concealed in a heap of cotton, but a single match stick when ignited can consume tons of cotton; therefore, when power is applied, we only know its real significance.

#### COMPLETION OF SACRED BATH CEREMONY

When the twelfth Indra finishes the sacred bath ceremony all other Indras in turn perform the sacred bath ceremony beginning with second Indra. Lastly, Ishanendra seated the Lord in his lap and Saudharmendra performed the sacred bath ceremony in full pomp and dignity. On this occasion the Gods are so much mirthful that they hardly care for the heavenly joy.

Thereafter Lord Mahavir is returned to his birth-place, placed by the side of his mother and the Gods returned to their respective places.

The prophet has infinite power and that is the power of soul. We all possess the similar soul as possessed by Lord Tirthankar (Prophet).

Therefore we naturally feel why do we not possess such powers. The intrinsic power or quality of the soul is uniform in all the souls but the same power or quality has been suppressed with us on account of acts performed by us. With the prophet, that very infinite power is fully manifested.

#### A LION IN THE FOLD OF GOATS

Once upon a time a shepherd came across a newly born cub of a lion. He brought it home and fed it with goat's milk. Though it was a lion, it always moved, ate and drank with the goats and thus it always believed itself a goat, and it also acted as a goat.

One day it went out in the forest along with the goats. There a lion appeared who roared as usual with its nature. Thereupon all the goats began to elope and the cub also began to run away.

On seeing this the lion of the forest said : "Hallo brother, goats would flee when I roar, but why should you run away? You are a lion as I am". Thereupon the cub-lion which was brought up along with the goats said : "You tell lies. I am not a lion. I am a goat. I am afraid of you and therefore I run away".

The lion living in the forest realised that the cub-lion had stayed along with the goats and therefore it had believed itself to be a goat. Let me clear his doubt, he said: "Friend, am I wrong? If from my gigantic physique you conjecture that I am a big goat, then you are mistaken. Your face is also round as mine. It is not long like that of a goat. Your waist is as slender as my waist, your feet have paws and not the hoofs like those of a goat. Look at your charming tail! The goat has on the contrary a very tiny and ugly tail. You possess a mane on your neck. The goat does not have such. Thus the goat and the lion are entirely different, in their characteristics. Every goat has two horns on the head and you don't have any horn on your head. Therefore, you cast aside your false apprehension and I assure you that you are a lion and not a goat".

These words clarified the lion's misapprehension. He began to look upon himself as a lion. He accompanied that lion and started leading the life of a lion.

Thus you all have remained in the company of your physical self and other material entities and that is why you presume yourself as the physical self, and you estimate your power as very much limited. But mind, the material and the physical body do not constitute your Self. You are the soul with infinite powers and with this conviction in your mind let your faculties be developed. To achieve such development remain far from passions and other attachments. Those who hanker after sensual objects meet with the fate as met with by Rupasena.

#### RUPASENA

The benevolent King Kanakadhvaja of the City Pruthvibhushana had a beautiful daughter named Sunanda. She had almost attained the prime of youth, and her beauty was getting full-fledged like the morning lotus. One day she was observing the movements in the City from the lobby of the palace. Just then she saw a man beating his wife mercilessly just in the opposite house. She fell at the man's feet and said : "Lord, I shall not commit the fault any more". Still the man continued hammering her. On seeing this sight Sunanda quivered. She reflected : "If such tortures and slavery are to be tolerated in married life, I would prefer not to marry".

Sunanda was a graceful young and charming woman. So there were many offers for her marriage from different countries. But when the parents inquired, she replied : "I do not desire to marry". The parents thought; "Is she interested in renouncing the worldly attachments as she refuses to marry !" But there was no suggestion also to that effect.

Now Vasudatta, a wealthy merchant had four sons. One of them, Rupsena was the youngest. All were fond of the youngest child and generally he was entrusted with lesser burden of work and responsibility. So Rupsena at his sweet will roamed in the parks and passed his days joyfully. He came to a betel-vendor's shop, in front of the palace when he was observed by Sunanda. He was much delighted to see her. In the meanwhile, she conveyed

a message through very clever maid-servant that he should daily come over there and show his face. - Rupsena liked and accepted the proposal. He regularly visited the place. Since then, Rupsena and Sunanda had no worries. Both were fully engrossed in their daily affairs, and were passing the days happily. Now they felt disgusted with all the comforts as both were anxious to meet each other. Rupsena captivated Sunanda's heart. They were undergoing tortures as deep attachment prevailed between them. This is the reason why the authors of the sacred scriptures have declared attachment as the root of all miseries.

The days passed on and both entertained acute yearnings to meet. In the meantime, the King proclaimed: "Full-moon festival is approaching and all the citizens should participate in the festival arranged at a place beyond the borders of the city".

Sunanda thought she would be able to meet Rupsena on this occasion. So she sent a word to Rupsena that he should stay home with some pretext and at a particular time he should come to the rear part of the palace. There a rope on staircase would be kept ready for him.

On the festival day Sunanda stayed home under the pretext of headache and Rupsena stayed home under the pretext of stomach-ache. They were eagerly waiting for the night when they would meet each other.

Now one gambler having lost in gambling incurred heavy losses. The winners demanded money from him and threatened him with murder. That person requested them to be good enough to wait for only one day. He said he would even steal and pay off. The winner in gambling granted him the time for a day. Now the gambler was wandering at night planning for the commission of theft.

All the citizens had left to enjoy the festival, so there was strict police "Bandobust" in the city. Now the gambler with an intention to commit theft in the palace arrived at the rear portion of the palace. He found the rope-staircase hanging from the lobby of the palace. He waved it little to test whether it was fastened tight. The maid servants of Sunanda at once deciphered that Rupsena arrived, as waving the stair case was previously fixed up as a secret sign of Rupsena's arrival. Sunanda was informed that Rupsena arrived. Sunanda at once ordered that he

should be immediately lifted up. Thereupon the thief was lifted up. He was indeed much perplexed to be helped as such. It was all darkness as the lovers do not prefer light for their encounter. Both could not identify each other in darkness. The thief was presumed to be Rupsena.

The maid-servants brought him over to Sunanda's couch. She, having taken him as Rupsena embraced him with intense feelings of love. The touch of Sunanda roused sexual feelings in the thief who enjoyed sexual pleasures with her unobstructed. In the meanwhile some maidens were found approaching with the lighted lamp. She silently dismissed the thief who was prudent enough to elope with the ornaments shattered during the amorous dalliance.

Now let us see the fate of Rupsena. He started from his house at the appointed hour but on way was crushed under the wall which fell from a highly worn out building. Mental cravings of soul at the time of death determine its future course. So Rupsena entered the foetus of Sunanda through the thief's semen. Sunanda advanced in pregnancy, but was highly afraid of social blasphemy. Therefore she got herself aborted. Rupsena's soul underwent poignant tortures in the foetus, and was reborn as a serpent.

Sunanda was married to some king and was passing her days in worldly pleasures at her sweet will. One day that very serpent born in Sunanda's palace-garden, on seeing Sunanda began to wave its head out of its extreme attachment for her contracted in the previous life. Shortly it proceeded towards Sunanda out of deep feelings of love for her. Naturally through fear, she screamed loudly and the serpent was done to death by the attendants present on the spot.

In the next birth he was born as a crow, who once upon a time disturbed the royal couple in the musical concern with its constant crowing. The soldiers were ordered to stop the nuisance. They shot him with an arrow.

In the fifth existence he was born as a swan who very often sprang up and sat on Sunanda's shoulders. She was much annoyed and at her instructions he was shot dead by the servants.

We study how sexual passions bring about the roaming of soul from birth to birth with tragic ends.



In the sixth birth Rupsena's soul was born as a deer. One day the royal couple proceeded on hunting expedition. The hunters played on their music to draw near the deer. That deer also approached Sunanda, and was shot dead by the king abruptly. It was brought in the royal guest house and was baked in fire for food.

When the king and the queen were enjoying the taste of the deer's meat, two omniscient monks happened to pass by the spot who nodded their heads. This excited the curiosity of the king and the queen who pressed the monks to disclose the reason of their nodding. The monks narrated the account of Rupsena's migration from birth to birth. Sunanda asked : "Where is he born hereafter? Would his soul be liberated?" The monks said : "The deer after death is reborn as an elephant in Vindhya forest near Sugrāma. It will be enlightened by your preachings. Then it will acquire knowledge of its previous births. It will thereupon cultivate aversion for wordly affairs, and will be again produced as God in the eighth heaven. From there it will be born as a human being to be emancipated at last".

Then the royal couple was initiated to monkhood along with other citizens. Nun Sunanda knew that the time of preaching the elephant had approached. Under the permission of her preceptor she stayed for the monsoon at Sugrām. After monsoon she proceeded to preach and enlighten the elephant.

The entire village was terrified at the disturbances created by this elephant. It killed many people and pulled down numerous houses. People were scared away at the sight of this elephant. Nun Sunanda proceeded towards the camping of the elephant. The villagers very much tried to dissuade her from her resolve, but she proceeded fearlessly. The elephant came from the thickets and rushed in the face of Sunanda. She stood firm and the elephant was calmed down, no sooner he saw her. Impressions of the previous births are very powerful. The elephant expressed his love for the nun.

Sunanda said : "Still, attachment does not leave you? You died for my cause consecutively in six lives. Therefore now cast off passion from thy heart". On hearing these words the elephant became very quiet. It acquired the knowledge of the

previous lives. It actually visualised those lives and was thereby enlightened.

This incident inspired great joy and admiration in the people. They praised the nun's divine powers. The king of that region led away the elephant. The elephant observed alternate series of six fasts. It devoted the rest of its life to the practice of asceticism and after death was born as God in the eighth heaven. From that heaven it will be migrated to be born as a human being and therefrom it will attain emancipation as declared by the great monks.

The wise should avoid passionate cravings on realising their dreadful consequences of such nature—as described above. They should earn religious merits and render life fruitful. Thus the great monks preached. Thus we do preach.

## DISCOURSE XIV

### THE POWER OF SOUL

Gentlemen !

We are dealing with the topic of "The power of soul". Therein we established the greatness of the prophet's power by quoting the example of Lord Mahavira. We shall now enlighten you with the power of Baladeva, Vasudeva and Chakravarti, considered very powerful persons among the human beings.

As twenty four Tirthankaras are born in "Avasarpini" and "utsarpini" wheels of time, twelve Chakravartis, nine Vasudevas, nine Prativasudevas and nine Baladevas are also born during this period. All of them are technically known as sixty-three "Shalaka Purushas". "Shalaka Purusha" means a pious person—a great person who is destined to be emancipated. Shri Hemachandra-charya Maharaja has described at length the character of these sixty-three Shalaka Purushas in Sanskrit Verses beautifully. Today no Baladeva, Vasudeva or Chakravarti exists before us and so we have no idea about their strength, but we do come across such person who knocks down a stout bull with his mere elbow, who overpowers an intoxicated elephant by simply blowing fists in its face, and who conquers even the fierce animals like a tiger or a lion by wrestling with it. Sometime back in an international wrestling held in Bombay, King Kong hurled a wrestler about eight feet high up in the air. A king named Raymal formerly ruling over Dhan-gadhra removed a stone from underneath the Red Fort of Delhi merely by striking a single blow with hand.

### THE POWER OF BALADEVA

Baladeva is much more powerful than any one described above. He alone is more than a match for thousands of warriors. When Anaryas attacked Mithila the main gates of the city were closed. King Janaka asked Dasharatha for help. The Dasharatha sent Rama with an army, to Mithila to fight against Anaryas. In no time Dasharatha's army was scattered away by the Anaryas but Rama himself alone contested and vanquished the Anaryas with a

shower of arrows. Shri Rama was Baladeva technically and he possessed such strength.

#### THE STRENGTH OF VASUDEVA

Vasudeva possesses double the strength of Baladeva and Prativasudeva is little weaker than Vasudeva. Laxmana was "Vasudeva. Ravana turned him unconscious with the use of some mystical charm. Rama grew nervous and commanded Hanumanji to secure "Vishalya". This Vishalya could remove unconsciousness and cure the incurable disease. Vishalya was brought there over and Laxmana regained consciousness. Joy prevailed upon Rama's army, which then fought with enhanced valour. Kumbhakarna and many other chiefs of Ravana's army were mere captives. Only Ravana who was fully engaged in accomplishing the lore called "Bahu-Rupini" (lore which can make one assume various forms). It is difficult to accomplish this lore but once achieved can make one assume any form one desires to assume. Ravana took his seat underground and Mandodari proclaimed in the city "No one should commit any act of violence". Angada and other chiefs of Rama learned about this proclamation and with an intent to create obstacle in the path of Ravana they approached Rama for his consent. Rama was very prudent and generous. He instructed them not to do so. Moreover, he told them not to disturb any soul who with Solemn mind is engaged in meditation. But Angada and others having apprehended Ravana's accomplishment of the said lore and consequent destruction of all with establishment of his supremacy, with full devotion and love for Rama violated Rama's wishes and started putting obstacles in the path of Ravana's achievement. But Ravana, who did not swerve from his concentration when gods and goddesses created numerous obstacles while he was out to achieve thousand lores, did not swerve when disturbed by these people.

Mandodari all the while sat by the side of Ravana. Angada and others any how entered the underground premises, caught hold of Mandodari with hair and kept her standing before Ravana. How can Prativasudeva tolerate such humiliation when his wife is treated in such an insulting manner, but Ravana did not lose his concentration and mental equilibrium. Just then Ravana achieved the lore "Bahu Rupini" and when Angada and others learnt of his achievement, they eloped instantaneously.

But lore "Bahurupini" asked Ravana to demand whatever he chose. Ravana with extreme-pleasure asked the lore to attend upon him whenever he was in need. Thereafter Ravana approached Sita and describing the efficacy of his lore said that neither Rama nor Laxmana with all his armies could then injure him. So she should then submit to him and marry him.

But Sita was a very chaste woman and would never stoop to such desires. She lost her consciousness on hearing these words. Here, in Rama's army terror prevailed when Ravana's achievement of mystical lore came to light. Still Rama and Laxmana were not at all taken aback.

Till Ravana was engaged in accomplishing the mystical lore, war had ceased according to moral disciplines laid down for a war. Now Ravana arrived and the battle was resumed. Laxmana was intoxicated with excess of self-confidence in his power. He put up a fight with Ravana who applied his lore and consequently Laxmana saw Ravana in all the directions everywhere. All these Ravana's simultaneously started discharging arrows on Laxmana but Laxmanji was Vasudeva—full of valour and full of fortitude. He continued shooting arrows at a very high speed. Ravana was wounded in his every form one way or the other. Ravana realised that it is not an easy task to face Laxmana. So he assumed his original form and desired to strike once for all. At last he remembered the disc established by his favourite deity. Instantaneously the said disc appeared and Ravana said to Laxmana, "Still be wise, and give over Sita. Otherwise death awaits you." Laxmana with all mental coolness replied, "What can this piece of iron do. Shoot it to me, if you so desire." Then Ravana shot the iron disc with great vehemence. Rama's army used many missiles, to destroy this disc, but the disc approached Laxmana unassailed. Even Rama got nervous. But the disc could not injure Vasudeva. It took three circumambulations round Laxmana and stood before him. Now Laxmana with all modesty said, "Give back Sita now and enjoy your kingdom. We do not need it. Otherwise this very disc shall prove fatal for you."

Ravana was egoistic. He believed his disc would not kill him, but it is unfailing universal rule that Prati Vasudeva is killed with its own disc. Ravana replied, "This missile can do no harm to me. You can discharge it to me." Laxman discharged the disc which

straightaway pierced through Ravana's body making him lifeless. You can realise to what plight one is reduced to as a result of attachment for other's wife. Ravana's soul attained the fourth hell where he is still ailing.

This sensational news of Ravana's death spread over the entire army which hailed with joy. Rama installed Vibhishana on Lanka's throne.

This means that Ravana despite assuming various forms could not vanquish Vasudeva. This proves Vasudeva's huge power.

#### CHAKRAVARTI'S STRENGTH

Chakravarti means the suzerain king of entire Bharata country. The kingdom comprises of 32,000 regions, 72,000 cities and 96,00,000 villages. He is the lord of 96 crores, of soldiers of infantry and the treasures of the 14 Ratnas, 9 Nidhis and 64,000 women.

Ratna does not mean a jewel or a diamond. Of course such diamonds he possesses in number of millions. Here the term diamond—*Ratna* means objects possessed of excellent powers. They are as follows: First Ratna is the Commander in Chief, second one is Gathapati, third one is the royal Priest, fourth one is the excellent horse, fifth one is the excellent elephant, sixth one is Vardhaki, seventh Ratna is the excellent woman, eighth Ratna is the disc, ninth one is the umbrella, tenth one is charma, eleventh is Mani and twelfth is the rod of punishment. Now all these Ratnas are explained as follows:

The commander in chief of Chakravarti is so efficient that he can properly guide a large army and is capable of conquering other countries without the aid of Chakravarti. Now Gathapati or Gruhapati provides the army with necessary materials of food, fruits and flowers. Purohit performs pacificatory rites and officiates other religious ceremonies. The unrivalled horse is used by Chakravarti for riding purpose. The excellent elephant is used for Chakravarti's ride. Vardhaki is a kind of a distinguished engineer who erects public roads and looks after structural projects in the kingdom. Excellent woman possessed of distinguished faculties deserves to be the chief queen of Chakravarti. Chakra or disc is the missile capable of vanquishing the adversaries. The excellent

umbrella is held over the head of Chakravarti. Charma ratna is a typical leather contrivance by which one can cross over a river or a pond etc. It can also help the entire army to cross over the river. Mani or the diamond is the wonderful jewel which throws its light to far off places. Kakini is a contrivance which can pierce through a hard rock. An excellent sword is the best of its kind and the rod of punishment can level the uneven ground, and can excavate ground with its remarkable speed. These Ratnas or excellent objects help to bring about the prosperity of Chakravarti's state.

Nine nidhis or treasures contain everlasting reservoirs. They contain infinite number of lores and descriptions of various objects. They help Chakravarti king to enhance the welfare of his state, to a large extent. These nine treasures are as follows :—Naisarpa, Panduka, Pingalaka, Survaratna, Mahapadma, Kala, Mahakala, Manvaka and Sankha. The Chakravarti king has sixty four thousand wives and any one is likely to be shocked to learn this fact. The Chakravarti king receives one princess and one most beautiful lady in marriage from the country conquered by him. He rules over 32,000 countries and thus he has 64,000 wives. The Chakravarti king has an access to all his wives assuming different forms. Thus he can assume 64,000 forms through his miraculous powers.

Now we shall discuss the physical strength of a Chakravarti. Suppose he is bathing on the bank of a river and if he is pulled with a rope by his entire army; he would not even move an inch or bend his hand down. He would continue bathing with his other hand controlling the army with the other hand. Some times we come across more powerful person then a Chakravarti. We come across very often a superior person. Bharat was a Chakravarti king but Bahubali had greater strength. In a duel, Bharat was defeated but such incidents are only exceptions.

Severe penances with restraint of senses reveal many powers of the soul, and soul becomes endowed with miraculous powers. The narrative of the great sage Vishnukumar shall convince you on this point.

#### THE GREAT SAGE VISHNUKUMAR

In ancient times Hastinapur was rolling in full prosperity. King padmottar was ruling there who had two excellent sons born

of his wife Jwala. The elder son was Vishnukumar and the younger son was Mahapadma. Both the sons were brilliant, valiant and intelligent. They had also mastered many lores and arts at the feet of learned teachers.

Some day, Jwaladevi got prepared the huge chariot of the lord Jineshwar; then out of jealousy Laxmidevi the other queen got prepared the chariot of Brahma. Then the festival of chariots approached and Laxmidevi requested the King Padmottara, "My chariot with Brahma should lead the procession or else I shall commit suicide." The other queen Jwaladevi said, "My chariot should certainly lead otherwise I fast to death from this very day." The king was very much confused and to avoid conflict he decided not to start the procession at all. What else could be done when both the parties are obstinate. Now Mahapadmakumar was deeply offended, as with all his importance as a prince his mother could not lead her chariot. He mentally resolved that at any cost his mother's chariot should lead the procession. So he left Hastinapur on that very night.

All came to know in the morning of his departure and all were deeply aggrieved. Vishnukumar also left in his search with a few soldiers. His efforts were in vain and he was much disappointed. He thereafter got aversion for worldly affairs and moved in the company of the saints and the monks.

Mahapadma was destined to be Chakravarti and so his arms were full of strength unparalleled. He conquered many territories and finally captured world of six continents. He arrived at Hastinapur. King Padmottara had heard of his valorous deeds so he accorded him dignified welcome. Mahapadma also got down from the elephant and fell at the feet of his parents.

By this time, Acharya Survata initiated by Shri Muni Suvrat Swami arrived at Hastinapur along with the large band of his disciples. At his preachings King Padmottara got aversion for the worldly affairs. He returned to the palace, summoned the ministers and declared his intention to renounce the worldly affairs having given over the throne to Vishnukumar. But Vishnukumar declined to accept the throne and said, "Father, I have no interest in ruling. I too desire to uplift my soul having abandoned the world. Therefore, let Mahapadma be installed."



So Mahapadma was installed as the King. He became the famous 9th Chakravarti of Bharata Khanda. He then got prepared the big chariot of Lord Jineshwara and led the procession in the whole city at his sweet will. Thus he fulfilled his mother's desire and appointed Namuchi as the Chief Minister.

By the passage of time Monk Padmottara became accomplished and enlightened by observing vows strictly. Shri Vishnukumar also acquired many mystical accomplishments as a result of severe penances.

Sometime Acharya Shri Survata along with his band of monks came to Hastinapur and stayed there for the monsoon at the request of Shri Sangha. His speech was as if overflowing with nectar. It was very attractive. Thus the religion was being highly propagated. Namuchi did not like it.

Namuchi formerly had some discussions with this Acharya on matters of religion, when he could not prevail on Acharya. At night he had crept in, to murder the Acharya, when his hand was stupefied and his effort was foiled. Since this episode, he entertained malice against the Acharya. Then he was forced to leave Ujjaini on political grounds. Thereafter he was patronised by the King of Hastinapur. Here he vanquished a very arrogant king named Sinhabala, whereupon King Padmakumar was very much pleased with him and had asked him to demand a boon. He did not ask for anything then, but reserved his claim for future. This time he reminded the King of his claim and the King asked him to demand with pleasure.

Then Namuchi said, "I desire to perform a sacrifice. Hand over to me royal powers till I finish the sacrifice." Accordingly King Maha Padma entrusted the entire royal powers to the Minister Namuchi and himself resorted to the harem.

Namuchi commenced with the sacrifice involving acts of violence. On this occasion, ministers of the state, businessmen, and heads of different religions excepting Suvratacharya attended the sacrifice. Whereupon Namuchi highly enraged, approached Shri Suvratacharya and said, "The King of any state is resorted to by the heads of all the religions. Moreover, all the penance groves are safeguarded by the state with the result that the ascetics give over one sixth of their religious merits to the King. But you heretics

seem to condemn me, you are stiff with pride. I allege, your acts do not amount to the welfare of the state and of the people. I therefore order that you should leave my state without delay. Otherwise we shall be bound to hang you to death."

Suvratacharya was a monk with a very high sense of forgiving. He simply replied, "We have no practice of attending the sacrifice where Abhisheka ceremony is being celebrated and that is why we did not attend the sacrifice. We condemn nobody nor do we act contrary to the welfare of the state."

Namuchi said, "Acharya, that is enough. I do not want to hear any more. You should leave my state within seven days. Otherwise you shall be liable for punishment for the offence of violating the order of the state". With these words he left.

Suvratacharya held conference with his disciples to discuss the course of right measure under the circumstances. One monk suggested that Shri Vishnukumara having performed penances for 6000 years had attained many mystical powers. He was the brother of the King Shri Mahapadma. He resided at the mount Mandarachala for the present. If he came over there, matter would be settled, but a monk with mystical powers only would be able to bring him over there. It was not improper to utilize mystical powers for the benefit of "Sangha."

Thereupon one monk said, "I can go by aerial path but I cannot return."

Suvratacharya said, "You must go. Shri Vishnukumar shall bring you back."

That monk reached Mandarachala mountain with the help of his mystical lore. He paid his homages to Vishnukumara and informed the facts. Conscious of his duty he reached Hastinapura, in a few moments along with the monk. He along with the band of monks approached Namuchi.

The entire royal assembly bowed down to Shri Vishnukumara but Namuchi did not bend himself at all. The great monk with magnanimous heart did not mind it but with serene and calm voice said, "Oh, wise King, what do you lose when few monks like us stay in such a big city by begging alms. Moreover in monsoon the monks are prohibited to move. So let the monks stay on in this city."

But intoxication of power is the root of all evils. Man thereby loses his sense of propriety. Namuchi replied, "I have once for all ordered Acharya that he should leave my state within seven days or else he should be prepared to meet with the punishment. I am not going to change my decision."

Great monk Shri Vishnukumara was possessed of various mystical accomplishments. Still, with all calmness he said, "Oh King, If you do not allow their stay in the city, let them stay in the park outside the city."

Namuchi said, "I cannot tolerate even your smell. If you love your life, leave my city as promptly as possible, otherwise I shall hang you to death."

The great sage Vishnukumara said, "Oh King, Do not be hasty. You have taken over the charge of administration so you are bound to protect the people with justice and equality. It does not befit a just King to punish the innocent person. Moreover it is contrary to the accepted policy to treat the saints with arrogance and impudence."

But Namuchi was fully intoxicated with power. So he did not mind at all the noble words of the great monk. He with the great arrogance said, "What more do you wish to say?"

The Great Sage reiterated, "King, it is not proper to drive away saintly persons. So you should provide them with some place to stay. I wish, you should give them space only three steps in length."

Namuchi said, "Alright, I shall grant that much space, but one who would cross the limit of three steps would be executed soon."

The great Sage Vishnukumara said, "Let it be so." Then the Sage commenced enlarging his body with the help of Vaikriya accomplishment, and in a short time he assumed the form covering about 1 lac of miles, i.e., as big as the mountain Meru. He splashed Namuchi to the ground placing one foot on the eastern shore of Lavana Samudra and the other foot on the Western shore.

*This terrific incident aroused great sensation in the world. Indra ordered the celestial women thus, "Vishnukumara has grown very angry. So you should sing by the omniscient Lord. Then only his*

wrath shall cool down, or else the entire universe will come to troubles in no time." So the divine women sang the divine songs.

Here Namuchi was overthrown from his throne and was bleeding from mouth. The Great King Padma requested the Great Sage piteously, "Oh Great Sage, Oh Kind one, be calm. This wretched Namuchi is harassing the saintly persons. I never knew it, and none informed me about it. But Namuchi is my servant. So it is my fault. Please pardon me."

The Kings of the gods and the demons also prayed in the same manner. The entire Sangha also requested the sage to be calm. Thereupon Vishnukumara thought, "I respect the Sangha. The gods, demons and my brother all deserve sympathy." He contracted that gigantic form and resumed the original one. Thereafter at the request of the Sangha, Namuchi was turned out of the city and the administration of the state was again taken over by the King. (Sangha-four-fold jain community).

This episode of three strides conferred upon the great sage Vishnukumara the great glory as "Trivikram". He resumed his penances till he acquired omniscience and liberation.

Now you will realise the amount of strength which the soul is possessed of. You are the reservoir of inexhaustible and everlasting energy. Do not forget this. If you make proper efforts, that energy of soul will be fully manifested and you will certainly establish yourself on par with the omnipotent Lords.

## DISCOURSE XV

### BLISS OF SOUL

Gentlemen,

We have paid homages to Panch Parmesthi (five divine beings) we have paid homages to Ohm and our Preceptor, now let us pay our respects to the ocean of sacred scriptures as their pious and powerful influences purify our minds and make our life inclined to religion. We also pay our special regards to Shree Uttaradhyayana Sutras in sacred scriptures because therein 36th chapter gives us excellent introduction of wordly soul, and affords opportunity to consider at length the entity of soul.

Today we are going to consider certain matters regarding bliss of soul. This consideration is very important and directly concerns your life and therefore pay your full attention and think well in this matter. You cannot afford to turn your deaf ears here because excellent delivery is useless if the audience is stupid and indiscriminating. What is the use of graceful gestures of a woman when the husband is blind ?

With this much introduction, we now deal with the subject proper. Since the times immemorial, this soul traversing in the universe has made many efforts to achieve happiness. He left no stone unturned and still he could not achieve happiness. Indeed we achieved material-temporal-wordly happiness but such happiness is quite negligible in comparison with natural and real happiness of soul.

Sages, the authors of sacred texts while comparing temporal happiness with spiritual happiness state "All the material happiness of fourteen heavenly kingdoms enjoyed by the soul would not be worthy of infinite-part of spiritual happiness." One would be reluctant to accept the veracity of this statement, but gold would be compared only with gold and not with brass. Some piece of gold can be compared with pure gold but non-gold cannot be compared with gold. If hundred is divided by something the result is something but if hundred is divided by zero the result will be zero.

Temporal happiness is not real but illusory. Still you presume it as real and a matter of fact. Such illusory and trifling happiness can in no way be compared with the smallest possible fraction of spiritual happiness.

You know some small children cannot be dissuaded from their habit of sucking their thumb because they wrongly believe that they suck milk from the thumb but in fact they suck only saliva.

A dog also licking bones, enjoys the taste of blood but it hardly knows that the blood which it tastes is its own blood oozing from the injury sustained in its own palate.

Temporal or wordly happiness also is similarly illusory and not real and still it is presumed to be real.

People believe that they derive happiness from wealth, power, wife and family but nothing from this lot has the capacity to grant happiness. People have wrongly taken them as the source of happiness and that is why these objects wrongly appear as the source of happiness. Some discussion in this connection shall be enough for elucidation.

Once upon a time a very poor man suddenly earned a good deal of money and so with joy he daily counted five lacs of rupees. His joy doubled when his amount of money was doubled but suddenly he lost some money and the amount was reduced to five lacs. Now he deeply regretted the loss. Why did he enjoy the gain formerly and why did he regret the loss thereafter. He enjoyed when he felt that his amount was increasing and he regretted when he felt that his amount was decreasing. The difference lies in his feeling or believing. He formerly enjoyed the possession of five lacs and later on he regretted the possession of the same amount of five lacs. Thus the concept of happiness or regret lies in one's own belief.

People celebrate their marriage in full pomp. Newly wedded pair has boundless joy. Husband and wife both presume each other as their source of happiness and joy. Few days or months pass by and the newly wedded ones quarrel on petty matters. Some times staunch hatred prevails between the two. If one of them were the cause of happiness for the other how could this happen? Bhartruhari was deeply in love with his wife Pingala,

but he was utterly dispaired when he found her attached to his horseman. He realised that the worldly relations are futile and he renounced the world. A man when engaged with a woman he loves, finds all happiness and pleasure in her, but when his affiance is transferred to some other woman, the former object of love, his wife, becomes the object of aversion. Thus man's view changes, which shows that worldly objects are not the source of real happiness and real pleasure.

The birth of a son is a festival day for the parents but the very son when grows young and grows impudent, impolite and disobedient, makes the parents very miserable and unhappy.

After remarriage with the second wife her son is dearer to the father than the son begotten from the first wife. How affiance with the same son waned !

So wealth, wife or son has no capacity to extend happiness but people simply imagine them as having such. Therefore the wise-thinker has rightly called temporal happiness as illusory.

Worldly or temporal happiness is not lasting. It is momentary. How long does your joy continue when you suddenly gain a treasure of wealth ? This slowly fades away with time. Even after a few days or hours your joy does not seem to have continued. Suppose you gain a million of rupees today but next year this joy almost perishes and that is why all the temporal happiness is momentary. All momentary happiness is futile and trifling.

Temporal happiness after which you strive and for which you toil day and night is the product of passion and prejudice. Contact of the cherished object makes you happy and its separation makes you unhappy and the contact of unwelcomed objects makes you unhappy and their separation makes you happy. But you do not enjoy any control over these contacts or separations. When you feel sure to make a million tomorrow, you might incur a heavy loss and when you dream of marrying a beautiful bride, you might hear her death-news. You try to avoid a disease still it embraces you fast. Who would welcome war, aggressions from the enemies, still they occur and you have to face them.

Remember, more you are attached, more the poignancy of the miseries you have to experience.

The semi-divine pairs have no keen attachment and animosity, and therefore they enjoy divine happiness and do not experience poignancy of miseries.

Diminish your passions and prejudice to experience real happiness indeed. The respectful authors of the sacred texts have said that passionless persons get happiness as the liberated souls. "Passionless person is happy indeed." This ancient statement also implies the same idea.

Since ages, you are in contact with passion and prejudice and so they are in your very nature, but cast them aside for a moment and you will understand the propriety of the abovementioned statement.

You are shrewd businessmen and you calculate beforehand the profit or loss when you launch upon any enterprise. Still you have failed by acquiring material welfare instead of genuine welfare. You have sold a royal swan to buy a crow, and still you are proud of your cleverness ! Your wisdom !

You cannot enjoy real spiritual bliss unless you discard material pleasures.

#### THE WASP AND THE BEE

Once upon a time a wasp and a bee lived in a forest. They were good friends. The Bee daily visited wasp's place, but did not like the odour of filth there. One day the bee said, "I meet you daily but I cannot tolerate this bad smell. Come to me and see what a fragrant place I stay in."

The wasp said, "Well, all usually praise their own surroundings."

Bee replied, "Friend, please come to me once and you will be convinced."

When the bee insisted too much, the wasp was anyhow ready to visit the bee's residence. Now wasp could not afford to stay without the filthy smell, so it made pills of night-soil and kept them under its tongue.

Wasp was received by the bee with great affection and was given a seat on a lotus-flower. After some time the bee asked, "How do you find here ?"



But the wasp was much perplexed as it could neither enjoy the smell of the lotus nor that of the night-soil pills. He realised that that place was no good and so it begged for leave. The bee was much sorry and was surprised to find the wasp leaving so suddenly. In the meanwhile the bee, by chance saw the pills of night soil in the wasp's mouth. Bee persuaded it to stay on for a while. Then the bee removed the pills from the wasp's mouth. The wasp was given a bathing in a pond on a lotus bed. Now the wasp enjoyed heavenly fragrance, and expressed to the bee. "Friend, I don't want to leave this heaven and return to hell."

Thus attachment for wealth, power, relatives, and worldly means are like pills of nightsoil. They do not allow you to enjoy the fragrance of lotus in the form of spiritual happiness. If and when you cast aside these pills then only you will be able to enjoy spiritual happiness.

Why should we be affected by the contact of a non-sentient matter with some other non-sentient matter? Inception of such thought and its stabilization in mind would withdraw your self from artificial joy of worldly life and would drive your self promptly in the direction of a real happiness.

Being engrossed in temporal and artificial happiness, we hardly tarry to think of real happiness. Such artificial happiness leads only to miseries. You must ponder over the meaning of the proverb, "Coming events cast their shadows before." If temporal happiness bestows miseries imminently at present then how much detrimental are they likely to prove in future?

Taste of the tongue induces the man to pack his belly to the brim with food. Then indigestion makes him fast for a few days and leads him to cholic pains and dysentery. Doctors and physicians are summoned, and expenses are incurred.

Rich dress also attracts the street gangsters. They rob us and even give us knife-blows, endangering our life.

Attraction for power also breeds bitter experiences of similar nature. Persons in power constantly undergo worries and their soft beds do not accord them any rest. Sometimes these soft beds are no better than funeral pyre.

The authors of the sacred scriptures lay down, "Sensual pleasure is like the pleasure derived from a honey-tinged blade of a sword." The consequences of temporal happiness are identical to those arrived on licking the honey from the blade of a sword. The taste of honey soon leads to the loss of the tongue with unbearable ailment.

People crave for desired objects and shun from undesired objects. This leads to pitiable catastrophe.

People are aggrieved if they realise bitterness when they crave for something sweet and, if they realise something pungent when they crave for something soft and palatable. But for one who is indifferent to bitter or sweet, pungent or palatable, nothing is an object of grievance. In order to change suitability and non-suitability of matters and circumstances the man in the world makes all hurricane efforts and while so doing he commits all sins right from *Pranatipata* to *Mithyatvashalya*. Is this not the highly regrettable state of a human being ?

The experienced wise people of the world usually say, "Enjoyments lead to diseases." If you desire to escape from diseased condition *nip your desires for enjoyments of worldly pleasures*. We think that we enjoy but in fact we are enjoyed or consumed by the objects of pleasures. This very meaning is conveyed by *Bhartruhari*, "We could not enjoy, but were enjoyed (consumed)"

Soul enticed by the acute attachment for temporal pleasures accumulates and generates such dense impressional actions that it has to be born in hell to reap the rewards of the said actions. It is often born as animal and also has to undergo numerous ailments and sufferings being born as a human being. Thus attachment for temporal pleasures leads to endless catastrophe.

The so called happy worldly life is also abundant with miseries, perplexities and troubles. This you can realise from the incident mentioned below.

#### A WEALTHY MERCHANT AND HIS WIFE

There was a wealthy merchant always engrossed in his business who hardly found any leisure. His wife had also many servants who attended all the while to her work and thus she had ample

leisure. We know that idle mind is the devils' workshop. An idle mind entertains many evil thoughts and thus proves itself detrimental to others as well as to its veryself.

The merchant's wife used to wander and keep late hours at night. She was dominating by nature and thus could never be suppressed by her husband. Quarrels would not help as the same would degrade them in the society. She was highly persuaded in vain by her husband not to keep late hours. One night the merchant having bolted fast the doors from within, slept in the house. His wife returned late and found the doors bolted fast from within. She decided to teach a lesson to the merchant and so she cried aloud, "Open the doors." The merchant refused to open unless she agreed in writing not to wander till late at night. She would certainly not agree to such condition. The merchant also would not give way. Thereupon she threatened that she would commit suicide but would not give anything in writing. Then she proceeded towards the well. Through the hole the merchant observed her proceeding towards the well and became nervous.

The merchant's wife lifted a heavy stone and dropped it in the well. The merchant thought that she fell into the well when he heard the thundering sound of the stone. He opened the doors and ran towards the well.

But the merchant's wife had already returned and concealed herself near the doors. She crept into the house and closed fast the doors. The merchant was shocked and surprised to hear the noise when she closed the doors. Now he requested her to open the doors, but she said, "Why do you wander late at night? Give me in writing that henceforth you shall not keep late hours at night."

The culprit now become the complainant. The merchant requested her with a low voice but she retorted in a frantic voice. Then the merchant deeply disgusted with life said, "You pretended to commit suicide, but I would really kill myself."

She at once ran after him and brought him back to the house. Still she requested him to give in writing that he would not wander till late at night. To avoid quarrels despite his innocence he gave in writing on a piece of paper. This incident made her deeply repent. She begged his pardon for all what she did and for harassing him. Then both of them approached their preceptor and took

up the vow of observing religious conduct. The merchant was in fact righteous by conduct but to improve his wife's conduct he took her to the préceptor. Thereafter both stayed happily, but this incident can well afford a correct picture of the worldly life.

Highly deplorable characteristic of worldly happiness is that the souls enticed by such happiness fall a prey to Artadhyana and even Rudradyana. These both dhyanas (mental excitements) create bondages of evil acts leading to spiritual degradation. Lord Shri Hemachandracharya, declares in Yogashastra, "One should not entertain evil excitements even out of desires or out of curiosity as such excitements lead to self destruction."

Some might argue, "Where is the question of Artadhyana when the desire for happiness is entertained?" But in such desires *strong attachment for worldly material objects is at the root, and this attachment is all the while being brooded in the mind.* Any obstacle in the path of achievement of this happiness makes them very uneasy. They believe themselves highly pitiable, unfortunate and sufferers of deep miseries. Thus desire for material happiness is the cause of pitiable excitement. It feeds and fosters such excitements.

With millions of rupees, enviable influence with the government or the position of a Governor General, if your heart does not throb with peace or your mind enjoys no tranquillity then what is the value of all your money, influence and position? Absence of peace is misery, absence of peace is all trouble and the same is the destroyer of all joy and happiness. All material happiness ends in annihilation of peace, and hence it is avoidable like a thorn or poison.

Spiritual happiness does never lead to misery as happiness is the very nature of spiritual soul. One's own nature cannot grant misery to one's own self. We tremble with fear at the sight of a lion but the lion is absorbed in its own self. Happiness or bliss is the intrinsic nature of soul and therefore Atmananda, Sahajanandsa, Sachchidananda are the various epithets of soul. Have you ever thought over the significance of these epithets? Sachchidananda means Sat (truth) chit means (consciousness-life) and Ananda means (highest joy or bliss). Soul is Sat i.e., it exists as a matter of fact. It is not a fiction. You must have very well borne in mind our arguments justifying the existence of soul. Soul is possessed of

Chit i.e., life activity. It is the reservoir of life activity. It is not lifeless matter nor the product of a lifeless matter. Soul is possessed of highest joy i.e. bliss. It has the capacity of enjoying highest bliss. It has the abundance of joy, or happiness. It is intrinsically profound with joy. Joy is the very nature of soul. A pen writing excellent poems never experiences joy itself nor a spoon or a laddle enjoys the taste of a delicious soup. The word 'Ghana' denotes the multitude of joy. Thus soul is a profound reservoir of joy. It is the inexhaustible source of bliss.

Any extent of spiritual joy never leads to misery. On the contrary such spiritual joy becomes more and more delicious. Spiritual joy is much more delicious than the food of a supreme king. The taste and flavour of such divine joy is unforgettable when once tasted.

#### THE FOOD OF A SUPREME KING

Before Brahmadata assumed the supreme Kingship he moved in a very pitiable condition. Once on his way he met a Brahmin. Both of them travelled in the forest together for three days. While departing Brahmadata said, "I will be a supreme King in times to come. See me without fail, if it comes true."

In course of time Brahmadata became the supreme king and the Brahmin approached him. Brahmadata highly respected him with love and asked him to demand anything he chose. The Brahmin was much perplexed and could not decide as to what he should demand. So he left to consult his wife. She thought if he asked for the kingship he would marry many queens and he might forget her. If he demanded much wealth he would be too busy to remember her. So she told her husband to ask for daily dinner and a golden coin after dinner from each house right from the king's house.

Brahmin appreciated his wife's cleverness and he demanded the same thing from Brahmadata. Brahmadata laughed at his demand but he acted as promised.

On the first day the Brahmin and his wife dined at the place of the king. The dinner was extremely tasty with fine smell. For the first time in life the Brahmin couple learned that such an ex-

cellent dinner was possible. They received a grant of one coin after the dinner.

Next day, they dined at the place of the minister, then on the following day at the place of the secretaries and in due order they were invited at the place of the common citizens. Now the Brahmin couple became very uneasy as all these dishes were found tasteless in comparison with that which they dined at the place of the king.

We intend to explain to you how spiritual joy is attained. The same shall be explained to you what the learned preceptor must have realised.

## DISCOURSE XVI

### SPIRITUAL JOY

Gentlemen,

May all the Omniscient Lords, all the accomplished Lords, all the adorable Acharyas, all the adorable upadhyayas and all the worshipful monks bless us. By their inconceivable prowess only, religion is spread and propagated.

Preaching is predominant in religion as with preaching as support, the monks, the nuns, the lay householders and the lay women-disciples, are capable of crossing over this ocean of worldly affairs.

This preaching has many branches and sub branches. One of the branches is Shri Uttaradhyayana Sutra. Its Thirty sixth sub-branch out of thirty six branches has yielded the excellent fruit in the form of the description of transmigratory soul. We relished the sweet juice in the form of spiritual knowledge, and therefore today on this sacred occasion let us pay our tributes to this spiritual knowledge.

This is the last discourse on the topic of the soul and here we shall mainly consider how to acquire spiritual joy or bliss and therefore concentrate your attention in this direction only.

Four entities are considered as very rare and one of them is "Shruti" i.e., listening or attending to the sacred scriptures. Thus do not underestimate your attention to sacred scriptures. When your passions are slowing down, when your vicious attitudes are slackened and the desire for bliss has dawned in your heart then only you are inclined to listen to scriptures laid down by the Omniscient Lords and the sacred merits earned in the past secure for you an ideal preceptor who delivers those sacred preachings before you.

The main characteristic of the soul whose journey in this universe is getting limited is attachment for the words of the Great Lords—the Jinas. If you entertain craving to listen to the religious discourses then be sure that your journey in this universe is getting limited and your spiritual uplift is imminent.

Material joys are artificially made up, transitory, futile and debased. The same has been explained to you yesterday in details and one cannot obtain real spiritual bliss unless one abandons all these material joys.

Mental peace is the necessary pre-requisite for the attainment of spiritual happiness, but today mental peace has practically absconded. Right from the minister to the peon, none enjoys peace. Man minting millions usually suffers mental uneasiness and unrest as a man earning a few hundreds. Everybody's mind is running wild. People crave for peace but the modern life routine allows no scope for such peace. This entire situation should be overhauled and set right.

We desire an object and we do not rest till we achieve it. After its achievement we are again inclined to aspire for another object and this results in loss of peace. Thus desire is followed by fulfilment which again is followed by another desire, and this vicious circle keeps on moving leaving no scope for lasting peace.

When your son is at a school, you worry for his school-leaving examination results. When he goes through the said examination well, you again worry for his admission to the college. Fortunately when he has secured the admission, you worry for his graduation, then for his job, then for his station in life, then for his ideal wife, and then for his son. Thus this worldly life is a chain of endless worries.

When you feel that you acquired particular happiness then the other happiness which you had achieved already escapes from you.

#### A MERCHANT AND A FROG

A merchant once upon a time went to purchase clarified butter. He wanted five pounds of butter. So he took along with him weights of five pounds. Now he had a pot with him to carry butter. This pot should be weighed to balance the fulcrum but he had no extra weights. He did not find any stones nearby. At some distance he found a few frogs jumping in a pond. He tied about half a dozen frogs in his cloth and put few ones in a pan against the pot. They were found underweight and he tried to take out few more frogs but in the meanwhile the frogs in the pan jumped off. The merchant



ran after those frogs but in the meanwhile the other ones jumped off and escaped. He was so much embarrassed that he dropped the idea of weighing the pot with frogs.

Thus temporal happiness, joys and pleasures can be compared with those frogs of the merchant. We are not able to achieve them all. When we achieve two, we lose one and when we reacquire the lost one, two are lost. Therefore your mind completely immersed in worldly joys shall never realise peace.

But how can modern or present environments allow you to enjoy peace? We desire to guide you in this matter. Learn to be satisfied with the physique, form, circumstances and conditions in which you are placed. Do not condemn them nor find fault with them. Suppose you are dark in complexion, how can you improve upon it? Can you improve upon your broad ears, flat nose or rough hairs? It is no use bewailing upon them. You cannot change your family-birth by mourning over it if you are placed by nature in a poor family. Such thoughts can never replace your family nor your body, form, appearance, circumstances or environments. Then why not feel happy with them? Why not be contented with them? One should be satisfied with ones achievements and then only one can enjoy peace and be free from agitating worries.

The Law of Destiny explains that one attains to heaven, hell or this world, body, senses, complexion, appearance, family heritage, etc., strictly according to good or evil acts committed by him. Any amount of worries to replace or modify these assets would only add to mental unrest, and despair. Therefore it is advisable to silently bear and enjoy the fruits of our own actions good or evil.

Man has to make efforts to maintain his life, but very often he does not realise the fruits as he expects. Then the man is disappointed and becomes extremely restless. He complains, "Alas, all my labour, is unrewarded. "Under the circumstances he should think that right efforts only constituted his duty. The fruit is dependent upon destiny and there is no reason for him to be so despondent. Such trend of thought will never put the man into the air of despondency.

What is wrong in not craving, not hankering after, not entertaining various desires rather than lamenting when these cravings

and desires turn out fruitless. The wisest course is to close the inlet from which the water pours in.

The great Aryan sages have preached to us the message of curbing desires, abandoning cravings and welcoming contentment. If we lead our life accordingly we would never fall a prey to miseries, or any sort of anxieties. But today this preaching is neglected and the people seem to be inclined to earn more and enjoy more. The result is discontent all-pervading. At the same time hoarding of wealth, unemployment, strikes, and riots prevail. The entire trend is in the wrong direction but the victims of materialism feel the trend is right and in the right direction.

It is gross illusion to believe that acquisition of money is acquisition of happiness. We know how illiterate persons misuse money when they earn surplus amounts. Therefore it is necessary to cultivate contentment and the right sense of understanding. Contentment when cultivated secures real joy and happiness for the man in any condition. A Sanskrit poet said, "Serpents live on air only, still they are not weak. Eating dry grass the elephants grow strong. The sages maintain themselves with fruits growing in the forest. Thus contentment is the greatest treasure of a man". Lord Manu the author of Hindu Smritis or the scriptures said, "Man desirous of happiness should entertain contentment and restraint of senses. Contentment is the root of happiness and desire is the root of all miseries.

A man with day to day earnings sufficient for the day is happy but a discontented man with heaps of wealth is unhappy. A contented man though alone is happy but the discontented one is miserable with a band of relatives and friends.

You get nervous when any misery or trouble befalls you. You lose your mental poise but in such condition if you reflect thus "Oh soul! this trouble or misery has not arisen uncalled for. They are the products of your own acts performed by you in the previous births. So they have appeared now. You must welcome them. Do not get frightened with them. Miseries befall even a Vasudeva, Chakravarti or even the prophets. You are quite insignificant as compared with them. Patiently endure all these miseries so as to avoid fresh ties of Karmas.

Such thoughts will keep your mind calm and the miseries will stop to act as miseries.

Why should you be enticed by materials of the world ? They are your deadly enemies, great enemies. They have kept you wandering from birth to birth, they have earned for you infinite number of miseries still you are not fed up with them.

Attachment for sensual pleasures swells by enjoyment and extinguishes itself by non-enjoyment or abstinence. Such attachment is compared with fire by the authors of Holy scriptures. With the offering of clarified butter in the form of sensual enjoyment, the fire of passion burns more ablaze. To extinguish this fire one should pour cold water in the form of aversion for worldly affairs. Such aversion brings about real moral courage and that is why all great men have strongly preached the importance of aversion for worldly affairs with emphasis. Be assured that salvation of soul is imminent when attachment for material objects is dissolved. Salvation or emancipation means highest bliss, happiness unparalleled, indescribable happiness. All the latent reservoirs of highest happiness become manifested then. When spiritual joy is realised all ailments, miseries, troubles and problems disappear as the owls conceal their faces when the sun rises. But you have no correct impressions on your mind about the emancipation or the happiness derived on emancipation and this is the reason why you have confounding ideas about emancipation and happiness as described above.

#### A SHEPHERD AND A SCHOLAR

Once upon a time a scholar approached a shepherd when he was smoking a pipe. The scholar said to the shepherd, "Friend, do not remain idle. Practise some religious rites."

The shepherd replied, "What is religion? What benefit one derives by practising religious rites?"

The scholar said, "Religious acts mean good acts. Such acts lead to emancipation." The shepherd hardly knew what is emancipation. He asked whether a smoking pipe is available there in emancipation. The scholar replied, "No, smoking pipe is not available there but there is lot of happiness."

The shepherd said, "Friend, such emancipation is useless for me as I cannot stay for a moment without a pipe."

Here is an instance of an illiterate shepherd but some highly educated and recognised scholars also use to say, "What is the use of that liberated condition of soul in which there are no sensual joys and pleasures to eat, drink and make merry. It is better to be born as a jackal of Vrindavana forest to spy beautiful faces of shepherd girls rather than aspire for such liberation"! Their attachment for passions only make them utter in this manner but those great ones who have thoroughly realised the significance of life and the worldly affairs say, "Enjoyments of sensual pleasures are like darts-like poison. They are dreadful like poisonous cobras. Those who crave for such pleasures are degraded without their cravings unsatiated. Such sensual pleasures last for a moment and bestow miseries for a long time. Therein pleasure is negligible and misery is immense. They are great barriers to happiness resulting from liberation of soul. They are the sources of calamities.

This means that one who is detached from sensual pleasures only can relish the idea of liberation or emancipation, and such persons only would enjoy the unfathomable bliss of soul.

In this entire universe, liberated condition of soul is the only condition wherein there is no possibility of any sort of misery whatsoever. You might doubt and ask, "Everywhere there is misery then why misery does not exist in such condition?"

To this we reply, "The causes of miseries, viz. hunger, thirst, diseases, sorrow, fear, fatigue, aggressions, slavery, birth, oldage death, etc., do not exist there, i.e., in the liberated condition of the soul."

When you desire for something and when you can not have it, you are bound to meet with disappointment, frustration and unrest but desires themselves do not exist here in the liberated condition of the soul as all the objects are already accomplished by the soul; then where is the possibility of misery, disappointment frustration or unrest?

You know well, passions create desire but in liberated condition of the soul all passions are extinguished, whereby no desires are created. Moreover, for the birth of such desires seductive mental operation is necessary but in the liberated condition of the soul such mental operation is not possible because of the absence of

senses or any kind of physical existence. There soul alone, pure and simple, exists and so there is no possibility of any kind of mental operation or desires.

It is likely that one would doubt and argue, "How soul alone can exist or stay without senses and the physical frame?" To this we reply, "Soul is an independent entity which can exist independently by itself like other entities, in the space."

"Where exactly is the space in which the soul would stay?"

"The natural tendency of the soul is upwards. When devoid of all actional bondages, it moves straight upwards, and rests at the highest centre of space. We can take an example of a hollowed gourd wrapped with cloth and further besmeared with earth. Suppose it has over it many such layers of cloth and earth. Now when placed in a pond of water it would certainly sink, but with layers of earth dissolved and cloth torn, it would slowly rise up, with its natural buoyancy, till finally it floats on the surface of the water-bed. Similarly soul also with its intrinsic nature of rising upwards, being devoid of all Karmas straightaway reaches the highest pinnacle of the space of the universe.

Let us also know, why it does not go beyond this point? The clarification is that non-space-region commences, beyond this highest point. This region does not contain entities like Dharma-thaya and Adharmastthaya which help the movement and location of a body respectively. Therefore, the soul cannot enter this region.

Pure soul without the bondage of Karmas is known as Lord, the accomplished or God, the accomplished. Such infinite number of accomplished Lords have flourished till today. All of them have become stationary there at the highest pinnacle of the universe. That location is known as Siddhasheela.

You daily recite this couplet when you worship the Lord, "The Siddhasheela is situated at the terminating point of the universe. It is possessed of extraordinary brilliance and fairness of an emerald. The Lords liberated stay there having touched the terminating point of the universe. The head-crest of the Lord reminds us of Siddhasheela and therefore it is very sacred. I therefore, worship the head-crest of the Lord."

Some say, "We are prepared to believe that the souls staying at the Siddhasheela have no miseries whatsoever but then how would they experience highest bliss" ?

To this we reply, "It is not necessary that happiness or bliss results as a contact with any object. The bliss enjoyed by the soul is not the result of any contact and so no other object is necessitated thereby. Bliss is the inherent virtue of soul. No sooner do the obstructing factors disappear than the soul begins to experience bliss and continue to enjoy bliss till eternity."

Suppose a prisoner is confined in a prison for a long period. Suddenly he is released from the prison as the Queen delivers a son. Can you imagine the magnitude of joy experienced by the prisoner ? Certainly not. It is very immense. Similarly the soul which is under the bondage since the times immemorial for last infinite number of births would certainly enjoy inconceivably immense joy when freed or emancipated from these bondages. You may stretch your imagination.

If you fail to imagine, let us help you with some illustrations. Suppose a man has fine clothes, precious ornaments, palatial building, six-seven motor cars, cultured and noble wife, modest sons and daughters, loyal servants, perfect health, no interference, no doubts, no troubles from the government, fullfledged business, and a capital of millions of rupees. A liberated soul enjoys infinitely more happiness than what this man enjoys.

The authors of scriptures have termed "Chakravarthi" as a man of "Enjoyments incarnate" as among human beings he can be compared with Indra. The entire Bharata Country is under his control, 16000 gods within his command, 64000 women in the harem, and he can enjoy with all of them simultaneously having assumed 64000 various forms. His main body rests with his chief Queen. This Chief queen is the beauty incarnate, treasure-house of all grace, and matchless in Bharata Country.

Moreover his body is radiant with health. He has no worries. He commands loyalty of all the kings, entire army and his subjects. The bliss or ecstasy enjoyed by the liberated soul is infinitely more than that enjoyed by the Chakravarthi king described above.

Indra is the Lord of numerous gods. He is never deteriorated in age by the passage of millions of years. He is never emaciated.

Numberless graceful and beautiful celestial damsels attend upon him. We can hardly imagine the beauty of these damsels. A goldsmith named Kumara Nandi had gone mad when he saw the beauty of the damsels named Hāsā and Prahāsā.

Here is an incident which occurred at the time when Lord Mahavira was not still initiated. Kumar Nandi goldsmith was a multi-millionaire and was mad after feminine beauty. He would spend five hundred golden coins and marry an extremely beautiful maiden if he came across. Thus he had a series of beautiful damsels in his dalliance room each surpassing the other. Still when he came across the fabulously charming Hāsā and Prahāsā he found all his collections of beauty quite insignificant. He was determined to marry them at any cost. These heavenly damsels advised him to give away all his property in charity and die with staunch yearning for them. So he did, and in the next life he married Hāsā and Prahāsā.

All this means that celestial beauty surpasses all beauties of the human world. If such an ordinary heavenly damsel like Hāsā and Prahāsā were possessed of such excellence of feminine beauty then the beauty of "Indrani" (Beauty Queen) of heaven is inconceivable. He who enjoys that beauty derives pleasure and happiness almost indescribable in nature, but the emancipated soul derives ecstasy or bliss infinitely more than that enjoyed by the Lord of beauty Queens of heaven.

All the happiness of all the times enjoyed by the gods if multiplied infinite times and the result raised to the squares infinite times would not equalise the happiness enjoyed by the emancipated soul.

The soul manifests its highest state of knowledge, sight, power and ecstasy in the emancipated condition. No better condition than this, is conceivable, and therefore the wise yearn and strive to attain this condition of the soul. One of the terms which represents these efforts is "Dharma or Religion". You have to practise the said "Dharma" to achieve the real ecstasy of soul.

We are going to deal at length with religion ahead but here we simply express in short that practise charity, righteous conduct, penances and try to check up your progress daily.

You always take pride in amassing wealth but the wealth which you spend in charity only belongs to you and the rest does not belong to you at any cost—under any circumstances.

## THAT IS YOURS WHAT YOU SPEND IN CHARITY

In a certain village inhabited by people of devotion a religious preacher arrived. They wished, he should stay there during monsoon, so the preacher was requested by the people led by the mayor of the city.

When the religious lecture was over the preceptor asked the mayor, "Hallo, how are you? I hope you are happy. What wealth do you possess?" He replied, "I possess about a million of golden coins".

Now the preceptor knew well from reliable sources that the mayor-merchant did possess three millions of golden coins. So he thought the merchant was a miser and would not spend anything for the cause of charity. Still he inquired again. "Well, How many sons have you?" The merchant replied, "Lord, I have only one son". Now it was a well-known fact that he was the father of three sons. So the preceptor was so much disappointed with the false statements made by the merchant that he thought of leaving the town. He instructed the other monks to that effect.

In the evening the people assembled for the "Pratikramana" rites. They came to know of the preceptor's preparations to leave the town. So they informed the mayor-merchant. The said merchant came over to the preceptor but suddenly due to some cholic pains he became unconscious. The merchant's friends informed the sons of the merchant of their father's condition. Thereupon the youngest son ran up to the father with the medicines. On recovering, the merchant asked, "Did you inform my all the sons of my condition?" They replied in positive, and added that the first son when informed said that it was the usual trouble with his father and so it was not necessary to run after him every now and then. The second son when informed said that he was busy and promised to go, very shortly, but the youngest son when informed left all the work and arrived there with the necessary medicines.

All this account was heard by the preceptor who was present there. The merchant said, "Lord, I said in the morning that I have only one son. You might have felt that I told lies, but now you are convinced that I have only one son. Similarly out of my three millions of golden coins I have spent only one million in



charity so, that is the only amount which really speaking belongs to me. If you would be kind enough to spend this monsoon here I would own two millions then".

These words convinced the preceptor. He was much pleased and he decided to spend the monsoon there. People observed many religious rites there in the monsoon and the merchant surpassed all the rest in such observances.

Thus the money which you spend after religious purpose or in charity only belongs to you and not the rest. The money which you spend after luxuries and pleasures only create "Karmas" and you will have to reap the bitter rewards of these Karmas. Temptation leads to mental unrest and the absence thereof results in mental peace. In religious rites and charity there is no temptation and hence the mental peace.

#### WHEN ONE CAN REALISE MENTAL PEACE ?

Spiritual joy cannot be had in the absence of peace. When a buffalo bathes in a pond, the water of the pond is disturbed and hence turbid. You cannot visualise the bed of the pond then, but when mud settles down and water is still, then only you can see the bed or the bottom below the water current. Similarly desires annihilated settle down the Karmic dirt and then bring about steadiness of mind ; with experience of spiritual joy within. Still such joy is the minutest part of ecstasy enjoyed by the emancipated soul but such joy once enjoyed induces the enjoyer to enjoy the same spiritual joy again and again.

One can make progress in the spiritual domain by reflecting. "I am soul, I am omniscient, omnipotent, inexhaustible reservoir of happiness. I am not deprived of my merits or joy. They lie unto myself". Religious practices can be enhanced by entertaining such thoughts as "I am soul, this body is lifeless. The matters of the world are lifeless bodies. I came alone to this world and shall depart alone. None belongs to me". The peace, the joy and the pleasure experienced then, are unparalleled, and incomparable with any temporal joy.

For such progress internal devotion to the Lord is essential. Restraint of senses is also necessary. Austerities are also required.

The lord also realised his real Self only with the help of such restraint and austerities and acquired real happiness. This very fact is our guiding factor. We have also to proceed further by the same path and enjoy the real bliss of soul.

Our mind can be compared with a monkey. It makes us dance and so sometimes we are inclined to possess this thing and the next moment we love to possess something else. It is not easy to control the mind, but with practice one can accomplish anything. The great sages declared. "With practice one can control the mind". So it is essential to study the mind.

Religious rites lessen the power of passions, in fact they destroy passions. If these rites are performed under fraud or hypocrisy or with desire to achieve worldly happiness then one has to undergo infinite number of births and deaths. If the soul remains under spiritual influence then it would manifest powers despite being confined in Karmic bondages. If the soul on the other hand remains under the influence of other objects or other motives it would lose its power.

Remember that more the soul assumes detached view in life more joy it begins to experience. Only with dispassionate or detached attitude, the soul would be able to realise real happiness. Make this detachment or dispassionate view your very ideal and you will be able to enjoy real happiness.



# ATMATATVA VICHĀR

## CHAPTER II

### KARMA



## DISCOURSE XVII

### WHAT IS KARMA?

Gentlemen !

From all our discussions about "Soul" this much we have concluded that soul exists as an independent entity. It is distinct from body etc. It is immortal non-deteriorating and indivisible. It is possessed of infinite knowledge, infinite perception, infinite power and infinite bliss, but all these merits are limited in manifestation due to Karmic veils.

Normally we hold, older the relations, stronger are the ties of affinities, but "Karmas" never proved such affinity with the soul nor did they prove in anyway beneficial to the soul. On the contrary they have always acted as the cats do for rats or the mongooses do for serpents. These Karmas have put the soul to tremendous tortures. Thus "Karma" is a great foe of the soul and is responsible for its degradation. This rambling of the soul, since the times immemorial in this world full of infinite numbers of calamities ; is to be attributed to its highly abominable kinship with the "Karmas".

Some persons repenting for their wicked acts in the past rectify their acts and tread on the path of virtue, and modify their future life progressively but those who are inherently wicked never think of improving upon their habit, behaviour or nature.

Some poet has well said, that the collyrium-black cloth never turns white though washed thousand times and the wicked doth never abandon his wickedness though advised thousand times."

"Karmas" also are like such wicked persons who never abandon their wickedness. Therefore, continuity of their contact with the soul is bound to result in a catastrophe, and we shall suffer the plight of hares confined in a conflagration.

If we desire to terminate such highly detrimental relation of Karmas with the soul, it becomes essential for us to know the exact nature of these "Karmas". Some might argue, "We aspire for spiritual progress. So we should know the nature of soul. What

is the use of knowing the nature of Karmas ?” But such argument is not proper. As we should know well the exact nature of an entity for the progress of the soul, we must equally know well the exact nature of an entity responsible for the degradation of soul. Those who strive for good health are expected to know the nature of the disease, lest they would fail to protect themselves from the same disease. A commander of an army ought to know fully well about a fort if he intends to blow it off.

Having borne in mind this point of view the authors of the sacred scriptures have equally devoted themselves to the elucidation of the nature of Karmas as they did for the elucidation of the nature of “Soul”. Jain scriptures describe Karmas at various places. One of the Purvas was specially devoted to the description of the nature of Karmas.

Moreover, Agrayaniya Purva also contained lot of discussions about “Karma” from which Shivasarmasuri has composed a chapter named “Karma Prakruti”, comprising of stanzas in Prakrit. Shri Malayagiri Maharaj and Shrimad Yashovijayji Maharaj have written very beautiful commentaries on the same treatise. In ancient times there existed about six treatises providing basic knowledge about “Karmas”. They are famous as “Karma Granthas.” Relying on these works Shri Devendra Maharaja established five new treatises on “Karma” and Shri Chandra Mahattaracharya established one more treatise viz. Saptatika on “Karma”. Short summaries relying on these five new treatises on “Karma” do exist in Gujarati written by Shri Jeenavijayji Maharaj and Shri Yesha-somaguni. Still much more literature is contributed to “Karma” and therein lies a treatise named “Panchasangraha” written by Shri Chandrarishi Mahattara which is worth noting.

But how many of you have devoted themselves to the study of these treatises on “Karmas”? Formerly there existed good number of students among house-holders who studied Karma treatises and asked very ingenious queries to the religious preachers. This pleased the preachers and they were proud to find their interest. Consequently they fully clarified their doubts. But today, there are not even a few students to put such queries before us. Still we are happy to find your interest in this matter. We shall deal with this very topic for a few days and we shall place before you the extracts of all the materials relevant to the said topic. If you attend

with all your mental concentration we are sure you will be very well enlightened with the nature of Karma, which will prove highly beneficial for your spiritual progress.

You must first know in what sense the word "Karma" is used here, as one word often carries multiple senses, and a misuse of a word leads to misconception.

"Aja" means "Vrihi", i.e., unhusked rice and a "goat" also. You must have realised from the incident about Narada, Parvata and Vasu . . . What a catastrophe resulted on meaning a goat instead of "Vrihi" (unhusked rice).

Sometime a poet conferred his benediction on a king with this verse after entering the royal assembly :—

"Let that mother, the mother of Bhimasena, the Wife of Nakula, the daughter of Yudhisthira confer blessings upon you".

Hearing this verse the members in the audience were upset. They put forth a deep sense of disgust for the poet as this verse contained the flaw of "absurdity." This verse carried the apparent meaning as :- "May that mother, who is the daughter of Yudhishtira, the wife of Nakula and the mother of Bhimasena bestow blessing upon you." Now, Yudhishtira, Nakula and Bhimasena were real brothers (sons of one mother) and thus how can one's daughter be the wife of the other and the mother of the third one? But the poet who conferred blessings was not so stupid as to use these words with contradictory meanings. On seeing that the audience was much perplexed, he clarified the meaning thus. "May that Parvati, who is the daughter of the mountain, (Himalayas) (which is stable in wars-immovable-Yadhi-Sthira) and who is the wife of Shankara (not staying in a family-Na-Kula) and who is the mother of Kartikaswami (with mighty army-Bhima-Sena), confer blessings upon you". With this meaning exposed, the entire audience was stirred with astonishment and the poet was amply rewarded.

The word "Karma" carried multiplicity of meanings as duty, performance, profession, aim or purpose. But here, these meanings are not relevant. Here the significance meant in the aphorisms like "Pavanam, Kammanam, Nigdhayanaththai, Chhinnai, Ashuam Kamman, etc.," is relevant. And we desire to elucidate this very significance.



Firstly, this universe comprises of six elements since the times immemorial and this fact you must bear in mind well. Let us mention these elements again as many of the "blessed" fellows must not have well borne them in mind. Dharmastikaya, Adharmastikaya, Akashastikaya, Kala, Pudgalastikaya, and Jeevastikaya.

Among these six elements Akasha (space) is the 'container' and the rest are the contents i.e., they occupy the container.

The first five out of the six elements are non-sentient (without consciousness) and the last one viz. the soul is sentient i.e. possessed of consciousness. This fact we intend to state with emphasis as some hold that consciousness or sentient body is produced by the contact of non-sentient matters. Thus they try to do away with the existence of soul as an independent entity. The dead matter or body does not contain an iota of consciousness, or life, and consequently any amount of dead matters joined in any manner cannot generate life or consciousness.

Among the six entities Dharmastikaya, Adharmastikaya, Akashastikaya, Kala and Jeevastikaya are formless (Arapi) while matter (pudgala) has form. The attributes of a formless entity are formless and the attributes of an entity with form are also possessed of form, still, formless entities are cognisable, e.g., when time passes on, we cannot perceive the time still it is cognizable form its effects. Dharmastikaya and Akasha are also cognisable on account of their effective operations.

The area covered by Dharmastikaya equals the area covered by Lokakasha (universe). Both possess equal regions. One region of space contains only one region of Dharmastikaya and not more as it is pervasive by nature. It cannot be contracted. The same is the case with Adharmastikaya, still one region of space might be occupied by infinite number of the regions of the soul as the soul is not always omnipervasive. Hardly it pervades the universe and hence its capability of expansion and contraction.

Modern progress in science is led by researches in physics and the same are hailed all over but the contribution of Jain philosophy is not meagre in this direction. Jain philosophy has properly dealt with the parts of matter ranging from the subtlest to the grossest, their consequent products as sound, darkness, shade, light, brightness, sun etc., have also been treated with clarity. When other

philosophical schools of India held sound as the attribute of space, Jainism held it as the attribute of matter and had moreover declared that it was capable of covering both the extreme poles of the earth in a moment. The said declaration is justified with the invention of radio waves in ether. Thus Jain philosophy is very subtle and realistic and the scholars are being convinced on this point day to day.

Karma is a material entity, so we shall have to be first conversant with matter (Pudgala).

Now matter can exist as an atom and as a joint body (Skandha) also. We perceive very minute particles of dust rolling in a streak of light penetrating through a hole in a room. We call them very small, very minute, but this is our usual way of talking. A five year old child is no doubt a small one as compared with an old woman of seventy, father of fifty or other brothers and sisters of twenty or twenty five but in fact the said child is not very small in age as he would prove older than the new babe perhaps to be born still in future. Thereby we mean that these particles are no doubt small but are not extremely small or the smallest possible ones. These particles can be split up and the parts thereof can further be split up to the extent to remain invisible in any amount of light.

Still we can mentally cognize them. We can conceive of the 8th, 16th, 100th or 1000th part of a particle. Thus by such mental division when we arrive at the indivisible entity we should call it the minutest or the subtlest possible particle. This very entity is termed as atom (anu) by the authors of the sacred texts. It is Paramanu (the highest Anu) as smaller than that is not possible. Smallest possible matter is atom (Anu). It remains imperceptible even with the help of most gigantic microscope.

When two atoms combine they form a "Skandha" (composite body). Two atoms make a devayanuka, three of them make Trayanuka, four make Chaturnaka, innumerable atoms constitute Asamkhyatanuka and infinite number of atoms make Anantanuka. All these constitute various forms of composite bodies and thus composite bodies are infinite in number.

Jain scriptures have laid down the tenure of existence of a composite body viz. 'Skandha'. The lowest types exist for a

certain limited period, the mediocre types exists for crores and multimillions of years and the highest types exist for innumerable years; but thereafter they are destroyed, rather disrupted into their component atoms. Such atoms re-unite and again the composite body (Skandha) is created. Thus reunion and disruption are repeated in a material body, and that is why the authors of the sacred scriptures have aptly termed them as 'Pudgala'.

If the atoms of a matter do not amalgamate, no commodity would come into being. All these—A pedestal, a seat, a book, a table and a wall—whatever you see—are formed by conjoining process of the atoms. Similarly big bodies are disintegrated into smaller ones, and the latter are further disrupted into still smaller ones and so on. Without this occurrence no change would be effected in any body. Then all bodies would remain unaltered. But we usually find things broken, spoilt shattered renovated and destroyed to small particles. This proves that bodies—atoms conjoin and disrupt themselves.

Here creation and destruction are to be interpreted with reference to creation and destruction of form or appearance. The basic matter is eternal permanent and unchangeable. It can neither be created nor destroyed. Misunderstanding in this connection very often leads to great deal of confusion and misinterpretation.

One gentleman perusing a title in a newspaper, running thus : 'A discovery of something new' approached us and inquired, "You did say that nothing is newly created. Then what is that we read in the newspaper" ?

We replied, "Gentleman! you have not properly grasped the meaning of our statement. We hold that all matters of the universe remain the same in quantity. Never a new matter is generated and added as new, nor the same is diminished by destruction. They are six in number for ever. They change their phases—forms. When we find them in a new phase unprecedented, we call it a 'new' thing. The statement, "Columbus discovered America" does not mean that the said country did not pre-exist, and came into existence totally as a new country. The country did exist there even before millions of years but Columbus and his friends, were not aware of its existence and so they declared it a new country. On the

same grounds the basic matter of a so called newly discovered thing did exist in the universe since the times immemorial. The matter simply has undergone a change in phase-form. Thus our contention that no new thing is created is quite sound and reasonable. A matter with change in the form does not give rise to a new matter, as the original matter at the base remains the same."

Nowadays the word 'atom' has attained great popularity. Newspapers daily publish something or the other about ATOM-BOMB and atomic missiles. Even small children are heard chatting about them. The much-spoken of atom is not an atom in reality. It is a composite body after all, as the same could not have been split up if it were an atom. A modern scientist claims to split up an atom and generate profundity of energy thereby, but an atom proper is incapable of disintegration. Only a composite body can be disintegrated and not an atom proper. Thus the popular 'atom' is not an atom proper but a composite body.

Bodies with very subtle effective operations are not perceptible to the eyes and those with gross effects are perceptible. Out of six entities only pudgal-'matter' is perceptible and can be perceived with other senses too. Whatever we perceive in this universe is the product of Pudgal (matter).

When infinite number of bodies with similar characteristics conjoin then the process is known as 'Varganā'. 'Sujatiya' means falling in the same class. Here class means a group of things with similar characteristics. The words Rajput, Bania, Brahmin, farmer, Goldsmith, Tailor, Carpenter, blacksmith, cobbler, weaver, denote a class. Two Rajputs belong to the same class. Two Banias also fall in the same class. Similarly a body constructed with same types of atoms belongs to the same class with another body constituted with the same types of atoms. Bodies formed by atoms of similar characteristics are infinite in number and consequently 'Varganas' are also infinite in number.

Firstly you have cognisance of a thing in general and then you have cognisance of a thing in particular and then you describe the same in details. First when you are introduced with Chunilal Sheth people say 'Here is Chunilal Sheth.' Then his place of residence, his age, his profession, his nature etc. are described. Then you get full introduction of Chunilal Sheth. Then you wish

Chunilal Sheth when you meet him on way and you also invite him at your place.

Same is the method or order carried out for introducing the scientific entities. Firstly they are designated then they are introduced and thereafter all the details are discussed with accuracy. Thus the entities are properly understood and no confusion would prevail in any respect.

Out of infinite number of Varganas, sixteen only are required to be understood particularly. We shall therefore first enumerate them and then introduce them.

- 1) Mahavargana, unacceptable by Audarika kind of body.
- 2) Mahavargana acceptable for Audarika type of body.
- 3) Mahavargana unacceptable for Audarika and Vaikriya kind of body.
- 4) Mahavargana acceptable for Vaikriya body.
- 5) Mahavargana unacceptable for Vaikriya and Aharaka type of body.
- 6) Mahavargana acceptable for Aharaka type of body.
- 7) Mahavargana unacceptable for Aharaka and Taijas type of body.
- 8) Mahavargana acceptable for Taijus type of body.
- 9) Mahavargana unacceptable for Taijas type of body and expression.
- 10) Mahavargana acceptable for expression.
- 11) Mahavargana unacceptable for expression and respiration.
- 12) Mahavargana acceptable for respiration.
- 13) Mahavargana unacceptable for respiration and mind.
- 14) Mahavargana acceptable for mind.
- 15) Mahavargana unacceptable for mind and action.
- 16) Mahavargana acceptable for action.

These sixteen Varganas one called Kārmana vargana (Vargana responsible for generation of action).

A vargana with many fold subdivisions is called Mahavargana. Some of these Mahavarganas are declared acceptable. We shall explain the significance of such declaration.

If the mass of composite body is very large and the atoms contained therein are few, then Audarika type of body cannot be

produced therefrom. There are infinite number of such composite bodies in the world and they are nonacceptable for the constitution of Audarika type of body or physique.

Now if composite bodies are small in structure or form with large number of atoms, then they become acceptable for Audarika type of body or physique. In that case they become acceptable for Audarika type of physique. If the form of composite body of relevant vargas meant for Audarika type of physique is small and if atoms combined therein are numerous, then Audarika or vaikriya type of physique cannot be effected therefrom and thus they become unacceptable for Audarika or Vaikriya type of body. When its size becomes smaller with the increase of the number of atoms then it becomes acceptable for Vaikriya type of body.

Same rules apply in the case of Aharaka and Taijasa types of physiques, expression, respiration, mind and karmika vargas.

With the decrease in number of atoms unacceptable ones become acceptable. This you should bear in mind.

Some doubts are likely as to how all vargas can reside in one place? Would they not amalgamate with one another? Supposing when soul is accumulating vargas required for composition of Audarika type of body, then how would vargas Vaikriya be not included? You must know this well.

The atoms and the composite bodies produced from atoms bear such power that they can reside together in any number viz. one, two or infinite number. This fact can be brought home by the example of a lamp. A room is capable of being occupied with the light of one lamp, hundreds of lamps and even thousands of lamps still however these lights do not clash strike or clatter with one another, nor do they destroy one another. At the same time light of every individual lamp is distinct and independent. Carry away a particular lamp and its respective light follows the lamp.

Moreover you also can stay in the same room along with illuminations. You can keep your family and your household possessions. Nothing can obstruct you.

This light is so gross as to be perceptible with eyes still it can stay in communion without any obstruction. Thus the atoms are very subtle and yet imperceptible to the eyes and they can stay

on together without any obstruction. There would be no clash whatsoever.

Various elements can reside in the regions of the space as the mother, father, brother, sister and other members of a family can reside together. Therein stay Dharmastikaya and Adharmastikaya, matter in the form of atoms and infinite number of regions of the souls. All of them never collide, never clash with one another.

The entire universe is tightly packed with matters and Kārmana varganās also prevail everywhere. Thus the soul residing in any region of the fourteen worlds is quite apt to accept the matters of Kārmana varganā immediately. These varganās after being admitted by the soul become infused into or absorbed in the soul. Then they are designated as 'Karma'.

One would inquire, "Why they are designated as 'Karma' and not otherwise?" We shall reply to this question thus. In this world some terms are significant and some are conventional. You name a handsome body as Kalidas, a wise boy as 'Ganda (Mad) lal' and a mischievous fellow as Shantilal (Peace-maker). All these names are conventional or customary. Some people are fond of names, they enjoy sonorous names and dislike ordinary names. They change their names and puff up with pride in conversion of old names. But 'What is there is a Name?' Just listen to the tale of Thanthanpal and your attachment for a charming name shall dissolve.

#### THANTHANPAL

A merchant had ample wealth. He was happy in many respects, but his no son lived more than a year. His six sons expired before completing a year. Thereafter a son was born. He was named Thanthanpal and fortunately he survived and attained youth in course of time.

Then some of his friends asked him, "How is it that you are named Thanthanpal and not otherwise? This name is very shameful. Than....Than....Pal!" As he was being asked and teased by many friends, he told his father, "Dear father, is the world devoid of good names that you named me as Thanthanpal? This my name is very disgusting. Give me some other name."

Father replied, "Dear son, Man is named only once in life. Moreover how can we change the name which the people are accustomed to call after. Therefore do not pay heed to the remarks of the people."

Thanthanpal said, "But father, this name does not sound well. I condemn it."

Father replied, "My dear boy, To other people it might not sound well, but to us it is very sweet. Our hearts overflow with profound joy on hearing your name: Thanthanpal! Our heart swings with joy. Dear son, all names need not be significant. Someone is named as Kacharo (dust), and the other is named as Punjo (dirt) and some one is named as Bhikho (a beggar). Thus you are also named as Thanthanpal.

Really speaking deed is more important than the name. Good deeds earn a good name. What is the use of merely a good name? "Rushabha" means a bull but "Rushabha" having set in a new age for the human world, postulated religious order for the emancipation of the people after having emancipated himself. Therefore he is adored everywhere as Rushabhadeva (God.) He represents the ideal of millions of people. The names like Yudhisthira, Bhima, Arjuna, Nakula, do not carry agreeable senses, still they are popular because of good deeds they performed. Thus you should better pay heed to your deeds rather than to your name.

But the father's advice did not satisfy the son's mind; whereupon the father asked him to find out some good name he liked.

After a few days Thanthanpal had to go out of the city for some work. There he found an aged woman. Her clothes were torn off, and her body was emaciated with constant toil of the day. Having worked from morning till mid-day, she had filled up a big basket of dry-cow-dung. She said to Thanthanpal, "Brother, just lift up this basket for me to place it over my head."

Thanthanpal approached her, lifted the basket and asked her "Mother! what is your name?" She replied, "Laxmi (Goddess of prosperity)". Thanthanpal exclaimed and asked, "Lady, Your name is Laxmi, still you are toiling to amass the cow-dung!"

Laxmi said, "Brother, What is there in a name? In this world big names often bear hollow personalities. I am very poor and I



maintain myself by selling chips of wood and cow-dung so collected."

Laxmi departed and Thanthanpal proceeded his way. He was all the while musing in mind only two words "Laxmi" and "Cow-dung".

On his way further he met a man whose name was "Dhanpal". Thanthanpal was much enamoured of this name. He asked the man "Oh fine! You have a good name. What are your activities? You are Dhanpal. So you must be carrying on trades."

Dhanpal replied, "Quite alright. I am only a Dhanpal in name. But I am a beggar without money. I cannot save a farthing. I simply live on begging. Thanthanpal was much bewildered to hear these words. Laxmi collects cow-dung and Dhanpal is a beggar! Great wonder!"

He still proceeded further till he arrived at the cemetery ground. There many people had assembled and a corpse was being consumed to fire. Thanthanpal out of curiosity inquired, "Who has passed away?" The people there replied, "Amarshibhai (immortal) died. He was very noble. He was quite healthy but abruptly he collapsed in the morning". Thanthanpal said, "How can Amarshibhai die?" The people were much astonished at this question, still they calmly replied, "Friend, everyone is mortal. None is immortal. May he be Amarshibhai, Anantray or Akshaykumar. All Ishverlal, Bhagvandas, Mahadevprasad, Muraru Dhruva and Nityananda have to die one day certainly. None could still avert death and the same cannot be averted."

With this reply Thanthanpal was simply silenced. He reached home and started his daily works as usual.

Few days after his father asked, "Hallo, dear son, did you discover some good name for you?"

Thanthanpal replied, "Laxmi, I found loafing for cow-dung and Dhanpal I saw as a beggar, Amarshi died. Thus none was found worth his name. So my name, Thanthanpal is quite proper." Father was much pleased with this reply and extended his best compliments to the son. This is just a tale incidentally told but Karma has its own specific attributes. It bears the significance

worth its designation. That is Karma (action) which is originated by Kriya (acting). This Karma is produced by the operation effected by the soul and therefore it is worth its name.

This entire discussion can be summarised for memory thus : Karma or 'Action' is not a product of mental fiction. It is a real entity. It is a variety of matter, insentient by nature and acts as a detriment to the soul. All miseries, tortures, pains and calamities which the creatures in this world have to suffer are to be attributed to the relation of karmas contracted by the soul. Karmas are no friends, nor well-wishers of ours. They are our staunch enemies and they cause much damage to us and that is why we should strive to sever with them at any cost.

Further elucidation will be made at the proper occasion.

## DISCOURSE XVIII

### POWER OF KARMA

Gentlemen !

The topic of Karma is intimately connected with the topic of soul as the science of chemistry is connected with the science of medicines. This subject is very subtle and very fine like the point of a needle, but with efforts you will be able to penetrate through, with your mental-thread.

When you started to study alphabets it was a difficult job for you. The curves of B and C tried your patience, you persevered and at last mastered all the letters with the consequence that today you can fluently write all the alphabets in few seconds.

Efforts are affirmed by faith and so you must entertain full faith also. The dunce and the stupid, with efforts infused with staunch faith would turn out top-ranking men of erudition. People like you with education and popularity can certainly do lot of things with efforts based on faith.

In the beginning, milk is adulterated with water to make it easily digestible by the child. Then in course of time the child can digest pure milk. We also know that pure knowledge shall prove tough for your understanding and conviction, that is why we shall have to blend it with arguments, personal experience and illustrations to make pure knowledge easily digestible by you.

Listen with concentration whatever you hear, at this place. Thereafter find time to ponder over the matter you heard. Cows—buffaloes find typical pleasure in ruminating the food they consume and you will also enjoy by pondering over properly the matter you listened to. Your soul will experience great ecstasy. Knowledge is characterised by joy and this is the reason why man of knowledge without means can enjoy bliss unprecedented.

'Karma' is matter. It is insentient. Do not think therefore that it has no power. Lifeless threads entwined make a rope capable to fasten the intoxicated elephants. The gunpowder ; mixtures of non-sentient matter take life instantaneously. A

dreadful explosion occurred in a steam-ship at the Bombay Docks on 14th of April 1944. It agitated entire Bombay. That explosion had shattered to pieces huge iron bars. They were whirled high up in the sky and thrown away at half a mile distance. The atmospheric pressure flung up in a second. The closed doors, and the brass bars  $1' \times \frac{1}{2}'$  were bent bowshaped.

Bomb-explosions are still more powerful and they explode buildings, bridges, roads in a moment. Hydrogen bombs, newly discovered are hundred times more powerful and the latest atom bombs far supersede the former ones. During the last world war a small atom bomb was utilised to destroy Hiroshima, a city in Japan. It caused immense devastation. The entire city was turned into heaps of ruins. 24000 men were killed, 170,000 were injured and 7,000 were lost. The bigger atom bomb is capable of destroying the entire country.

All this means that the lifeless, non sentient matter has infinite power and that is why it is capable of suppressing the powers or energies of the soul.

You might argue, "Both the soul and Karma are equipped with infinite powers or strength then both the powers are neutralised and how can the soul's power be suppressed by the power of Karma?" We shall clear your doubt thus: The power of the soul when fully developed is infinitely strong and therefore as a result we would say that the soul has infinite power but practically speaking that power has degrees. In the beginning it has very limited power, that very power is gradually developed to unlimited degree in strength. Under these circumstances, Karmic powers can naturally suppress the power of the soul. Let us make one point clear at this stage that the finally developed unlimited power of the soul is far superior to the power of 'Karmas' and then it can suppress the power of Karmas or can totally destroy them. Just as two men, two horses or two elephants differ in degrees in their strength, two infinite powers also differ in matters of degree. Thus one infinite power can be weaker than the other infinite power.

When the second world war commenced, English and French armies, were totally routed and Hitler was hailed everywhere for his victory. It was felt that Hitler would then become a world conqueror in no time. But war lasted longer and the situation

changed. As a result, Hitler was defeated and he committed suicide. Similar plight is perceived in the battle between soul and Karma.

In the beginning, Karmas get their hold but in course of time the soul is getting stronger and finally it succeeds in vanquishing the power of Karmas. But this happens at the end and today Karmic power is dominating under this consideration. We have to mould our conduct therefore.

The authors of the sacred scriptures have described Karmic powers thus :

“Tirthankar’s position is esteemed as the highest one. Conventionally he is born in a noble Kshatriya family. Still the last prophet Shri Mahavira Swami having migrated from the 10th heaven viz. Pranata was conceived by Devananda, the Rushabhaddatta’s wife a brahmin lady.”

Brahmins generally beg and so the brahmin family is not esteemed much then why Tirthankara had to be born in such a low family? Every effect is preceded by a cause and here also there must be some cause. The cause lies in his acquisition of karma named ‘Nichagotra’ arising out of his ego entertained by him for his lineage in a noble family in his third birth as Marichi. He entertained pride saying, “My grandfather was the first among the prophets, My father was the first among the Chakravatis and I shall be first among the Vasudevas. Oh the greatness of my lineage!” He further had patted his arms out of pride. The fruits of this pride (Karma) were reaped by him in many lives till the rest of the fruits secured his birth in a low-type family. This is really strange but the power of Karmas makes it possible.

It is also an ancient, established tradition that the prophet is born male. In Namoththunam prayers which you recite, prophets are described as the most excellent among men. If men are compared with forest animals, prophets are lions. If men are lotus flowers, prophets are white lotuses. If men are elephants, the prophets are the most excellent of the elephants (Hastagandhis). Thus prophets are established as possessed of super-manhood; still however 19th prophet Mallinath was born as a woman. Is this not strange? In his life as Mahabala prince he practised many severe penances but he entertained some attachments as a

consequence of which he had to reap the rewards of Karma named Striveda.

'Chakravartis' are possessed of excellent merits and very handsome physique. No limb is defective still Brahmadata Chakravati remained blind for 16 years. This is the peculiarity effected by the power of Karmas. Occasionally let us narrate how Brahmadata received blindness.

One day a Brahmin requested Brahmadata that he wanted to dine at his place next day along with his family. Brahmadata replied that his food could only be digested by himself and no one else. He told him further not to come to dine, but that Brahmin friend insisted for the dinner. Atlast Brahmadata allowed him to come. Next day the Brahmin and his family consumed the food cooked with all sorts of spices and intoxicants. After the dinner they lost their senses, their sense of discrimination, grew very frivolous and started to indulge in sensual pleasures, improper and nonsense with mother, sisters etc. In the morning they regained their sense of propriety on intoxication being abated. They repented for all improper acts committed at night. The Brahmin thought, "Brahmadata intentionally fed me with some intoxicants to degrade me to such an extent. I would set him right. You might think what harm a Brahmin could do to a Chakravarti but a small mosquito entering the ear of an elephant would torture him most and a small piece of burning charcoal would consume the heaps of hay in a moment". The Brahmin left the place with a mind to take revenge.

When the Brahmin was passing through a forest he saw a shepherd piercing holes in leaves of pipala tree by means of hurling pebbles. He found him to be serviceable. The Brahmin approached him and having made a small heap of golden coins before the shepherd said, "You should shoot both the eyes of a person, whom I show you by hurling the stones". The shepherd agreed and came to Kanpitrapura along with the Brahmin. Brahmadata was shown to the shepherd by the Brahmin. Seizing an opportunity, the shepherd shot down both the eyes of Brahmadata by hurling two pebbles at him. Brahmadata lost his eyes and became blind.

The soldiers arrested the shepherd who out of apprehension of being punished to death confessed all facts. This enraged

Brahmadatta Chakravarti immensely. He commanded his minister to bring before him the eyes of all Brahmins to be crushed, to satiate his burning anger. But how long such massacre would continue ! The minister stopped killing the Brahmins and placed in a dish banyan tree fruits having no kernels, inside. They resembled eyes exactly. The blind Chakravarti crushed them under the impression of eyes. For sixteen years this continued till he breathed his last. As a result of such atrocities he was produced in the 7th hell. Indeed awards of acts committed are bound to follow the doer of the said acts.

Some poet has aptly said, "You may escape in the sky, or beyond the quarters or dive to the bottom of the sea, you may reach wherever you desire but good or evil acts contracted by you shall not leave you like your shadow. They will undoubtedly bestow upon you their rewards."

Bharatraj was regarded as a very valorous Chakravarti king of India. We have also explained to you about the strength of a Chakravarti in the preceding discourses. Suppose he, sitting near well is bathing himself with one hand and he holds an iron chain with the other hand. Now if the entire army of the Chakravarti tries to drag him with that chain, the bathing Chakravarti would not budge an inch. Such a powerful Chakravarti Bharata was defeated in a duel with his brother Bahubali. This is nothing but the power of Karmas.

Shri Krishna was a Vasudeva. He was the Lord of all kinds of prosperities and mystical powers. He could execute any kind of difficult task. He crossed the Ganges 62 1/2 miles wide with his arms while bringing back Draupadi to Aparakanka city of Dhatak, Khanda.

During his last days the city of Dwarka caught conflagration in which Shri Krishna's all the relatives were burnt and dead. He made desperate efforts to save his parents but he could not succeed. They being crushed under the slab of stone of the gate were dead. His brother and himself only survived. While passing through a forest he was very thirsty and Balabhadra went to fetch water, when he was shot dead with an arrow of Jarakumara. This is all due to the strong influence of Karmas.

## WONDERFUL TALE OF CHILATIPUTRA

The life of Chilatiputra also shall convince you on the wonders, brought about by Karmas. If auspicious Karmas are predominant, then only the soul obtains human existence. More auspicious Karma can secure a birth in Arya country and in noble and higher descent.

Chilatiputra was born in Rajagruhi city, the capital of Magadha, but he was not born in a high-graded family. He was born in a maid servant, Chilati, working at the place of a merchant Dhana-datta. That is also the influence of Karmas that the birth of a particular person is hailed by sound of trumpets and the other's birth is unheard of.

A king's son is installed on the royal throne, a merchant's son carries on the trade profusely and a worker's son toils hard for the day to fill his belly. Thus man's life is very much influenced by birth in a family, holding a particular social status, and this is also the influence of Karmas as acknowledged by the authors of the scriptures.

Chilatiputra grew young by doing miscellaneous domestic works and minding children in his master's house. The trader Dhanya had four sons and only one daughter graceful and charming. She pleased her parents with mere look, so she was named sushuma. Chilatiputra amused this girl and took her out for sports and for a walk. In course of time he contracted deep attachment for her. Love for someone at first sight and annoyance for the other at first sight are also the mysteries of Karmas.

Gautama Swami having enlightened a farmer initiated him into monkhood and returned to Lord Mahavira. That farmer looking at the Lord from a distance said, "If this is your preceptor I do not want this initiation of monk-life." Gautama Swami asked why he said so. But the former firmly refused to continue initiation without giving any reason, whatsoever. Then he left there dust-brush and escaped to wield his plough. In fact the farmer was a lion in his previous life in which he was shot dead by Mahavira Swami's soul living the life as Tripursha Vasudeva. Due to this reason Lord's very first appearance annoyed the farmer.



Chilatiputra would only be pleased when he saw Sushuma and played with her. In his heart she was his very life. Now the merchant disgusted some how, with Chilatiputra, dismissed him from his service. He left the place but his attachment was deeply rooted in Sushuma.

His mind found no ease and rest at other places where he served, and he began to play gambling, the hot-bed of many vices like stealing, drinking liquor and having access to prostitutes. Chilatiputra become notoriously perfect in these vices. With good family patronage, and cultured elders, this would never happen but Chilatiputra had nothing of the sort. He also lost his mother, the only dear and near one.

Sometime, Chilatiputra was arrested on the charge of theft and was banished from the city. He left the city and wandered helpless and homeless, in desolate forests. Thereafter he came across a band of thieves and robbers, and he was esteemed by the head due to his audacity, cruelty and fierce nature. On the demise of the leader he was substituted in his place. Now, his main activities were stealing, robbing with dacoities.

One day well-equipped, he made depredation in Rajagruhi city, where merchant Dhanya's house was attacked. The robbers took hold of good deal of properties from the merchant's abode. Chilatiputra's mind was green with memories of Sushuma, so having hunted her out Chilatiputra kidnapped her and absconded with his accomplices.

The merchant, realising that his beloved daughter was also missing along with his huge property persued the robbers along with some soldiers. Despite rough, rugged and crooked ways, they followed the gangsters up and entered the dense forest.

Now Chilatiputra thought, "The merchant is not so scrupulous for his wealth as he is for his daughter Sushuma for whose sake he follows us. If I am caught hold of, I shall be doomed." So he cut off the head of Suhuma with a single blow of sword and he proceeded further with the head of Sushuma, leaving the trunk on the spot. The merchant with the soldiers arrived there to find the most treacherous act of his beloved daughter's murder. They lamented piteously and returned disappointed.

Chilatiputra marched further in the forest, thick, densely grown with trees and occasional yellings of wild animals. He was not at all nervous. A man who lives a forester's life practising atrocious deeds would hardly get nervous by such yellings and screamings of wild animals.

But now he was overpowered with exhaustion thirst and hunger. The cause of fear which followed him was also by now vanished so he was bit calmed down. He started hunting for some roots or bulbs to satisfy his hunger. In the meanwhile he spied a monk meditating under a tree.

Chilatiputra knew well that such monks and saintly persons speak of religion whereby people are benefited. So he approached the monk and said, "Oh monk ! you explain to me what is religion in brief, if you do not do so you will be rendered to the plight of Sushuma".

Saintly great men do not fear such threats. If they fear how would they meditate and practise penances in such dreadful forests ? Moreover they mainly aim to conquer every kind of fear and therefore they would not stoop to such threats. Still however their hearts are full of feelings of benevolence and they would certainly explain the nature of religion if one is benefited thereby. This monk had attained high spiritual calibre and had acquired lore named "Charana". With the help of this lore he could fly in the sky. He spoke to Chilatiputra that pacification (Upashama), discrimination (Viveka) and restraint (Samvara) are the causes of human welfare or bliss. With these words the monk flew away in the sky.

Chilatiputra began musing, "What do these words mean ?" He spent his life in sinful and atrocious acts, he never contracted any company with a saintly person, so how could he grasp the meaning of these words ? But he was sure at least that the speaker was a great man possessed of mysterious powers and the words of such a person could be very significant. So he commenced pondering over the meaning of these words.

Knowledge dose not flow in from without but it is revealed unto one's ownself. Deep thinking and meditation become very essential so in no time Chilatiputra realized the meaning of Upashama. He knew that one should abandon anger and should remain unperturb-

ed. So he threw away the sword, the instrument or symbol of executing anger.

Thereafter he began pondering over the meaning of the other word "Viveka (Discrimination)". His application of mind was sincere and zealous so he realised the meaning of this word as, "Discrimination means one should abandon attachment for one's body, wealth, and relatives." On such realisation he flung away the head of Sushuma whom he loved very much with deep attachment.

Now he began to meditate over the third word "Samvara". After some time he realised, "Samvara means restraining the activities of the senses and the mind". He stopped all his physical movements because such movements perturbed the senses and the mind. He stood still and silent on the spot with pacification of mind.

With self restraint righteousness followed. Chilatiputra became a saint as far as his emotions of the heart were concerned. This incident is in no way less wonderful. People attend to the discourses of saints and monks all throughout *their life*, read religious books and practise various religious rites, still they cannot control the operations of their senses and mind. But here Chilatiputra spent his entire life in mean and debased activities, had never contracted company of any saintly person nor attended to any religious discourse, still however as a result of his pious acts of his previous life, he came across the holy sight of a saintly person, entertained staunch faith in his words and promptly practised whatever he understood. It is not easy to practise what we understand. The authors of the sacred scriptures have laid down, "It is very rare and difficult for the worldly beings to acquire birth as a human being, listening to the religious preachings, faith and endeavours for self restraint."

Now just see, what happened further about Chilatiputra. He had attained to the status of a saint engrossed in meditation. His body was stained with fresh blood which attracted some wild ants which began stinging his body to enjoy the taste of blood. But the wild ants have very severe stings. A single sting can make us upset, but here hundreds of ants had assembled and were stinging simultaneously. But Chilatiputra had digested the significance

of 'upashama' (mental pacification) and so he was not excited with anger for the wild ants. He knew well the significance of 'Viveka' so he did not manifest any attachment for his body and as he knew well 'Samvara' he did not try for curing his physical ailment. One has to pass through many testing ordeals while on way to practise righteousness, but remember that the triumphant one is blessed. This distress created by the ants continued not for a short period but for about two days and a half and till then Chilatiputra's mind was not at all perturbed. When he abandoned his physical body ecstasy prevailed in his heart and as a result he attained to heaven and enjoyed celestial bliss.

What a sudden transmutation is brought about in man's life by the power of 'Karma' (action) and here is the illustration. Some day Chilatiputra's recollection was considered sinful but today early in the morning we recollect him and pay him our respects.

Thus the influence of Karmas is the origin of innumerable miracles. It is Victorious over all and hence as triumphant it is hailed everywhere. It establishes its influence. There is a verse in mythology praising the power of 'Karma'.

"Our homages are due, to the power of Karma which makes the great god Brahma act as a potter in the universe. Mythology regards Brahma as the creator of the universe, and so he produces all matters, big or small continuously thereby acting as a potter. Still the power of Karmas is more influential.

But the power of 'Karma' is not limited to this extent only. Vishnu, esteemed as a very powerful god, the sustainer of all the worlds is enjoined to assume the incarnations with incidental sufferings as, an incarnation on assuming a birth implies birth, death and deterioration by old age. These are ten main incarnations of Vishnu viz, A fish, a tortoise, a boar, lion-human being. Rama wielding Axe, Krishna, Buddha and Kalki (The forthcoming incarnation). Some enumerate twenty-four incarnations of Vishnu as the main ones. But out of them eighth is Rushabhadeva's incarnation. Third chapter of fifth division of Bhagavata refers to Marudevi and Nabhiraj as the parents of Shri Rushabhadeva. He also is referred to as having 100 sons. This reference justifies Rushabhadeva as a person of historical existence.

Mythology further describes Mahadeva or Shankara as the Destroyer of the universe, but he also could not escape the clutches

of Karma. He is mentioned as begging alms with a bowl and as maintaining himself thereby.

Sun is also described as a powerful deity. It is the central figure in the planetary system. It influences the fluid of life in all worldly creatures by imparting warmth. It is also victimised by the clutches of 'Karma'. It is destined to undergo revolutions and that too in the sky without any platform as a substratum.

The meaning of a verse in Buddhistic Scriptures runs as follows :—

Buddha's foot is pricked with a thorn during his migration. Thereupon he spoke to his monks as follows "Oh Monks! in the 91st Kalpa, as a king I had pierced through a person with a spear, and as a reward of my deed I am pricked with a thorn today."

This means that a deed is rewarded even after millions of years and this proves the efficacy of the power of Karmas.

Now how should we weaken this power of Karmas? This also we would like to instruct. Social affairs show that a foe's foe is a friend. Karmas act inimically upon the soul and religion further acts inimically against actions; therefore religion is our friend. It can rightly be called our saviour or the protector. It can do lot of welfare to us if it is resorted to.

The world abounds in iron and pārasa-stones, but their mutual contact is essential anyhow. In the absence of such contact iron would not turn into gold. We have already narrated the tale of 'Parasmani' in the foregoing chapters.

With the heating influence of fire, the water in a pot diminishes and in the same manner influence of Karma is also diminished by the practice of righteousness till finally it is completely relaxed. Just when gum is removed from the brim of an envelope, the brim does not stick on the envelope proper; sticky nature, when eliminated from Karmas by religious practices also does not stick on to you.

You have been devoting yourself to temporal pleasures since ages, now you should devote yourself to religious rites. Devote yourselves to the God and the preceptor to smash down the shackles of "Past deeds". Religious practices are not necessary after these

shackles are smashed out. If you want a million of rupees and when you actually get them you need not work as you desire them no more. A pot being filled up, no further efforts are essential when the same pot is full of water. You have to make no more efforts. The surplus water would over flow. Thus devote yourself to religious practices till Karmas are smashed out.

Perhaps we may not succeed in smashing them out fully in this life, still we can loosen their shackles at least. Such Karmas with loose-shackles bear lesser intensity of bitterness of rewards, but the strong ones do bear very bitter rewards. A tree with roots cut off cannot survive long. Karmas with shackles loosened also do not exist any longer.

A man if does not perceive a pit in his front, would certainly fall in it without any vigilance observed. In the same way, if we do not become vigilant despite perceiving "Karmas" we are bound to enjoy the bitter rewards therefrom.

Some say, "we ardently desire to practise religious rites and we cannot do so owing to many obstructions." But strong will can certainly make one practise them.

## DISCOURSE XIX

### BONDAGE OF ACTIONS

Gentlemen !

While considering about the soul we came across the topic of 'Karmas' and the same is being dealt with at present. It is quite natural that we come across the description of Ravana and Goshalaka when we study Ramayana and Mahaviracharitra respectively.

In the proceeding discourse, we have discussed at length the nature of 'Karmas' (anti-natal acts) and the magnitude of their power. But this subject is very deep in significance and so much still remains to be said about the said subject. We therefore tell you to concentrate properly. A subtle subject would never be digested if mind and body have different locations.

There are two types of characters viz. Hero and a Villain on the stage in a drama. Therein a villain has to put the hero in embarrassing and humiliating situations. Sometimes to some extent he succeeds in doing so but in the denouement he falls flat and is very often ruined very badly. Same is the case in the worldly drama. Soul is the hero and Karmas are the villains. The latter are entrusted with the part of humiliating and depressing the former, but on the soul getting predominance Karmas are doomed.

If soul were solitary, it would have remained unadulterated in nature, would have remained in incessant flow of highest bliss and would have enjoyed eternal happiness. But the fact is that soul is not solitary. It is accompanied with Karmas and the bondage created by Karmas, in reality. As a consequence, it has to transmigrate from one life to the other and has to fall a prey to various miseries of birth, diseases and death.

One would inquire, "Since when the Soul is fettered with the ties of Karmas?" We shall reply to this query. It is *not* true that the soul once upon a time was in a state of utter purity, unfettered with the ties of Karmas, and after some time the soul was bound with such ties. The reason is that such assumption would lead to the absurdity of the emancipated soul again being bound by the ties of actions and thereby even the accomplished (liberated)

souls also would be liable to return to this world once more. Some believe that the emancipated souls descend to the world as incarnations, and as the saviours of the depressed and the downtrodden, but such belief is not true theoretically and not even logical.

Shri Visheshavashyaka Bhaskhya has explained about the Siddhas (Emancipated ) as follows :

The Karma, with highly protracted duration and capable of polluting the intrinsic nature of soul binds the soul in eight fold manner. He is the emancipated one who consumes the action with eightfold bondages and herein lies the accomplishment of the emancipated ones.

The scriptures describe many kinds of 'Siddhas';

(1) Karma Siddha (Accomplished in rituals), (2) Shilpa Siddha (accomplished in sculpture), (3) Vidyā Siddha (accomplished in various lores), (4) Mantra Siddha (accomplished in incantations), (5) Yoga Siddha (accomplished in Yogic practices), (6) Agama Siddha (accomplished in scriptures), (7) Artha Siddha (accomplished in various concepts), (8) Yatra Siddha (accomplished in pilgrimages), (9) Abhipraya Siddha (accomplished in Judgments), (10) Tapan Siddha (accomplished in austerities) (11) Karma Kashaya Siddha (accomplished in consuming the fetters of Karmas). But of all these eleven Siddhas we here only refer to the eleventh siddha viz. one who is accomplished by consuming the fetters of Karmas. He alone is referred by us in the second foot of Pancha Parameshthi Mantra often.

Thoughts, desires and feelings are attributed to the Karmas. So how can these accomplished souls be possessed of them viz. thoughts, desires, etc. Thus it is not possible for them to be born in this world as incarnations for the salvation of the depressed and the downtrodden of the world. Moreover, birth, old age and death also are the outcomes of Karmas. The emancipated or the accomplished ones are dispossessed of Karmas (actions). So it is not possible for them to be conceived in the womb of any woman and be born thereafter.

The authors of the Scriptures have clearly laid down :

The Siddhas (the accomplished ones) who have already traversed all miseries and freed themselves from the shackles of birth, old age and death enjoy unobstructed and eternal bliss.



You daily recite Namoththunam Sutra as a prayer of Lord Arihamta. What are the adjectives used therein qualifying the emancipated state. Many blessed fellows recite the apothegm very fluently but they never ponder over the meaning of what they recite. Thus they do not know what is intended to be conveyed and what is not intended.

The apothegm must be recited with all tenderness of feelings and this is not possible unless you realise the meaning. The terms in Namoththunam apothegms are pregnant with profound meaning which has been explained by the leading monk Shri Haribhadra-vijayji in the commentary on chaitya vandana in Lalit Vistara. The tottering faith of Shri Siddharshigani was affirmed on perusing this commentary. Many other devoted souls had affirmed their faith in their devotion of Lord Jineshvara.

In the apothegm Namoththunam Arihanta gods are qualified as 'Siddhi Gai Nama dheyam Thanam Sampattanam', i.e. All the Arihanta gods have acquired the state of the accomplished ones (Siddhas). After the word 'Siddhi Gai' the words "Siramaya" etc. follow, which qualify the emancipated condition of the soul. That condition or state is 'Achala' i.e. stable or immovable (unaffected). It is 'Aruyam' i.e. without any ailment or grievance. Physical body is the abode of all ailments, and grievances arise from the impure mind. Body and the mind are no more in that state and consequently ailments or grievances do not find their scope.

That state is 'Ananta' i.e. eternal-unending. It is 'Arrabham' i.e. unobstructed. No tortures arising from actions prevail there. It is 'Apunaraviti' i.e. a place from which no one can return.

If the pure soul unbound by the ties of deeds is again presumed to be bound by deeds, then emancipation would cease to be the centre of eternal bliss as in that case the soul would be susceptible to the ties of actions any time and would fall a prey to miseries. Moreover what is the purpose in achieving salvation which does not secure for us the eternal state of bliss? No man of wisdom would strive for such temporary salvation. Religion, which is practised to acquire salvation would also turn out futile. Thus assumption of beginning of ties of actions binding the pure soul leads to numberless absurdities and hence the presumption of soul blemished with actions since the times immemorial.

The fact is, the soul is blemished with 'Karmas' right from the beginningless time and continues to achieve new acts and reap the rewards of acts perpetually. So it has been never deprived of 'Karmas' at all. If it were so it might have reached to the zenith of the universe (Siddha-Sheela) and would not have suffered various types of miseries in this world being born in eighty-four lacs of existences.

Some would raise an objection thus: "How could soul be actuated by Karmas right from the beginning?" But it is not easy to raise such objection. Gold when excavated from mines is already alloyed with impurities. It is almost in the form of a clod of earth. Thereafter it is refined through various chemical processes for its purification and it comes out as a brilliant matter with glowing yellow colour. In the same manner more the soul acquires righteousness or religious assets more it is sanctified, more its powers glisten with incandescence till finally it consumes all 'actional' (Karmic) bondages achieving spiritual tranquillity of mind (Shubha-Dhyana).

#### SOUL, BOUND FAST BY PAST DEEDS (KARMAS)

It is essential to understand at this stage that in the absence of any bondage of 'Karmas' all the souls would have enjoyed complete equality of conditions as all of them basically are alike, are equal, characterised by uniform soulness. But the fact is otherwise as we actually find that some souls having transcended to heaven enjoy celestial ecstasy, some degraded to hell are suffering very dreadful tortures as the denizens of hell. Some born as creatures undergo various kinds of miseries and some of them being born as human beings are passing their lives as human beings. Moreover, all human beings though human are not alike in their conditions. One is crowned with kingship and the other strolls as a pauper. One is loaded with wealth and pelf but the other is living by begging. One is an erudite scholar but the other is a great dunce. One is handsome and the other is ugly. One is ailing with diseases and the other is quite hale and hearty. All these diversities of miscellany can be attributed to the existence of 'past acts' (Karmas).

#### MATERIAL "KARMAS" AFFECT THE SPIRITUAL SOUL

"Can soul be influenced or affected by the material 'Karmas'? It is commonly asked by some persons. Let us clarify this point.

It is not an accepted principle that material or a gross body cannot affect an abstract or spiritual entity. Knowledge is abstract, still spirituous drinks, like poisons etc. do affect it and clarified butter milk etc. do foster it. Thus material 'Karmas' do affect the power of spiritual soul. Still further let us know that a soul wandering in the world cannot be totally abstract, as an iron bar, red hot in fire itself becomes the fire. By the soul's primeval contact with the 'Karmas' it might assume material form from the consequent nature of Karmas. So the influence of a material body on other material body is not impossible and therefore 'Karmas' do affect or influence the soul.

Some interpret 'Karma' as destiny and thereby condemn fatalism, but the doctrine of Karma as propounded by Jainism is neither fatalism nor predestination. It is on the contrary a great science, solving many mysteries of the universe. It conveys the sublime message of "Manly-efforts" on the whole, and on the contrary.

You would also bear in mind that Jainism is completely interspersed with the doctrine of 'Karma'. If you just study the treatment of 'nine-entities' you will properly realise this fact.

#### NINE-ENTITIES AND THE DOCTRINE OF KARMA

Those who have studied 'Prakarana-Granthas' must be well-conversant with the names of 'Nine-entities' (Nav-Tatva).

In the very beginning of the chapter of 'Nav-tatvas' it is said :

"Soul, non-soul, religious merits, sins, inflow of actions, stoppage of actions, consumption of actions, contamination and salvation (Jeeva, Ajeeva, Punya, Papa, Ashrava, Samvara, Nirjara, Bandna, Moksha respectively)".

All the entities of the universe or the world are covered by these two entities viz. Jeeva and Ajeeva. So these entities should be specifically understood.

Jeeva (Soul) means an entity possessed of animation-life, i.e. Atma (soul). Ajeeva (non-soul) means the entity "inanimate". It has five varieties. Dharma, Adharma, Aksha, Kala and pudgala moti(vating entity, stabilizing entity, space, time and matter

respectively). We have already explained that Karma is the product of matter (Pudgal).

Viewing from the point of fruits Karmas fall in two varieties : (1) Karmas bearing benefic fruits (2) Karmas bearing malefic fruits. Karmas bearing benefic fruits are called righteous merits and those bearing malefic fruits are called sins. Some have named these two divisions as Shukla and Krishna or 'Kushala' and 'Akushala', but they all convey the same. They do not mean any difference.

Can any one doubt that good will always bear good fruits and evil ones will always bear evil fruits. Tell me if you find a mango tree when a neem seed is sown and vice versa. An illiterate man toiling on a farm also will say, "Friend, as you sow, so you reap." Wheat will grow as wheat and millet will grow as millet. None can violate this fundamental. Still it is a matter of great regret and surprise that some people cannot digest this simple fact. In fact they never deliberate over righteous acts or sins and live the life at their free will and choice. Do you know to what state they will attain after death? Affirm deeply in your hearts that such persons suffer very tragic ends. When they realise this truth, they are about to pass away. They clamour in great confusion and worry. They piteously cry and repent for not accumulating righteousness; but it is all an afterthought. It becomes too late then!

A few days back our chief minister Pt. Jawaharlal Nehru said, "I have no deep knowledge of religion but I firmly hold that good actions breed good fruits and evil ones bear evil fruits." These words are uttered by him after undergoing wide experience. So none should doubt about good or evil nature of fruits of actions.

Ashrava (Inflow of actions) means motivation of Karmas towards the soul. Just as from tunnel water flows towards a pond, by 'Ashrava', 'Karmas' flow towards the soul.

Samvara (stoppage of actions) means obstructing the flow of Karmas towards the soul. Just as the flow of water if obstructed from underground tunnels does not flow towards the pond, Samvara when observed does not permit the new actions to flow towards the soul.

Nirjara (consumptions of actions) means consumption of actions. When the actions which are attached to the soul having formed

almost an identity with the soul; are detached from the soul proper, then Nirjara of Karma is said to have arisen.

Bandna means contamination of soul by the Karmic matters and unification of both. How Karmic matters contaminate the soul and other relative matters, we are going to deal at length in the forthcoming chapter; so we do not discuss it here.

“Moksha” means absolution of soul from all Karmic bondages. Mukti, Siddhi, Shiva Pada, Parama Pada, Panchamagati, Nirvana—all these words convey this very idea.

Almost nothing remains if Karma is eliminated from these nine entities and that is why we say that Jainism is completely interspersed with the doctrine of Karma.

Jainism draws beautifully a line of demarkation between meritorious acts and sins with the result that any devotee can accumulate meritorious acts having escaped commission of sins. Those who cannot discriminate between meritorious acts and sins or who believe sins as meritorious acts cannot be immuned from sinful acts. But the worldly trend is such that even a sinner proclaims himself as a man of righteousness and tries to put himself on par with the righteous persons. In this context we are reminded of a tale of the olden times.

#### THE NUMBER OF THE MERITORIOUS

Once upon a time, various questions were discussed in the assembly of King Shrenika, the King of Magadha country. In the meanwhile a question arose whether the sinners outnumber the meritorious persons or vice versa in that country. To this query all replied that the meritorious outnumber the sinners and the latter type of persons are hardly few. But Abhaykumar the chief minister was not satisfied with such reply. He said, “The cruel always outnumber the merciful, the liars are more than the truthful, the thieves are more than the honest persons, the passionate also are more than those with senses restrained in this world. Our country forms part of this world so here also non-righteous people must be more than the righteous ones. But none accepted his contention.

The chief minister Abhayakumar was a man of profound intelligence and he sensed well the situation, so he thought, it would

serve no purpose to debate on that point then. He made up his mind to establish his contention on opportunity arising. Then he got erected two palatial buildings outside the city Rajagruhi. One of them was as white as snow and the other was as black as collyrium. In between the two buildings he constructed a charming garden, with accommodation of about thousand persons.

One day Abhay Kumar arranged a festival here and numberless men and women attended the festival. Abhay Kumar addressed them all as follows, "Gentlemen, the righteous ones from you should resort to the white mansion and the unrighteous ones should retire to the black one. All arrangements are made for the feast."

With this instruction the white mansion was overcrowded with people and hardly a few persons stayed in the black mansion. Then Abhay Kumar asked the people in the white-house, "What righteousness do you practise?" A Butcher replied, "I perform my duty by slaughtering the creatures, lest the people would die of starvation. Moreover I have to breed cattle for my trade and so I am righteous. Therefore I have entered the white-house."

A vendor of liquor replied, "I perform my duties by satiating people's thirst of liquor. People who consume my liquor get alertness and forget all worldly miseries. They feel as if they are strolling in heaven. Therefore as a man of righteousness I have occupied the white-house."

A prostitute replied, "I also entertain many men and satiate their keen physical passion. I therefore as a person of righteousness have taken my place in the white-house."

A farmer said, "I produce the corn which all pious persons eat. Thus they owe me great obligation and I have entered the white-house as a man of righteousness."

A merchant declared, "I supply all the necessary provisions like salt, chillies, oil, butter, grains etc. to the people. If I do not do so, they would starve. Thus as a man of righteousness I am here in the white-house."

Thus everyone pointed out obligation in one's own profession and thereby claimed as a person of righteousness.

Then the chief minister entered the black palace and he found only four men sitting there. They were also good people with faith, sense of discrimination, and observance of righteousness to their capacity. Still, they had occupied the black palace. The chief minister knew one or two fellows from them.

The minister asked, "How did you occupy this black-house ?

They replied, "Your honour ! that is not the case. We have deliberately entered this palace as we still do not deserve to enter the white house. Till this day we have learnt a lot about righteousness and sins, still we have not been able to avoid sins and we have laid down many allowances in what we practise. Under such circumstances how are we entitled to enter the whitehouse ?

We know this much, those who do not act violently, who do not hoard, do not entertain anger, do not crave for respects and honours, do not practise frauds, do not fall a prey to avarice, do not hold wrong beliefs, do not launch upon quarrels, are the righteous ones in real sense of the term. We cannot claim to be righteous still. So, we believe that we are unrighteous. Of course, we aspire to be free from such state very soon, still we cannot be audacious enough to claim ourselves as the righteous persons."

The chief minister said, "Gentlemen, compliments to you and to your self-analysis. You cannot practise religion or righteousness as you have discerned it, but you endeavour for such practice with effort to eliminate flaws if any. Thus you can be rightly called religious or righteous. Indeed this city is proud of persons like you only."

Thereafter they were led to the white house and on their mode of life being explained all bowed down their heads in shame. This experiment convinced all about the fact that the number of the righteous persons was far smaller than that of the unmeritorious.

We have discussed at length that the soul is bound by the fetters of 'Karmas' since the times immemorial. Now we shall explain how that 'Karmic' bondage is created. All of you should accept that the effect necessarily presumes the cause. All the thinkers of the world have admitted the veracity of this fundamental principle and the same is hailed everywhere all over the world. The science has also admitted this principle as undebatable.

Bondage of 'Karmas' is also an effect and as such must be preceded by the cause. The Jineshwara Lords have proclaimed four things in this connection :

- 1) Wrong belief or heterodoxy (Mithyatva)
- 2) Passions (Kashayas)
- 3) Attachment (Avirati)
- 4) Frivolity (Yoga)

#### WRONG BELIEF

Authors of the scriptures say, "In this world no other enemy is as dreadful as 'Wrong belief'. No other poison is as dangerous as 'Wrong belief'. It is the disease worst and blindness unrivalled. Wrong belief (Mithyatva) has five varieties.

**Abhigrahika, Anabhigrahika, Abhiniveshika, Samshyika and Anabhogika.**

Abhigrahika wrong belief arises when one presumes one's own contention as true without testing its veracity.

Anabhigrahika wrong belief arises in accepting all religions as true, all branches of philosophy as true, bowing down to all, and worshipping all alike as treating poison and nectar alike.

Abhiniveshika wrong belief arises by appraising a wrong path despite the knowledge of the right path owing to some attachment. Most of the hypocrites possess this type of 'Wrong belief!

Samshayika type of Mithyatva arises when one's faith is not affirmed in Lord Jina's preaching remaining unintelligible on account of one's limited power of understanding.

Anabhogika type of Mithyatva arises when nothing becomes intelligible owing to ignorance. All creatures ranging from one-sensed formless to five sensed ones are possessed of this sort of 'Wrong belief'.

This is a sort of interchange of vision, which makes the soul conceive meritorious outlook as unmeritorious and vice versa, makes the soul believe right path as the wrong one and vice versa, makes the soul realise saintly person as a villain and vice versa, and



makes the soul understand liberated one as the bound one and vice versa. Moreover he is interested in ordinary type of worldly festivals, gods and preceptors. On the contrary by propitiating spiritual gods, preceptors he strives to achieve temporal ends rather than spiritual bliss. Thus his bondage of Karmas remains unloosened and he fails to cross over this ocean of worldly existence.

'Right belief' is the contrary notion of 'Wrong belief'. The latter is waived only on admission of the former. Hence the essentiality for all the aspirants to strive for 'right-faith or belief.'

Do you remember what do you utter after prayers to the prophets? These prayers begin with 'Logessa ujjeagare' etc.

Thus you utter :

"May the most excellent ones, the accomplished ones, and those who are propitiated with mind, body and speech bestow upon us all health and bliss of salvation, right faith and most praiseworthy mental poise at the time of death."

#### AVIRATI (Attachment)

This means absence of detachments, so it is necessary to understand what we mean by detachment. Detachment (Virati) means religious observances, sacrifice or Protyakhyana. When one practises all the abovementioned observances he is said to be possessed of detachment (virati).

Attachment (Avirati) causes all the five senses along with mind engrossed in sensual pleasures to commit acts of violence with creatures and therefore attachment is held to be the cause of karmic bondage. As the dust particles flow in when the windows are open, without detachment Karmic particles cling and contaminate the soul. This is quite clear.

One should be clear at this juncture that in reality soul receives Karmic influences but only as a formal expression it is said that the Karmas cling to the soul. When we affix a stamp on the envelope we use to say the envelope is affixed.

The saintly persons daily preach some religious matter and they instruct you to observe some observance, and restraint to safeguard

you against Karmic bondage, so that you might secure salvation of your soul.

### PASSIONS (Kashaya)

That is passion which adulterates pure nature of soul or that is Kashaya (Passion) which aggravates (Aaya) temporal (Kash) environments. Such passion has four types—(1) Anger, (2) Pride, (3) Deceit, (4) Greed.

The canons have declared them as very horrible spiritual vices.

Anger means wrath, instinct of retaliation or jealousy. Pride is ego. Deceit is fraud or desire to cheat any one. Greed is intense craving, avarice and acquisitive tendency.

This very variety of passion has four divisions. viz. Anantanubandhi, Apratyakhyaniya, Pratyakhyaniya and Samjwalana. We shall describe them later.

Again nine types of passions produce these sixteen varieties of passions abovementioned. They are also referred to here. (1) Mirth, (2) Dalliance, (3) Nondalliance, (4) fear, (5) Sorrow, (6) Aversion, (7) Manly desire, (8) Womanly desire, (9) Neuter desire.

Passion is a very predominant cause of the bondage of Karmas and that is why the authors of the sacred scriptures have constantly preached to refrain from passions.

### FRIVOLITY (Yoga)

You know when water is boiled the surface of the water is vibrated as the water molecules go up and down. In the same manner due to external and internal agencies vibrations are caused in the regions of the soul. These vibrations are called "Yoga" technically. This Yoga has three classes (1) Mental vibrations (Mansyoga), (2) Oral Vibrations (Vachana Yoga), (3) Physical vibrations (Kaya Yoga).

All mental operations are called Mansyoga. Oral ones are Vachana yoga and physical vibrations are called Kaya yoga.

You should bear in mind that this frivolity of these vibrations play very significant part in production of bondage of Karmas.

## VARIETIES OF THE BONDAGE OF KARMAS

Having understood the causes of the bondage of Karmas, we should also be conversant with the varieties of the bondage of Karmas which are four in number.

- (1) Prakriti Bandha (according to their nature)
- (2) Sthiti Bandha (according to their duration)
- (3) Rasa Bandha (according to their intensity)

Some food causes gas-troubles, the other food might create bile and still other food might cause phlegm. This is called the very nature of that food. Thus some Karma obscures Knowledge, other Karma obscures intuition, still other obscures power. This is called the nature of Karma. This nature is decided when that Karma operates on soul.

Just as a tree has its fruit-bearing period, Karmas also have their fruit-bearing time. This time extends from part of a moment to 70 Konda Krodi Sagaropama (indefinite number of years). This time is determined when the Karma starts operating on soul.

Karma operates either with intensity or mildness and accordingly very intense, intense, mild, or very mild results are acquired.

Soul attracts towards itself Karmic molecules situated in its vicinity on account of vibrations and absorbs them within its mass. This formation of bondage is technically known "Bondage according to Quantity". (Pradesh Bandha).

It should be mentioned for information that molecules of matter suitable for Karmic molecules have occupied those very regions of space which are occupied by the regions of soul. Such molecules of matter can be absorbed by soul. Those Karmic molecules which are very remote from the regions of soul in the space are not interpenetrated by soul and such molecules do not result as 'Karma' at all. Karmic molecules which are impact and steadfast near the regions of the soul are only absorbed by the soul. Unsteady or wandering Karmic molecules are not interpenetrated by the soul.

Soul is bound by Karma in two ways :—

- (1) Nikachita (having unavoidable results)
- (2) Anikadhita (having avoidable results)

If the soul is possessed of keen sense of attachment for results at the time of absorbing with Karma, then it is bound by Nikachita type of bondage.

On the other hand if it is apprehensive of mild attachment for results at the time of absorbing with Karma, then it is bound by Anikachita type of bondage. If Karma is absorbed with mild results and the soul changes its modes then such avoidable Karmas can be consumed by practising religious observances, restraints, penances, meditation etc.

Avoidable bondage is three fold ; “Spasta” (very loose), Baddha (loose) and Nibaddha (hard). They can be better explained with the illustration of needles.

Suppose there is a heap of needles. You can disturb it merely by placing your hand on it. If the bondage of Karma is very loose as described and avoidable by repentance etc. then such bondage is called very loose (Spusta).

The needles, when threaded take some efforts to be separated, likewise, ties of Karmas are avoidable in some period of time by means of particular prayers etc. Know them to be Baddha (loose) bondage. Threaded needles if rusted would require much effort for their severance. Similarly Karmic bondage which is hard and avoidable by specific austerities etc. is called Nibaddha (hard) bondage.

If needles are pounded and crushed into a mass, then you cannot sever them at any cost. Thus the Karmic bond which is very hard and which cannot be waived until the results are suffered or enjoyed is called “unavoidable” (Nikachita) type of “Karmic” bond.

If unavoidable bond is contracted by operation of Karmas, the soul has to undergo many types of pangs, and so one should strive hard to avoid such “Karma”.

Karmas contracted lightly do not leave you even if you lament bitterly. Remember, the King Shrenika was initiated into religious life. He had shot down a female deer which was pregnant. One arrow took two lives at a time and so the king thought, “Look at my valour, I shot down two creatures with a single arrow.” This keen mental resolution contracted for him unavoidable (very hard) Karmic bond as a result of which he was hurled down to hell.

In the avoidable bonds auspicious resolutions do effect a charge afterwards but unavoidable bonds are very rigid with no scope for any modification whatsoever. That is why the learned and the wise constantly warn us not to contract ‘unavoidable’ bond.

More we shall discuss at the proper occasion.

## DISCOURSE XX

### POWER OF FRIVOLITY OF SOUL

(Yoga Bala)

Gentlemen !

Before we proceed with the topic of 'Karma' we should note that every science has its technical terms and one should be fully conversant with them. Otherwise, confusions and misunderstandings in respect of the meanings of those terms might prevail. When one asks for Sindhava (meaning Salt and a horse) then salt should be produced if the occasion is for dinner and a horse should be brought over if one is marching to a battle-field. But if salt is produced at the latter occasion and a horse is brought over at the former occasion, then certainly great mess would arise !

In the last discourse we had some discussion about Karma, of Karmic bonds, and their causes. Among those causes 'Yoga' (vibrations in the soul) was the fourth one. We hope, you have properly digested the meaning of this word 'Yoga'. Some of the scriptures have prescribed 'Yoga' as the destroyer of Karmic bonds, but we held that 'Yoga' is the cause of Karmic bonds. Well ! this should not lead you to confusion and that is why we want to be sure about the technical usage of the word here.

If you are confused with these two contradictory statements, you might begin to doubt that the scriptures are not unanimous on many points and are full of contradictions. But rest assured that the Omniscient Lords would never hold any contradictory contentions whatsoever. In such case the fault lies with your power of understanding and you are transferring the fault to the scriptures. Let us clarify this point.

The word "Yoga" in the contention, "Yoga destroys Karmic bonds" means "religious observances extremely sanctified by means of meditations etc." There is no wonder that such observances can destroy Karmic bonds. All the great men did destroy their Karmic bonds only with the help of their religious observances sanctified by means of meditations etc.

We also want to hold that "Yoga creates Karmic bonds". This contention is also equally true. But here 'Yoga' does not mean religious observances extremely sanctified by means of meditations etc., but it means vibrations generated in the regions of the soul. These vibrations or oscillations are called Yoga by means of which soul absorbs unto itself the Karmic composite bodies, and thus Karmic ties are generated. Remember that Karmic composite bodies (Varganā) when assimilated with the soul only are called Karmas and not before".

#### YOGA MEANS ACTIVITY

You might ask, "Why vibrations of the soul are termed yoga and not otherwise?" To this we reply, "Yoga also means activities—some operations. Vibrations of the soul are rightly the activities of the soul and that is why they are termed 'Yoga'. When you ask for the religious observance like 'Samayika', you say "Karemi Bante ..... etc." Here "Yoga" means activities or operations.

#### HOW VIBRATIONS ARE GENERATED IN THE SOUL

You might also be anxious to know how vibrations are generated in the regions of the soul. We shall point out in this connection that it is the very nature of soul to be vibrated on receiving proper occasion or cause, for vibrations. In the absence of such cause or an occasion it remains serene, unperturbed—standstill. For example, the soul-regions of the accomplished or the liberated Lords are standstill in the absence of any cause of Vibrations.

Here we point out for clarification that all the regions of the soul are vibrated excepting the eight resplendent (Ruchaka) regions centrally situated in the soul. They remain standstill. It is their very nature to remain standstill.

The causes of soul-vibrations are two-fold ; external and internal. The external cause is technically called 'Abhisandhi' and vibration generated thereby is called 'Abhisandhija Yoga'. Internal cause is technically known as 'Anabhisandhi' and vibrations generated by this cause is called 'Anabhi Sandhija Yoga'.

Walking, eating, drinking, running etc. are the external causes. They create vibrations in the regions of the soul just as when you

wrestle, blood circulation is accelerated. This is 'Abhisandhija' Yoga wherein personal effort is at the root.

Vibrations go on in the regions of your soul even when you sit silently or when you sleep. Your pulse is also beating regularly. This is 'Anabhisandhija Yoga'. Here no personal effort is required.

#### 'YOGA STHANAKA'

The force or influence of Yoga is not all the times equal and uniform. Various circumstances are responsible for its aggravation or abatement. Such aggravation or abatement of the influence of soul vibrations are technically known as 'Yoga Stanaka'. Today by "horse power" we can estimate the strength of a machine. Electric pressure is estimated in terms of 'Volts'. We read "Don't Touch-400 Volts pressure." Thus 'Yoga Sthanaka' indicates power or influence of soul vibrations.

#### "PRADESHA BANDHA"

*(Bondage according to Mass)*

From the above-mentioned discussion we learn that at any time soul is possessed of a particular range in 'Yoga Sthanaka', and the soul in accordance with the same range of "Yoga Sthanaka" absorbs unto itself Karmic composite bodies (*varganā*). If Yoga Sthanaka is mild, soul absorbs lesser magnitude of Karmic composite bodies. If it is strong, stronger or strongest, *Varhanās* are absorbed accordingly. A weaving loom when slowed down weaves lesser cloth and when put on high speed weaves more cloth.

When Karmic composite bodies are absorbed into soul-regions, they are assimilated with former Karmas. You might argue how could new Karmas be assimilated with the old ones? To this we reply that the new Karmas are glossy and so they are stuck up or assimilated with the former old Karmas.

In this process Karmic composite particles become assimilated into the regions of the soul, and so this process is known as "Pradesh Bandha".

Bondage according to nature (*Prakriti Bandha*) is also due to power of vibrations of the soul.

We have discussed about Pradesha Bandha out of four kinds of Karma Bandhas. The rest are Prakriti Bandha (Bondage of nature) Sthiti Bandha (Bondage of duration) and Rasa Bandha (Bondage of intensity). Out of these three, the first viz. Bondage of Nature is also due to soul-vibrations.

You might think how two bonds could be created simultaneously. But you know that many simultaneous operations like supplying the coal to the engine, steaming, axle propelling and the wheel being set to motion are simultaneously possible.

When the Karmic particles are absorbed in the soul regions then only they are classified themselves according to the range of soul vibrations. This very natural process of classification is called Bond by nature (Prakriti Bandha).

When a particular Karma could not be classified, due to its nature being indiscernible, then that typical Karma remains aloof by itself bearing also solitary and typical result. But we know Karmas bear mysterious results. Karmas do not have uniformity. They are full of varieties and that criterion is determined when 'Pradesha Bandha' is contracted.

Here you must note, when Karmic particles are classified they form and bind themselves into separate groups. A big godown is loaded with many goods, but when arranged properly it is arranged in different types or groups. Here also we have exactly similar process.

#### BASIC NATURE OF KARMA

The basic nature of Karma is eight-fold (1) Knowledge-obscuring (2) Intuition-obscuring (3) Causing experience of pains and pleasure (4) Obscuring-bliss (5) Creating confinement in a physical frame (6) Creating personification (7) Creating low and high descent (8) Obscuring power

(gnanavarnaiya, Darshana varaniya, vedaniya, mohaniya, Ayushya, Nama, Gotra, and *Ayushya* respectively)

Here one might ask, "Why do you say *basic* nature of Karma?" To this we reply, that Karma has also other subsidiary nature. Just to differentiate them we have said, "Basic" nature of Karma.



You must have come across the word "Asta Karma". The word occurs in prostration-prayers, normal prayers and religious poems. The word "Asta Karma" means 'eight-fold nature' of Karma.

#### HOW BOND OF PHYSICAL FRAME IS CONTRACTED ?

Bondage of physical frame (Ayushya Karma Bandh) is contracted only once in life time and the rest seven forms of Karma are contracted occasionally. No worldly soul can remain without contracting the bondage of physical form during its worldly existence.

One can continue to live till one has physical frame. When that 'Karma' is consumed that body is abandoned and the new one is assumed. When you hold a ticket valid for travelling upto Surat, you have to get down at Surat. You cannot extend your journey further with the same ticket.

Whatever physical frame you contracted in the previous life, you enjoy it in this life. Whatever body you contract in this life you shall have to enjoy it in the next life. Till your life thread extends you can live and can make the best of it for the welfare of the soul. If you waste your life recklessly, bondage of Karmas will be contracted and you will have to wander in many existences to reap the rewards of the same Karmas and you also know well what tortures and miseries one has to experience in these existences.

It is within your control to contract in this life, a particular type of next life. If you practise charity, righteousness, austerities cultivate tenderness of feelings you will contract human life or celestial life. If you fall a prey to luxuries and passions you will contract the life of an animal or a denizen of hell. You believe that with the passage of time or days, you grow older and your life is protracted, but this is only an illusion. When a day is over, your life is shortened by a day ; but in this world misnotions often prevail.

Some one asked a wise man, "Are you alright ?" The wise man replied, "How can one expect to be alright when everyday life is being shortened ?" But you have no such worries and you presume to be alright when your life is fleeting fast.

Great men said,

“Rise up, rise up again and think what good acts you performed during the day when sun has escaped to the horizon in the evening having snatched away a piece of your life-thread.”

But you enjoy slumbers of indolence and stupidity. So you do not rise, you do not wake up and even if you are wakeful you never think on these lines.

Life is contracted according to your feelings, mental attitude and your actions. If they are auspicious, auspicious life is contracted and in the case of evil tendencies and evil acts evil life is contracted. Therefore one should always entertain good auspicious feelings, acts, tendencies, and should rejoice fully in righteous acts and rites prescribed by the men of knowledge and wisdom. One who spends his life throughout in atrocious, evil and sinful acts, contracts wretched life. Indeed there is an exception. Some persons live the entire life in meritorious manner, but at the time of contraction of next life their feelings, and intentions become evil and sinful. Consequently they secure evil life. Similarly some persons spend their entire life in unrighteousness but at the time of contracting next life they entertain auspicious intentions which secure auspicious next life for them. But such incidents are very rare and are only exceptions. The general and royal route is mentioned above.

We know well our birth date, but we do not know our death date. This implies that we should be conscious and conscientious and perform acts of goodness.

Human beings, creatures with life of limited number of years contract next life in one third part of their life. A man with life of 60 years contracts his next life just when he completes his forty years. He has still to live one third of his life. If he does not contract then, then he does so after he completes two third part of the remaining part of his life, i.e. after he completes 13 years and 4 months more. If he does not contract then, then he does so after he completes, 2/3rd portion of what remains, i.e. 6 years and 8 months. Thus go on making 1/3rd of the remaining portion of his life. Even if he does not contract at all then he does so at the last moment of his life. He does not die unless he has contracted his next life.

The men of knowledge declare that next life is contracted mostly on sacred days and that is why one should practise more of righteousness and religious observances on such days. We generally observe 'Poshaha' on sacred days. Those who cannot observe may perform other kinds of penances or religious vows. At the most they might refrain from consuming green vegetables, avoidable diets, nocturnal diets etc.

Sacred days are celebrated since the primeval times. The day is marked with enthusiasm and tenderness of feelings and all these factors make the soul possessed of gross activities to perform light activities. Thus, time factor also is responsible for the dissolution of Karmic Bonds.

Very pious surroundings at the sacred places of pilgrimage also induce the person to perform religious acts. Even miserly persons spend their money with liberality of heart at these places. Those who perform them daily, should perform them more on sacred days and at the sacred places of pilgrimage.

Any religious rite observed without zeal and tenderness of feelings gives results slowly and the results are comparatively meagre; while those observed with all zeal and tenderness of feelings bestow profuse results.

Mild devotion can occasionally be intensified but complete absence of devotion has no scope of intensification whatsoever. So regularly observe religious acts to your capacity and when proper opportunities of circumstances and conditions shall prevail, zeal and tenderness of feelings shall be intensified. Karmas of preceding numerous lives shall be annihilated and we shall have our mission accomplished. Your mere engagements in luxuries and passion shall lead you to the state of Sarthavaha's son.

#### TALE OF "SARTHAVAHA'S" SONS

There was a merchant named Makandi in the city named Champa. He was very *wealthy and with fame highly established among the* people. He had two sons. One was Jinapalita and the other was Jinarakshita. Both these sons were hailed for their erudition, venturesome nature and heroism. They had *sea voyages eleven* times and earned immense wealth, still they were inclined to launch upon the 12th voyage. Greed is uncontrollable indeed!

They sought their parents' permission. The parents said, "Sons, we have abundant wealth which can last for seven generations. Our wealth is inexhaustible; so eat, drink and make merry. What is the use of undertaking risky sea-voyage? Moreover the wise have said, Excess of anything should always be avoided."

But they were very firm in their resolve. So the parents acceded to their desire and the sons set off for the sea voyage with ships loaded with cargo of groceries.

For a few days everything was fine and they spent their time in merry-making. Thereafter strong hurricane blew fast and the ship started tossing about on the sea-waters. The structure of ship gave way and the crew plunged under the sea and the grocery worth millions sank to the bottom of the sea. Fortunately both the sons of the merchant caught hold of a log of wood. They swam to the coast safely and landed on an island.

It was indeed a risky job to land on an unknown island, but there was another course left for them. They gathered some wild fruits and took their luncheon. They drank coconut-water and rested on a slab of stone. Now they remembered their city Champa, their parents and their words of advice. But now they thought of proper course of action they should follow.

In the meanwhile a strange-looking woman appeared before them. She wielded a sword in her hand and assumed an excited look on her face.

She said, with a frown, "Oh! travellers, where have you come from? Do you know what this place is? This is the island known as Ratnadwipa and I am the queen Rayana devi. How could you arrive here without my permission?"

The merchant's sons were very brave and could not be overpowered by anyone. Still they could judge the times and said, "Lady! we have not arrived here, only adverse conditions have dragged us here. If you think we are guilty, pardon us."

Rayana devi said, "Your offence is very grave, punishable with death. But I grant you pardon only on one condition that you should come to my palace and please me with amorous dalliance."

Condition was very uncommon, but as there was no alternative left for them. they silently walked with her and arrived at the palace, decked with diamonds. All amenities for dalliance were at their disposal.

Both the brothers became engrossed in sensual pleasures unflinchingly. Engaged in such affairs they forgot their relatives, friends and family. When one's mind is fully engrossed in one matter, he does not remember other matters.

After they passed some time in this manner one day Rayanadevi said, "Being instructed by Shakrendra, the presiding Lord of the ocean Susthitadev has commanded me to refine this ocean and to draw out all the filth lying at the bottom for twenty one times.

I am duty bound to carry out the command, so I must leave. Live here in this palace at ease and make merry. When you feel uneasy you may stroll in the surrounding parks but remember, you should not go to the Southern parks. There stays a Cobra with venomous sight and you might risk by going there your life." Thus she gave a few pieces of advice and left.

After the Queen's departure both the brothers felt uneasy so they entered the northern eastern and western sylvan parks and began indulging in various sports, still they could not get delight to their content. They thought "Indeed there must be some mystery in the Southern parks as we are strictly instructed not to enter the same. Let us therefore discover the mystery."

Then they entered the Southern parks and treaded very silently. When they covered some distance they smelt something extremely awful. Being curious to know the source, they treaded a few steps firmly. Suddenly they spied a big iron spike for hanging the people to death. They found a man pierced through on the spike. Extremely awful odour was emerging out from the adjacent wells. They peeped into the well to find human corpses piled on one another. They were all being putrified. They at once gathered that first of all these men were pierced through on the spike and thereafter were dropped in the well, when dead. One man on the spike was still alive and he said, on being asked, "I am a horse-merchant hailing from Kakandi city. One day I started with horses and other utensils on sea voyage. Suddenly the ship was wrecked in a thunder storm and I reached this island clinging on a wooden log. Then

Rayanadevi invited me and I indulged in all sorts of sensual pleasures with her. Some day she was fiercely enraged with me on account of some petty reason and she put me to this plight. Beware, you may also be reduced to this state of affairs."

On hearing this account both the brothers were highly terrified. They never dreamt that Rayanadevi could be so cruel and so hard-hearted. They asked the person on the big spike, "Is there any way to escape from Rayanadevi?" That man replied, "There is a Yaksha's (semi divine being) temple in the eastern parks. His name is Selaka. He utters on the fourteenth, eighth, thirtieth and fifteenth days of the month, "Whom shall I protect? Whom shall I rescue?" Then you should say, "Protect us, save us." On being so blessed you should adore him with flowers etc. There is no other way to escape."

Both the brothers entered the eastern parks. They took their ablutions in a charming pond and plucked lotus flowers from a lake nearby. They adored the Yaksha with the flowers and bowed down to him. Suddenly the Yaksha appeared, and said, "Whom shall I protect? Whom shall I rescue?" Then both the brothers said, "Protect us, save us."

Selaka said, "Oh blessed ones, I am ready to save you. But listen to one thing. I shall assume the form of a horse and shall make you ride on my back. I shall reach you to your destination having crossed the sea. But when I shall cover half the sea, Rayanadevi shall pursue you. She will try her best to attract you, by creating many enticements and by raising obstacles. If you shall be attracted to her, I shall throw you down from my back. So think well and reply."

The merchant's sons were bent upon escaping from the clutches of Rayanadevi. So they consented to his conditional proposition. Yaksha assumed the form of a horse and seated them on his back. Thereafter all of them started crossing the ocean.

Rayanadevi came to know that the merchant's sons had left for their native place. Extremely enraged she pursued them with a sword and a shield. She reached the midst of the ocean and said, "Oh sons of Makandi! what have you done this? How could you leave this island without my permission? Be good and return with me. Otherwise I shall cut you to pieces."

But the merchant's sons did not turn back. Yaksha proceeded on. When threats could serve no purpose, Rayanadevi thought of applying coaxing measures. She said, "Very often you had amorous dalliance with me. You have moved with me to many places. How could you forget all this? How can you be so cruel and desert me in this way? Where is your nobility and liberality of your heart? What about your love for me?"

These words made the heart of Jinarakshita bit soft. So she addressed him, "I did not like Jinapalita and he also was not much inclined to me. But oh Jinarakshita! you loved me intensely and I too loved you very much. Why do you ignore my words? Why do you leave me helpless? I cannot live without you. Be good and return. I beg your pardon for any of my fault. Oh dear! Look at me once with sight full of love, and I shall pacify my anguished heart."

Jinarakshita's heart was very much captivated with these words and showed more signs of love for her than before. He looked at her passionately. Selakayaksha came to know this with his mystical power and he dropped him down from the horse-back. Before he would touch the surface of the sea, he was pierced through with the point of the sword by her.

Thus having assassinated Jinarakshita, she followed Jina Palita. She tried her best to entice him but he remained firm and Rayanadevi disappointed returned to the place from which she came.

Shelaka Yaksha reached a park outside the city Champa and asked Jinapalaka's leave to depart. He having acknowledged his obligation granted him leave to depart. Jinapalaka reached his place and narrated the entire account. The parents regretted very much the loss of Jinarakshita and performed the funeral ceremonies along with the relatives.

One day when Lord Mahavira arrived the Purabhadra temple in city Champa, Jinapalita went to listen to the Lord's preachings. He got aversion for the worldly affairs and took up renunciation. He gradually studied eleven Angas (Jain scriptures). He fasted for a month before his death and was born as a god in Saudharma Kalpa. Having migrated from that position he will be born in Mahavideha Kshetra. Having destroyed all the Karmic bondages he will be emancipated.

In this world most of the peoples' life is quite similar to that of the merchant's sons. They are never satisfied with wealth. They are inclined to undertake more and more risk for earning more and more money. Then they are cornered in great difficulties and fall a prey to death. At that time they are unable to perform any righteous or religious act or repent, for the past sins. Consequently they attain to lower state after death and experience dreadful miseries having traversed in this universe for endless time. From such state of affairs only a person like Jinapalita saves himself, but few are the persons like him.

The merchant's sons were infatuated with passion for Rayanadevi and they enjoyed many amorous sports with her. In the same manner many persons are infatuated with the grace, and beauty of beautiful damsels, and are enslaved to them. They believe that there is nothing more pleasing than the contact of a beautiful damsel. But such contact finally begets many catastrophes which ruin life.

Therefore abandon attachment for wealth and woman. Concentrate your self to your self (soul) and girdle up your loins for the attainment of highest bliss.

More discussions will be held at the proper occasion.



## DISCOURSE XXI

### EIGHT KARMAS

Gentlemen !

Karma is possessed of eight basic characteristics and they are only known as eight Karmas. This was clearly pointed out by us in the preceding Discourse. Now we intend to make you conversant with the nature of these eight Karmas and their functions.

Some hold that Karma is lifeless matter and it cannot have its nature, but they have not properly conceived the meaning of "nature." Nature means basic characteristic or attribute. Even a lifeless body is possessed of its attributes, just as sweetness is the attribute of sugar, bitterness of quinine and pungency of chilly. If you put two flint pieces to friction fire will be generated, if you drop wooden plank in water it will float. Everything acts according to its nature, its attribute.

Some people argue what is the use of classifying Karmas ? Our aim is the annihilation of Karmas and therefore we would better preach how to annihilate them. But mere repeating the name of the disease suffered by the patient is not enough. The disease cannot be cured thereby. We should have the proper diagnosis of the disease, correct knowledge of its origin, and its probable results in case of aggravation and the established remedy. Unless you are fully conversant with the nature of the disease you cannot uproot it. Similarly you cannot annihilate Karma, unless you are fully conversant with the nature of Karma. Moreover, it is necessary to understand various kinds of Karmas to know how results proceed through various kinds of Karmas.

#### HOW EIGHT FORMS OF KARMAS ARE NAMED IN A PARTICULAR ORDER ?

Just as Sunday is followed by Monday, Monday is followed by Tuesday or January is followed by February and February is followed by March etc; with some purpose, knowledge-obscuring Karma is followed by intuition-obscuring Karma, the same is followed by feeling-producing Karma and the latter is further

followed by conduct-obscuring Karma etc. with some definite purpose in view.

Knowledge is the most predominant attribute of the soul, therefore the Karma which obscures knowledge is ranked first. After knowledge, intuition is second in importance and therefore intuition obstructing Karma follows knowledge obscuring Karma. When these obstructive Karmas manifest their results, they become the causes of feelings of pains and pleasure, and due to this reason, feeling-obscuring Karma is ranked thereafter. Feelings of pains and pleasure lead the soul to various passions without fail, and that is why conduct-obscuring Karma follows. Soul infatuated with conduct-obscuring-Karmas initiates himself to various kinds of activities contracting thereby birth in heaven or elsewhere, and therefore the life-contracting Karma follows the conduct-obscuring Karma. Life contracting Karma is not possible without personality determining Karma. When personality determining Karma is settled, status arises and that is why status-determining Karma follows personality-determining Karma. When low or high status is settled, charity and other benefits are either created or destroyed and this condition leads to power-obscuring Karma which follows status-determining Karma.

#### KNOWLEDGE-OBSCURING KARMA (GNANAVARNIYA KARMA)

Karma which obscures knowledge, envelopes knowledge, diminishes the radiance of knowledge is termed 'Knowledge-obscuring Karma'. Just as eyes with faculty of perception cannot perceive when covered with a bandage, soul though possessed of omniscience fails to acquire Knowledge on account of knowledge-obscuring Karmas.

More the annihilation of these Karmas, more the soul can know and not beyond. Lesser the annihilation, lesser the soul can know. These Karmas of the omniscient Lord are totally annihilated and so he can know everything. Among men we find varying degrees of knowledge which can be attributed to these knowledge-obscuring Karmas.

Suppose you know something but you do not remember it for the present. After sometime you remember it. This means the knowledge did exist when you forgot about it or else how could it

manifest later. Now what is the reason of knowledge passing into oblivion though existing. The reason was that, it was forgotten. Something existed which suppressed knowledge. When that suppression or obscuring factor was eliminated, you remembered. When lamp is covered with cloth, the light is obstructed. When the cloth is removed the light spreads instantaneously. Same is the case here.

Knowledge is five-fold :—(1) Sensory knowledge (Mati gyana) (2) Scriptural knowledge (Shruti gyana) (3) Limited direct knowledge (Avadhi gyana) (4) Direct knowledge of mind (Manah-Paryavagya-na) (5) Omniscience (Kevala gyana).

This knowledge-obscuring Karma has five-fold subsidiary attributes. The Karma which obscures sensory knowledge is matighan-avarnia Karma. The Karma which obscures scriptural knowledge is Shrutagananvarniya Karma. The Karma which obscures direct knowledge of mind is called Manaha Paryava ganavarniya Karma, and the Karma which obscures omniscience is called Kevala gnanavariya Karma.

This knowledge obscuring Karma is created by the soul in six ways : (1) By entertaining animosity for knowledge, the man of knowledge and means knowledge of senses etc. The man of knowledge means a man of learning, a monk, a scholar etc. and the means of knowledge mean books and materials of writing etc.

(2) By concealing identity of the preceptor who imparted or imparts knowledge.

(3) By destroying the man of knowledge, knowledge and the means of knowledge.

(4) By maintaining malice against the man of knowledge, knowledge and the means of knowledge.

(5) By insulting or degrading the man of knowledge, knowledge and the means of knowledge.

(6) By obstructing anyone in the path of achieving knowledge.

The authors of the sacred scriptures laid down "Those who lower the dignity of knowledge even mentally are born in the next life with dull mind and without any sense of discrimination.

Those wicked persons who even orally lower the dignity of knowledge are born dumb in the next life and suffer from diseases of the mouth in the next life.

Those who physically lower the dignity of knowledge suffer from abominable diseases like leucoderma etc."

Those stupid fellows who lower the dignity of knowledge, mentally, orally and physically or who cause it lowered through others have to suffer a lot in the next life. Their sons, wife and friends are destroyed, grains and wealth annihilated and they fall a prey to mental worries and physical diseases.

You must be knowing the tale of Varduta and Gunmanjari. Gunamanjari was diseased and dumb since her birth as she had burnt to ashes, children's means of acquiring knowledge namely pens, ink-pots, books etc. in her previous life as Sundari.

Some children do not love to learn. They love to sleep when they are induced to learn. They cannot prepare even one stanza in a fortnight. In such a case believe that his Karmas obscuring knowledge are manifested. Therefore gentleman! never lower the dignity of knowledge, the man of knowledge and the means of knowledge.

#### INTUITION-OBSCURING KARMA (DARSHANA-VARNIYA KARMA)

Those Karmas which obscure intuition or obstruct intuition are called darshana-varniya Karmas. Intuition (darshana) means general cognizance of matter. When you want to visit a king you are first obstructed by a soldier or a bodyguard at the gate of the palace. In the same manner these Karmas obstruct you in acquiring general cognizance of any matter. Moreover when these Karmas are eliminated or removed more general cognizance is achieved and not further. When soul succeeds in annihilating these Karmas it attains perfect intuition.

This intuition obscuring Karma has nine subspecies—

(1) Obscuring general cognizance acquired with eye (Chakshu darshana varniya)

(2) Obscuring general cognizance acquired with rest of the four senses and mind (Achakshu darshanā varniya)

(3) Hindering the faculty of transcendental intuition of material things. (Avadhi darshanā varniya Karma)

(4) Obstructing the faculty of complete intuition (Keval darshanā varniya).

(5) Causing light and pleasant sleep (Nidrā)

(6) Producing deep sleep (Nidrā, Nidrā)

(7) Causing very sound slumber (Prachalā)

(8) Causing intensive sleep (Prachalā Prachalā)

(9) Causing a person somnambulate. This kind of sleep makes the man perform many acts unconsciously in the state of sleeping, which he forgets when he awakes (Styanardhy Thindaddhy).

That karma which hinders general cognition of an object produced with the help of eye is called Chakshurdarshanavarniya. That karma which obstructs general cognition produced with the help of four remaining senses (except the eyes) and mind as the fifth sense is called Achakshudarshana varniya. That Karma which obscures general cognition of an object with form to be acquired by soul is called Avadhi darshana varniya. That Karma which obstructs general cognition in the form of complete intuition is called Kevaldarshanā varniya.

In sleep, soul is not capable of evolving any conscious activity (Upayoga) therefore it cannot attain any general cognition. Due to this reason all the five varieties of sleep are accepted as subsidiary attributes of intuition-obstructing Karma.

Nidrā (light and pleasant sleep) is that form of sleep from which the sleeper can be aroused by slight call. Nidrā (deep sleep), is that kind of sleep from which the sleeper can be aroused on being shaken forcibly. Prachalā (sound sleep) is that kind of sleep which is induced in a person while sitting or standing and from which a person can be aroused easily. Prachalā (Prachalā) (intensive sleep) is that kind of sleep which is induced while walking and from which the sleeper is aroused with great difficulty. Styanruddhi or Thinandhi is that kind of extremely deep slumber in which the sleeper executes all his works planned during day time but he does not remember them when aroused. During this last type of sleep much strength is generated. A person with

Chhevaththa Sanghayana is possessed of double or triple strength. A person with Vajra-rushabha-naracha-sanghayana is possessed of half the strength of Vasudeva. We have already described the strength of Vasudeva in the fourteenth discourse.

Once upon a time, a Rajput was initiated as a monk. He was a non-vegetarian as a house-holder, but naturally he had to abandon eating meat after his initiation. This monk usually got most intensive sleep viz. Thinnadani. Someday he saw a healthy and intoxicated male buffalo on his way. He thought, "What a good luck if I could eat meat of such a corpulent buffalo !" But as he was a monk his thought was not fulfilled with actual practice.

All night he fell into very intensive sleep. He got up in sleep, caught hold of that buffalo, slaughtered it with some sharp weapon and ate the meat of that buffalo. The meat which was surplus was spread by him in the terrace for drying. Thereafter he returned and slept at his proper place.

In the morning some monks who entered the terrace were shocked to find meat lying there. They thought how meat was brought over in such a sacred place ! On inquiry, they found that the clothes of that Rajput monk were stained with blood. On being asked, he replied, that he knew nothing about it. Gathering circumstantial evidence they knew that the Rajput monk usually got intense sleep and during that intense sleep, he had slaughtered a buffalo and had consumed the meat of the said animal. That monk was turned out because a person in the habit of falling in intense sleep is not qualified for monkish life.

Even now, we come across such incidents of intense sleep and modern psychology has described it as a peculiar type of sleep.

The authors of the scripture have declared that such persons with intense sleep attain their position in hell after death unfailingly. Those very six causes or factors by which soul contracts knowledge-obscuring Karma are the very six causes or factors by which soul contracts intuition-obscuring Karmas. There is only one point of difference, and that is, knowledge-obscuring Karma is contracted by lowering the dignity of the man with knowledge and of knowledge ; while intuition-obscuring Karma is contracted by lowering the dignity of intuition and the man with intuition.

## FEELING PRODUCING KARMA (Vedniya Karma)

That Karma which causes the soul to experience pains and pleasure is called feeling producing Karma (Vedniya Karma). Soul by nature is ecstasy incarnate. Still on account of these Karmas it has to experience fictitious pains and pleasures. If you lick edge of a sword, coated with honey, then you experience pleasure but when your tongue is injured then you experience pains.

This Karma has two subspecies :

- (1) Causing feelings of pleasure (Shātāvedaniya)
- (2) Causing feelings of pain (Ashātāvedniya)

The latter arises when the soul embarrassed by mental, physical and worldly worries experiences misery ; and the former arises when the soul equipped with healthy body, wealth, absence of worries favourable family circumstances, experiences of happiness or pleasure.

The authors of sacred scriptures have described the causes of contraction of Shātāvedniya and Ashātāvedniya Karmas, where few words imply lot of important matters.

(1) "Worship of the elderly person (Guru-bhakti)" conveys that Shātāvedniya Karma is earned by serving and paying respects to the parents, religious preacher and other class of people deserving adoration.

(2) "Forbearance (Khanti)" conveys that one who possesses forbearance earns Shātāvedniya Karmas.

(3) "Compassion (Karma)" conveys that one who treats all the creatures of the world with compassion earns Shātāvedniya Karmas.

(4) "Religious observance (Vaya)" conveys that one who observes the vows of a monk or a house-holder earns Shātāvedniya Karma. Five great vows are observed by a monk and five minor vows, three "guna vows" and four "sikshā vows" with sense of propriety are observed by a house-holder.

(5) "Restraint of senses (Joga)" conveys that one who practises self-restraint earns Shātāvedniya Karma.

(6) "Control of passions (Kashaya Vijaya)"—One who subdues anger, pride, deceit and greed earns Shātāvedniya Karma.

(7) Charity (Dāna)—One who spends his wealth earned honestly for benevolent acts earns Shatavedniya Karma.

(8) Rigidity of devotion to religion (Dhradha-Bhakti)—One who is rigid in his devotion to religion also earns Shatavedniya Karma.

Persons practising conduct contrary to the conduct above-mentioned earns Ashatavedniya (Pain producing) Karma. Now-a-days your life is full of woes, worries and unrest. The reason is, you have neglected respect for the elders, have dismissed forbearance, have removed compassion from your heart, and have highly retarded yourself in religious vows, self-restraint and control over passions. You cannot part with your wealth for charity, for small acts of charity, you crave for popularity and whatever you give in charity is mostly wealth, earned dishonestly. You have lost faith in religion. If some one passes bitter remarks against you, if your superior officer threatens you or if you have to incur some loss then you become nervous and abandon religious practice. When this situation will improve, peace and happiness will prevail and worries will vanish from your life.

#### BELIEF AND CONDUCT-OBSCURING KARMA (Mohaniya Karma)

That is Mohaniya Karma which causes the soul infatuated with delusion to wander in the world. This act is intoxicant like liquor. Consumption of liquor makes a man lose his senses and sense of propriety, similarly with the influence of this Karma man is deprived of his sense of discrimination and right conduct.

**Mohaniya Karma** is highly responsible for suppressing the power of soul and for degrading it to the worldly life, and due to this reason, this Karma is termed as the king of Karmas. Till this king is powerful, all other types of Karmas are also powerful and on enervation of this king all the Karmas are also enervated.

If soul is possessed of right knowledge, attachment or delusion is reduced or weakened. If the knowledge of the soul is obscured then attachment or delusion becomes more powerful and that is why one should be always out for acquisition of knowledge. Here knowledge means religious knowledge or spiritual knowledge, because knowledge of worldly affairs cannot reduce the intensity of attachment or delusion. If you can annihilate totally Mohaniya



Karmas then in a moment you can acquire omniscience. This Mohaniya (obstructing faith of the true nature of objects) Karma has two varieties—

(1) Darshana Mohaniya (obscuring intuition)

(2) Charitra-Mohaniya (obscuring right conduct)--Here the former creates confusion in one's belief, resulting in absence of faith for God, preceptor and religion. The latter spoils the conduct.

Man though wise and full of understanding, very often errs in believing right object as the right one. This means that there is some factor or Karma which tries to baffle one's belief or conviction. Supposing, you are travelling by train and you realise that your train appears motionless though it is moving and at the same time you feel that the train in front of you appears moving, though in fact it is motionless. In the same manner the influence of Darshana Mohaniya Karma causes delusion to the soul and consequently it accepts untruth as truth and truth as untruth. As a result, it loses its confidence to realise its faculty of intuition, knowledge and right conduct and at the same time it cannot perceive and enjoy its intrinsic form possessed of truth, consciousness and mirth. (Sat, Chita, and Anand)

Darshana Mohaniya has three varieties :

(1) Samyakatva Mohaniya (inducing correct belief)

(2) Mishra Mohaniya (inducing mixed belief)

(3) Mithyatva Mohaniya (Producing completely wrong belief)

The soul with its perseverance purifies the matter of incorrect belief and when the latter is purged off, Samyakatva Mohaniya prevails.

That is like pure water with the dust particles settled at the bottom. When all the three layers pure, mixed and impure are destroyed soul acquires true belief with total annihilation (*kashayi-ka*). True belief with complete annihilation (of Wrong belief) is the intrinsic attribute of soul. Therefore you must understand that Mohaniya Karma producing true belief is the obstructor of true belief produced by total annihilation of Wrong belief.

When false belief particularly is dissolved, Mishra (Mixed) Mohaniya arises. Such persons have indecisive character. They

breathe hot and cold. They respect all religions as well and good. It means that they cannot discriminate between right and wrong. They do not insist for truth.

That is a wrong-belief-inducing Mohaniya Karma by which soul enjoys in entertaining a Wrong belief. None can be degraded in a religion which claims aversion for attachments, renunciation of passions, devotion for the virtues of soul, and rites infested with true principles. Such religion is a genuine religion, which can only enlighten the path of beatitude. That religion deserves to be resorted to in which Gods cherish aversion for temporal affairs and the monks-saints reflect self denial. What is the use of serving and adoring the so called monks who aid and abet the acts of violence, who tell lies and who steal and induce to steal

#### TALE OF BAWAJI

A mendicant proceeded to a forest with his disciple. On his way, on seeing a sugar-cane grove, his mouth began to water. He said to his disciple, "With this bag go to the grove and fill the bag with the sugar-canes." Indeed it is theft to carry anything without the owner's consent, but those whose tongues want to enjoy taste hardly care for the owner's consent.

The clever disciple on the instructions from the preceptor entered the grove and started his work. The monk guarded at the entrance. In the meanwhile he saw four farmers with hooked sticks, so he got nervous. He thought if his disciple were caught he and himself as his preceptor would be fairly hammered. So he discovered a plan to detain the farmers at the entrance and to allow the disciple to escape safely thereby.

He began to sing, "Sant Pakad lo, Sant Pakad lo, Ā gaye gar-bhadhāri" Take up the Sant-Saint, (sugar-cane) the death messengers have arrived (the owner of the field has arrived).

The monk's voice was sweet and style of singing was attractive, so the farmers stood by and listened to the song. Song carried two meanings: first for the farmers and the other to be conveyed to the disciple.

With this line he conveyed to the farmers, "You are engrossed in worldly attachment since ages, you have undergone cycles of

births and re-births to the extent of 84 lacs in number. If you want to be delivered take resort to some saintly person or else messengers of death shall just arrive." The meaning conveyed to the disciple was: "The owner of this grove has just arrived, so collect and pack up sugar-canes soon."

If this religious song stopped here, the farmers would leave and the disciple would be doomed. So he recited one more line of the song "Lambe ho to chhote kar lo Kar lo guptadhari". With this line he conveyed to the farmers, "If your journey is protracted since the times immemorial then shorten it by devoting yourself to the saintly person. You have expanded your activities very much in this life which is short. As a result, you do not find time for religious practices. Therefore curtail these activities and exact time for prayers and religious practices." The other meaning was "If sugar-canes are long enough, make small pieces and pack them up in a bag before anyone comes to know about it."

The monk played wonders. On one hand he was preaching philosophy to the farmers and on the other hand he was trying to save his disciple from the calamity. He recited his prayer further.

"Charma daski mar padegi, Puja hogi thari". With this line he conveyed to the farmers, "If you do not contact saintly persons, you will have to assume the birth of animals and you will be belaboured with a whip." The monk warned the disciple with this line thus, "Now do not delay, lest the farmers shall arrive and you will be hammered with a stick."

The monk thought that with these words the disciple would realise the situation and would leave the sugar-cane grove, but the disciple did not leave the grove. So he recited one line further "Ander Pooja thari Hoghi Bahar Hogi Hamari."

With these words he gave such an advice to the farmers that if they did not come in contact with the saintly persons and did not refrain from committing sins they would be punished by denizens of hell and if the monks did not preach them, they would be punished by persons like them in the lower births of animals. For the disciple it was a clear warning that he should then make no further delay and the preceptor monk also would be taken to task.

The disciple was very shrewd. He uprooted about a dozen of sugar-canes, made their pieces and packed them up in the bag.

He was about to leave, but the monk grew very impatient, so the latter recited one more line

“Rama Nama Ko Rata Kara Chele Tapja parali Kyari”.

With these words he conveyed to the farmers that they should cross over the worldly ocean by uttering the names of Rama. At the same time he conveyed to the disciple that the risk was imminent and he should quit from the other side muttering God's name. He should not come over that side, lest he would be apprehended.

By this time the disciple had finished the job, so he left the spot with the bag. The monk was mentally relieved and he proceeded further on his way. The farmers were so much absorbed in the monk's “religious song” that they hardly smelt what happened in the field-grove.

But to what condition such a person who commits theft or abets commission of theft is reduced ?

The righteous type of preceptor himself swims and helps to swim the disciple the ocean of worldly existence. Such a preceptor neither gives adverse advice nor such command. The preceptor should be unselfish and self-denying, who only can uphold the disciple. So one should search out such a preceptor and secure one's spiritual welfare by serving him with physical, mental and financial means.

We have been elucidating on the nature of Karma with the idea that you may secure your welfare. The Karmas have rendered such enormous detriment and still you do not cut off their relationship. You know that friendship with a childish fellow always proves dangerous. We desire to cut off your relation with Karmas, and that is why we wish to make you fully conversant with the wicked nature of Karmas.

That is Charitrya Mohaniya Karma which obscures the intrinsic righteous conduct of soul. When we cannot practise something in life though we know well that it ought to be practised then believe that there is something which obscures the right conduct.

Conduct-obscuring Karmas have 25 species, out of which sixteen are called “Passions” (Kashayas) and nine are called “Auxiliary passions” (No-Kashayas). All the sub-species of intuition-obscuring

Karmas and right-conduct obscuring Karmas go to make the total number of twenty-eight.

Anger, Pride, Deceit and Greed are main passions. All these four passions have "very acute", "acute", "Medium" and "Mild" types, making in all sixteen varieties of passions. Scriptural technical term is "Anantanubandhi" for "very acute" passion. Acute passion is called "Apratyakhayani", Medium passion is Praty Kheāni, and mild passion is called "Samjwalana".

The sacred scriptures have quoted illustrations to explain these sixteen varieties of passion.

#### ANGER

*Sanjwalana* :- It is like a streak on the surface of water and so it vanishes instantaneously. This type of anger is pacified in no time.

*Pratyakhayaniya* :- It is like a streak on sand. It vanishes with the wafting of wind. Thus this type of anger is cooled down in some time.

*Apratyakhayaniya* :- It is like a creak in land which is repaired only on the advent of rain. Thus this type of anger is pacified only after a long time.

*Anantanubandhi* :- It is like a fissure in rock. It can never be repaired. This type of anger is never pacified.

#### PRIDE

*Sanjwalana* :- Like a canestick, easily subjugated.

*Pratyakhayaniya* :- Like a wooden-stick, subjugated with difficulty.

*Apratyakhayaniya* :- Like bone, subjugated with great difficulty.

*Anantanubandhi* :- Like a pillar of stone, which is never subjugated.

#### DECEIT

*Sanjwalana* :- Like a chip of bamboo stick, which leaves its deviation or crookedness easily.

*Pratyakhyaniya* :- Like the jet of urine passed by a bullock, which streams straight with the blowing of wind.

*Apratyakhyaniya* :- Like the horns of a sheep, which are straightened with great difficulty.

*Anantanubandhi* :- Like the strong root of a bamboo, which can never be straightened.

#### GREED

*Samjwalana* (mild) :- Compared with hue of tumeric vanishing with the sun's rays.

*Pratyakhyaniya* (medium) :- Compared with dust of a cart-removable with some effort.

*Apratyakhyaniya* (acute) :- Compared with the stain of mud-removed with great difficulty.

*Ananatanbadhi* (very acute) :- Compared with the hue of cochineal (extremely fast to bleach) irremovable with any amount of effort.

How soul entertains anger ? Of course with the advent of bliss obscuring Karmas (Mohaniya Karmas) anger is an intoxicant. An intoxicated person loses all sense of discrimination and acts in the manner undesirable. In the same manner angry man loses sense of discrimination, intimacy, consequences and acts in the manner undesirable. Not only he is himself perturbed, but perturbs also the entire surroundings and others.

Pride, deceit and greed also disturb the tranquility of soul. Anger and pride create active disturbance in the tranquility of soul, while deceit and greed create passive disturbance in the tranquility of soul. No frictions and disputes are born through greed but it does create the craving in soul to acquire more and more. This sort of discontent gives rise of mental unrest. People are inclined to tell lies because of temptations, they play deceptions and are prompted to commit acts of immorality. As a result, the soul is ailing, and finds no peace. One who enjoys peaceful condition can only evaluate peace, but one who suffers from unrest and perturbation cannot evaluate peace. One who lives the life from which anger,

pride, deceit and greed are expelled only enjoys real peaceful state of soul.

Passions are responsible for the origin of all sorts of disturbances, quarrels and disputes. At some places they arise out of anger at the other places out of pride and still at other places out of deceit or greed. In every kind of dispute or quarrel, bliss-obscuring Karma with any of its varieties is at the root.

Denizens of hell are hammered by very low types of creatures, they are physically cut to pieces, and harassed in various ways. Thus these low creatures can torture a soul in hell for a number of years but not further, but the passions rising from bliss-obscuring Karmas are much lower in nature. They have been creating unrest for soul and vexing them since the beginningless time. Still we are not frightened of these passions nor of the hell-denizens. What is the reason? If you reflect in this matter with patience and peace you will realise the wicked nature of these passions (Kashyas) and thereby you will be prompted to purge them out of your soul. Consequently the passions would be emaciated and extinguished.

Remember once more that these "Passions" arise from Mohaniya Karma or (bliss obscuring Karmas). Very acute (Anantanu-bandhi) anger, pride, deceit or greed once entertained cannot be expelled soon. They stay on much longer. When they arise, righteousness cannot exist here. If at all it did exist, it would vanish and 'Passions' do not allow righteousness to stay on. If the soul enveloped with passions contracts next birth it would certainly contract the life of a denizen in hell. The soul in a feat of these passions destroys in a moment its 'Pious acts' earned in one crore Purvas. One Purva means 84 lacs x 84 lacs of years (= 7056000000000 x 1000000)

Very acute passions destroy righteousness. So when they dominate, righteousness cannot be earned. "Acute passions" destroy partially virtue (vows, restraint etc.). So when they arise proper conduct of a house-holder is not possible. "Medium passions" destroy right conduct, so when they arise, absence of worldly attachment is not possible.

Nine kinds of sub-passions stimulate the rise of passions. They are:—

(1) Laughing or joking (Hāsyā) (2) Proper or Improper liking for an object (Rati) (3) proper or Improper dislike for an object (Arati). (4) Sorrow (Shōka) (5) Fear (Bhaya) (6) Disgust (Jugupsa) (7) Desire for Union with a female being (Purusha-Veda) (8) Desire for union with man (Stri-Veda) (9) Desire for union with male and female.

When the soul laughs, it laughs through the influence of the first kind of (Hasya Mohaniya) Karma. On achieving means of enjoyment the soul likes a particular object due to the influence of Rati Mohaniya Karma. On non-attachment of the cherished object the soul gets aversion on account of Aratimohniya Karma. In the same manner fear, sorrow, disgust etc. arise through the influence of Mohaniya Karma.

The craving of the soul to have communion with a woman is to be attributed to the rise of Purusha-Veda Karma, and likewise the craving for a man's communion is also to be attributed to the rise of Stri-Veda Karma. Desire for man's or woman's communion is due to Napunsaka Veda Mohaniya Karma.

Just as a monkey with usually fickle nature does not remain at rest, the soul under the influence of Mohaniya Karma becomes fickle and commits numerous abominable acts. Therefore, consider that Mohaniya Karma is your bitter enemy.

This Mohaniya Karma has the slogan 'I' and 'Mine'. Pride is the property of this Moha. It subdues the soul, still you mutter the prayer "I" and "Mine"! The wise advise you to change only this slogan to "Not I". "Not Mine". (I am nothing, Nothing belongs to me). If you mutter this prayer you will conquer Moha, and cross over the worldly ocean.

One who preaches the path of unrighteousness as the path of righteousness, who impedes the right path, who robs the holy wealth (temple property) and who annoys a house-holder, a monk, or the four-fold Jain community contracts intuition obscuring Karma, and one who indulges in passions or one who abets such act of indulgence contracts right conduct-obscuring Karma.

Out of eight-fold Karmas, you have been now acquainted with knowledge-obscuring-Karma, Intuition-obscuring-Karma, feeling-producing-Karma and conduct-obscuring Karma. The rest will be dealt with at the proper time.



## DISCOURSE XXII

### EIGHT KARMAS

Gentlemen !

The great men firmly affirm that soul is the great God (Great Soul). This means that if the faculties of soul are perfectly manifested it becomes "the great soul" itself. God is not a distinct entity apart from soul.

The question arises why the faculties or the powers of soul are not manifested in their entirety. The reply is : 'The soul is obscured by material Karma. This Karma subdues the intrinsic nature of soul, and so the powers of soul remain unmanifested'.<sup>1</sup>

We have explained to you what is Karma, what are its powers and how they obscure the soul. Now we are proceeding with the eight-fold Karmas. Four out of them have been already explained and the rest four will be explained today.

#### AGE-DETERMINING KARMA (Ayushya-Karma)

That is age-determining-Karma which confines the soul in a particular period of time. This Karma can be compared with a prison in which a thief has to be confined till the termination of the sentence. In the same manner the soul has to stay in a particular body till the age contracted by it is terminated.

This age-determining Karma has four sub-species (1) Celestial Age (Dev-Ayusha) (2) Human age (Manuashya Ayusha) (3) Age of animal life (Tiriyanch Ayusha) (4) Age of Hellish beings (Narak Ayusha)

Celestial age Karma imparts the birth to the soul in heaven and the soul enjoys the age of celestial being. If the Karmas are for the human world such soul lives the life of a human-being. The Karma of animal age is responsible for the soul produced as an animal and that soul lives the life as an animal. Here, the word animal not only includes animals moving on ground, sky or water but also includes animals with one sense, two senses, three senses, four senses and five senses.

Hellish age determines the birth of a Soul in hell and that Soul has to live the life of a denizen in hell. Divine being, a human-being and an animal, love their life and so these three types of lives or ages are considered inauspicious.

You might argue that even as a human-being many people crave for death, then in that case why their life should not be considered inauspicious, but as human-being there are very few persons who crave for death. They generally crave for death only in miserable condition. No sooner does their misery disappear and happiness appear, than they change their decision and begin to love life very dearly. Thus only hellish beings do not like to live.

#### THE TALE OF A WOOD-CUTTER CRAVING FOR DEATH

Once upon a time there was a wood-cutter, who toiled for the day and could hardly earn his maintenance by selling wooden pieces in the market. He did not own any property and had not enough clothing to cover his person. He only had a loin cloth. He lived in an old hut, outside the village.

At the age of eighty, he was much emaciated and could not work. Then he cried in the jungle, praying to God, "Oh ! God, I shall be much obliged if you send me death."

In the forest there was a tamarind tree, haunted by a spirit. Such a spirit we understand as a kind of God known as Vyantar. Such a god is happier than a human-being as he has no worries. They have beautiful nymphs to enjoy with and they live at least for ten thousand years.

This spirit heard the request of the wood-cutter and he decided to test him. A spirit could assume any form in a moment. He assumed dreadful form of a devil, and he appeared before the wood-cutter. He was very much frightened still with all the courage he asked, "Who are you ?"

The devil replied, "I am death wanted by you. I am sent by God." Old man never thought that death would arrive so promptly and in that manner. He was much perplexed. Anyway, he did not want to die so early. So he gave a very ingenious reply, thus—"There was no one here to help me, to lift this heap of logs. I knew that death is Omnipresent, so I requested god to send to me death

to render me help." The spirit understood the situation. He simply wanted to test him, so he helped him to lift up the heap of logs and disappeared. This means that even in pitiable condition, man does not choose death. Age has two varieties : (1) Interfered (Rupa Karma) (2) Non-interfered (Nirupa Karma).

Former variety of age is cut off due to any accident caused through weapon, poison or fire etc. and the latter variety of age is not thus cut off.

Animals and human-beings live the life with interference of course with some exception. Animals with indefinite number of years to live, Yugalika beings, beings to be emancipated in the very life, and Shalākā purusha i.e. Tirthankaras, Chakravarties, Baludevas, Vasudevas and Protivasudevas, enjoy the life non-interfered.

We shall now explain to you how the soul contracts four types of ages mentioned before.

If a soul indulges into various activities, acquires and hoards many things, and acts violently then it contracts hellish age. Here activity means passionate activity which oppresses other beings and acquiring and hoarding mean accumulating means of various enjoyments. In the present times, tendency of such activities prevail in full swing. What conclusion can we draw from such tendency? If a soul practises deceit, then it contracts the life of an animal. Deceit means cheating, fraud, crookedness, hypocrisy and selfishness. If a soul has limited range of activities, limited accumulation, straightforward nature, then it contracts human age. Here limited range of activity means limited acts of violence, limited accumulation and straightforwardness with mild nature meaning compassionate nature.

If a soul observes self-restraint with some desire or observes partial restraint or annihilates its Karmas with some desire and observes minor penances, it contracts the age of a celestial being. Here self-restraint with some desire means that the conduct before all sorts of passions are dissolved. Partial aversion for worldly affairs is called Partial restraint. Minor penance is the penance practised without perfect knowledge. This means if a person observes self-restraint and other religious rites without properly understanding their significance then also he contracts the age of a celestial being.

## PERSONALITY-DETERMINING KARMA (Nama Karma)

That Karma which decides the personality of soul and which is responsible for its assuming auspicious or inauspicious body, is called personality-deciding Karma. This Karma is like a painter. Just as a painter draws various pictures, Nama Karma also creates good or bad appearance, complexion, physical limbs, fame, blame and good or bad luck. This personality determining Karma has forty-two sub-species. They are fourteen Pindaprakruties, eight Pratyeka Prakruties, ten Sthavar dashakas and ten Trashdashakas. Pindaprakruties have seventy-five varieties. So in all Nama Karma has hundred and three sub-species.

Do not get nervous to learn such a big number of varieties. If you note carefully you will understand them properly. When two, three or more Prakrutis mix up then Pindaprakruti arises. This Pindaprakruti has fourteen varieties: (1) State of existence (Gati) (2) Classes of beings (Jati) (3) Bodies (Sharira) (4) secondary parts of bodies (Upanga) (5) Bindings (Bandhana) (6) Joints (Sanghata) (7) Firmness of joints (Samhanana) (8) Figures (Samsthana) (9) Colours (Varna) (10) Odours (Gandha) (11) Tastes (Rasa) (12) Touches (Sparsha) (13) Anupurvi (14) Vihaya gati.

The word gati generally means to go, but here it is intended to mean, transition from one birth to the other. For illustration, when some soul having completed human existence, departs for celestial existence, then the period from its departure till it enjoys celestial existence is called Devagati, or the state of existence as the celestial being. Other states of existence are also to be understood in the same manner.

These states of existence as four: (1) Hellish (2) Animal (3) Human (4) Celestial.

The scriptures also refer to the fifth state of existence but that state is acquired by souls which have totally annihilated their Karmas. Souls possessed of Karmas undergo transition in these four states only and reap the rewards of their Karmas. Any Karma which is creative of any of these four states of existence is called gatiman Karma.

Classes of beings are five (1) One sensed (2) Two sensed (3) Three sensed (4) Four sensed (5) Five sensed. Karma which is creative

of any of these five classes of beings is called Jatinama Karma. All beings of the world are covered by these five classes.

Body is the means of action for the soul. This body has five varieties (1) Gross and physical (Audarika) (2) Capable of transformation into any shape. (Vaikriya) (3) Subtle body (Aharaka) (4) Composed of radiant matter. (5) Inner subtle body, the seed of all mental physical activities (Karman). They are described in the fourth Discourse. That Karma which is creative of any of the above-mentioned five kinds of bodies is called Sharira Nam Karma.

Chief and Subsidiary parts of bodies (Upanga): First three kinds of bodies are possessed of chief and subsidiary parts, viz. head, two arms, two legs, stomach, back, and thighs are (chief parts). Fingers, nose, eyes, ears, tongue etc. are subsidiary parts and nails, hairs, Chuckles etc. are chief as well as subsidiary parts. Thus, these chief and subsidiary parts have three varieties: Subsidiary parts of Vaikriya body and subsidiary parts of Aharaka body. Here, subsidiary parts mean, limbs inclusive of chief and all kinds of subsidiary parts.

#### BINDINGS (Bandhana)

That Karma which unites previously performed and newly performed Karmas together is called Bandhana Nama Karma. It is five-fold: Audarik Bandhana, Vaikriya Bandhana, Aharaka Bandhana, Taijas Bandhana and Karmana Bandhana. The influence of Karma creates fifteen varieties of Bandhana. They are as follows: (1) Audarika, Audarika Mishra (2) Audarika Taijas (3) Audarika Karman (4) Audarika Tejas Karmana. (5) Vaikriya, Vaikriya Mishra (6) Vaikriya tejas (7) Vaikriya Karmana (8) Vaikriya Tejas Karmana (9) Aharaka Mishra (10) Aharaka Taijasa. (11) Aharaka Karmana (12) Aharaka tejas Karmana (13) Tejas Tejas Mishra (14) Tejas Karmana (15) Karmana, Karmana.

#### SANGHATA (Collecting)

Just as a scythe collects grass, Sanghat nama Karma collects matter like Audarika etc. This Sanghat has five varieties (1) Audarika sanghat nama Karma (2) Vaikriya sanghat nama Karma

- (3) Aharaka sanghat nama Karma (4) Taijasa sanghat nama Karma  
(5) Karmana sanghat nama Karma.

Sanghana means rigidity of the joints of the body. It is six-fold : Vajra, Rushabha, Naracha etc.

Sansthana means figure. It is six-fold. Sama, Chaturashra etc.

Varna means colour. Varna nama Karma is the cause of different colours of body and its chief and subsidiary parts. Colours are five—red, yellow, white, green and black.

Rasa means taste. Rasa nama Karma is the cause of different tastes enjoyed by the body. They are five—sweet, sour, bitter, pungent and astringent.

Gandha means odour.

Sparsha means touch. Sparsha nama Karma is the cause of touches enjoyed by the body. They are eight in number : (1) Cold (2) Hot (3) Glossy (4) Dry (5) Soft (6) Hard (7) Light (8) Heavy. Anupurvi—That Karma is called anupurvinama Karma which carries the soul to the new state of existence according to the state contracted by it after departing from the old state of existence. They are four in number : (1) Devanpurvi (2) Manushyanupurvi (3) Tiryancha Anupurvi (4) Naraka Anupurvi.

Vihaya gati—That Karma is called Vihaya-gati-nama Karma which acts as the controlling factor in exit and entrance operation of soul. It has two varieties—Auspicious Vihayogati and inauspicious vihayogati. Gati of a swan and an elephant is regarded auspicious while that of a camel and a crow is regarded inauspicious.

Thus fourteen pinda prakrutis have seventy-five sub-varieties.

That prakruti which is solitary, having no pinda nature is called pratyeka prakruti. They are ten in number (1) Agurau laghu (2) Upaghata (3) paraghata (4) Atapa (5) Udyota (6) Swasochhavasa (7) Nirmana and (8) Tirthanakara.

Aguru laghu nama Karma :—This variety of Karma secures not very light and not very heavy type of body for the soul.

Upaghata nama Karma :—This variety of Karma creates curved teeth, tumour, more or less number of fingers etc., and in that case the soul is oppressed.

Praghata nama Karma :—With this variety of Karma, soul can impress upon others its presence or oral expressions.

Atapa nama Karma :—This variety of Karma, creates heat in the body. In suryaloka, there are souls possessed of earthly bodies. Their body is very cold, still they can create heat in others. This is the reason of Atapanama Karma. Excepting this soul, no other souls are possessed of Atapanama Karma. One might ask whether souls with fiery bodies are possessed of Atapanama Karma? To this we reply that they are not possessed of atapanama Karma but are possessed of hot touch and red colour Karmas.

Udyota nama Karma :—This variety of Karma creates cold luminosity in the body. Lunar heavens are inhabited by such types of soul. A glow worm and some other kind of vegetable are also possessed of this type of souls. Udyotanama Karma is manifested in the body of a monk and a god in their uttarvaikriya type of body.

Shvasochhvasanama Karma :—This Karma secures the capacity of breathing in and out for the soul.

Nirmananama Karma :—This Karma enables the soul to construct its chief and subsidiary limbs of the body.

Tirthanakara Nama Karma :—With the rise of this sort of Karma the soul acquires propriety to be adored by the beings of all the three worlds. It becomes equipped with thirty-four excellences—speech profound with thirty-five merits and eight Maha Pratiharyas (accomplishments). On the attainment of omniscience only Tirthamkara namakarama is revealed and not before.

Sthavardashaka and trasa Dasaka are contradictory terms, so let us consider them together. Ten Prakritis which begin with Sthavaranamama Karma is called Sthavera Dashaka, and the other ten Prakritis which begin with Trasanama Karma is called trasadashaka. Thus in all, there are twenty Prakritis.

Soul acquires stability by contracting Sthavaranamama Karma and in that case it is not able to migrate from one place to the other. Earth-bodied, water-bodied, light-bodied, air-bodied and vegetable-bodied souls are stable and souls with two senses and more are mobile.

Soul attains very subtle and fine body on contracting Sukshmanama Karma and thus it is not perceptible to any sense.

Soul attains gross body on contracting Badaranama Karma and thus it becomes perceptible to any sense.

Soul cannot attain adequate means for it on contracting Aparyaptanama Karma and with Parayaptanama Karma it can attain such means. These adequate means are six as described before.

Any soul does fully acquire food, body and senses but when it has to acquire more, then it has to depend upon paryapata or Aparyapta Karmas. So the souls have two classes—Paryapta and Aparyapta.

Indefinite number of souls possess uncommon body on contracting Sadharana nama Karma, and every soul has its own independent body on contracting Pratyekanama Karma.

All limbs like tongue, fingers, heads, feet etc. are movable on their location on contracting Asthinama Karma and the rest like teeth, bones etc. are immovable on contracting Sthiranama Karma.

When Ashubranama Karmas arise, body below navel is abominable i.e. one is annoyed to touch it and when Shubha nama Karmas arise body above the navel is pleasant as one is pleased to touch it.

Voice is harsh or unpleasant on the rise of Dusswaranama Karma, and it is sweet and pleasant on the rise of Suswaranama Karma.

Soul is loved by all on the rise of Subhaganama Karma and condemned by all on the rise of Durbhaganama Karma.

Soul can carry conviction in others on the rise of Anadeyanama Karma and cannot do so on the rise of Adeyanama Karma. A soul does not get credit or appreciation despite hard and sincere labour if Ayashahnama Karmas are contracted and it can acquire great credit and applause with little labour, if yashahnama Karmas are contracted. Here the word 'Yashah' means fame in any indefinite range of space.

With Shubhanama Karmas one gets all auspicious things and adverse is the result with Ashubhanama Karmas. Those souls which are not uniform in their thought, words or action and which indulge in hypocrisy contract--Ashubhanama Karma and by contrary practice Shubhanama Karma is contracted.



Purity of intuition and modesty etc. form twenty stages of highest moral virtues (Sthankas). One who acquires one or more of them contacts Tirthamkaranama Karma.

#### STATUS-DETERMINING KARMA

##### (Gotra Karma)

These Karmas are the deciding factors of a soul's higher or lower descent in a family. They are two-fold :—(1) Higher family descent (2) lower family descent. The former secures the soul's birth in a higher and nobler family while the latter secures low type of family.

The soul contracts higher family-descent by self criticism, appreciation of others, popularising virtues, concealment of others' vices, politeness, modesty and prideless addiction to scriptural studies and teaching. Contrary acts bring about low family descent.

Self-criticism is fining our own faults while condemning others means degrading others by passing taunts and bitter remarks for others. Appreciation of others, means praising others' merits and self-approbation means praising one's own merits. Popularizing virtues means putting to light others' virtues before the people and exposing their vices is popularizing vices. Concealing others' vices means not putting to light others vices and concealing others' virtues means restraining from praising others' virtues.

#### POWER-HINDERING KARMA

##### (Antaraya Karma)

Karmas which obstruct the power of soul is called Antaraya Karma. It has five sub-species : (1) Obstructing charity (Danantaraya) (2) Obstructing gains (Labhantaraya) (3) Obstructing enjoyments (Bhogantaraya) (4) Obstructing pleasures (Upabhogantaraya) (5) Obstructing vigour (Viryantaraya).

Suppose we want from someone to receive something. That man can afford to give five rupees. He even wants to give. The gift is also ready still he is not inclined to give. Here the donor has Danantaraya and the recipient has Labhantaraya. If the latter Karma is destroyed then only donation takes place.

Daily enjoyment of variety of things is called 'Bhoga' and enjoyments of the same thing again and again is called 'Upabhoga'.

When all dishes ready and full of delicious eatables are placed before you and suddenly you are attacked with bile you cannot enjoy the dinner as Bhogantaraya Karmas have manifested themselves.

Suppose you are newly wedded with a beautiful maiden. You are very anxious to indulge in sensual pleasures with her ; but suddenly you learn from your doctor that she has contracted T.B. and you ought to refrain from cohabitation. Then your enjoyments are hindered as your Upabhogantaraya Karmas have manifested themselves.

One might argue that it is well and good as such sinful indulgence is naturally avoided. But this argument is not proper, as in such case keen desire to enjoy did exist which having remained unsatisfied created great uneasiness and misery. If such indulgence is abandoned at one's sweet will then the soul enjoys peace and bliss and one can escape from sin.

Suppose a man is young and he is nourished with excellent food. He takes also exercise and still he does not get physical strength. Here viryantaraya Karmas operate. They also operate when you cannot observe religious rites and charitable attitude.

Antaraya Karma (power hindering Karma) is contracted by prohibiting worship of the prophets, by acts of violence, thefts, intercourse, falsehood, accumulation of wealth, dining outside anywhere, creating obstructions in the path of emancipation of soul, prohibiting the offer of food, shelter or medicine to the monks, interfering with enjoyments of others, destroying the power of others by charms etc., and weakening the sense-faculties of others by cutting the senses or by piercing through the senses.

Thus eight Karmas have 158 sub-species.

Knowledge obscuring Karma has	5	sub-species
Intuition	9	„
Feeling producing	2	„
Belief obscuring	28	„
Age determining	4	„
Personality determining	103	„
State determining	2	„
Power hindering	5	„

Out of eight kinds of Karmas Gnavaraniya, Darshana varniya, Mohaniya, and Antaraya are called Ghati Karmas, as they annihilate the basic virtues of soul viz. Knowledge, Intuition, Right belief and conduct and power.

The rest four are 'Aghati' as they do not annihilate the basic virtues of soul.

Soul has to contest in fact with 'Ghati' (destructive) Karmas. If these Karmas are wiped off, omniscience and perfect intuition are revealed to the soul and emancipation is achieved undoubtedly. The rest of the four Karmas are wiped off by the passage of time.

Still much remains to be said about Karma, and that will be said at the proper opportunity.

DISCOURSE XXIII  
RESOLUTIONS OF SOUL  
(Adhyavasāyas)

Gentlemen !

We are proceeding on and on with the subject of 'Karma' and making you conversant with the technical terms of Karma. Today we would like to introduce to you the term 'Adhyavasaya' frequently used in the literature on 'Karma'.

MEANING OF ADHYAVASAYA

A man of literature would explain this word as 'endeavour, labour, zeal' etc. A philosopher would mean something else. A logician would mean 'conclusion'. A Vedanti would mean 'nature of mind'. Sankhyas would mean 'inclination or knowledge,' but the Jains use this term to mean 'resolutions of the soul'. Adhyavasāya means 'resolutions of the soul.'

IMPORTANCE OF THIS RESOLUTION

Thoughts, feelings and desires depend upon the resolution of the soul. Thus it is very important for the development of life. If these resolutions are healthy, life becomes ideal and if they are debased, life becomes rotten. They are responsible for the rise and downfall. Bear in mind this fact properly. Let us convince you on this matter by narrating the tale of Rajarshi Prasanna-chandra.

RAJARSHI PRASANNACHANDRA

Once upon a time Lord Mahavira, the saviour of all the three worlds, adorable to all, the last prophet made his holy arrival in the park outside the city of Rajagruhi. He was accompanied by a large band of ascetics learned monks and also those who were engaged in meditations. This band included Rajarshi Prasannachandra who practised meditation. Mostly he spent most of his time in meditations. He fixed up a place at the other end of the

park for meditation. He kept his both the arms upraised. Formerly people used to resort to such sorts of severe meditations but now-a-days such practices are found very rare.

The superintendent of the park informed the king that the omniscient Lord Mahavira had arrived in the park outside the city. So the King made preparations for the Lord's holy sight along with his sons and the rest of the family members. One should cherish full delight while visiting the god and the preceptor and so one must wear fine garments and ornaments on such occasions. This is expected from the house-holders. A king should visit with full pomp and dignity so as to inspire others to proceed to receive the holy sight.

King Shrenika with a long procession set out for the holy sight of the Lord. The procession included many elephants, horses, cavalry, Sumukha and Durmukha led the entire procession. Perhaps they were named so, after their conduct.

They saw the sage pasannachandra engaged in meditation while passing near the park. Then Sumukha said, "Just look at this sage! How deeply he is engaged in meditation. It is very rare to be engaged in such sort of meditation. Only few persons would be able to meditate in such manner. So I offer my best of compliments to him."

Hearing these words Durmukha said, "Yes, yes, I know that sage well. He is the king of Potanpur. He entrusted the entire burden of his kingdom to his child, but he hardly knows the condition which developed there, in his kingdom later on. His ministers are plotting to usurp his throne. His Queens have absconded from the harem and the child king is now under the ministers' clutches. They will shortly kill him. I consider that father a sinner, and unrighteous who disregards the welfare of his own child. I condemn such father thousand times."

Talking thus they passed by the park. After a while king Shrenika came there and bowed down to the sage, engaged in meditation. Then he approached Lord Mahavira and attended the Lord's religious preachings. Finding opportunity king Shrenika asked the Lord, "Oh Lord, I bowed down to the sage Prasanna-chandra engaged in meditation on my way. Supposing he died then, what state he would have acquired after death."

The Lord replied, "He would have been hurled down to the seventh hell-region."

The king was much astonished to hear this reply from the Lord. He thought, "How would the sage attain to hell and that sage was on the contrary engaged in meditation. Perhaps the Lord might have misunderstood me." He asked the Lord again, "Oh Lord, if the sage Prasannachandra leaves this body just now, then what state he would attain to, after death" ?

The Lord replied, "He would be a god in Sarvarthasidha, heavenly region".

The king was much surprised at this reply. He thought, "The Lord said just before sometime that he could attain to the seventh hell and now he says that the sage would be a god." The king was very much perplexed. Then the drums were sounded in the sky and the cries of 'victory' were proclaimed. The king asked the Lord, "What are these sounds about ?" The Lord said, "Oh king the sage Prasannachandra has acquired omniscience. So the gods beat the drums and proclaimed 'Victory'."

The king was extremely surprised to learn all these strange incidents. So he requested the Lord to explain all those miraculous incidents.

Thereupon the Lord said, "Oh king, when you were proceeding this way, two soldiers leading your procession diverted the mind of the monk Prasannachandra by their talks. Then the monk thought that his ministers turned out faithless and they would kill his son. He was much inflamed with rage and he lost mental equanimity. He mentally started fighting against his ministers. He discharged missiles one after the other against his ministers very violently. Soon his missiles were exhausted and his foes were destroyed except one. So he thought of throwing his steel helmet against him and destroy him. When he reflected thus, you bowed down to him, king ! I therefore replied that he would attain to the 7th hell.

Thereafter, when the sage placed his hand on his head for the steel helmet he found his head with hairs plucked and his anger was calmed down immediately. He thought that he was initiated into the vow of mental equanimity and of non-violence to any living being mentally, verbally, and physically. He deeply re-

gretted and repented for the breach of his vow and indulgence in acute anger. He further thought, that he ought to have maintained love with all creatures of the world and no malice for the ministers and attachment for the son. He severely condemned his mental act. He despised it and withdrew himself from such feat of anger and malice. Oh king, when you thought this way, you asked me the next question and I replied that he would be born in the SARVARTHA Siddha heaven as a god. Even thereafter he continued purification of his mental reflections and gradually he reached the stage 'Kshapaka'. When his 'Ghati Karmas' were totally annihilated, omniscience was revealed to him."

On hearing this reply from the Lord, the king Shrenika got his doubts resolved. The moral derived from this illustration is that, the soul achieves its uplift by auspicious reflections and it is degraded by inauspicious ones.

We also deduce the following conclusions from this tale :—

(1) Reflections of the soul are not uniform all the while. They change from time to time.

(2) Soul passes from good reflections to evil reflections and from evil to good ones.

(3) Certain circumstances or causes operate for the change of reflections. Good circumstances transform the reflections into good ones and evil circumstances transform them into evil ones.

#### NUMBER OF REFLECTIONS

Reflections of the soul go on changing and new reflections crop up. Thus they are very many in number. They cannot be counted as the grains of sand. So they have very many grades also.

If these reflections of the soul did not change then they would have remained all the while uniform and no uplift or degradation of soul would arise and variety in Karmas also could not exist.

#### WHAT IS REFLECTION ?

*Question* :—Whether a soul in Nigoda remaining almost unconscious gets reflections ?

*Reply* :—The soul in Nigoda remaining almost unconscious does get reflections. If there are no reflections no distinction would lie between conscious and unconscious entity. These reflections continue to confine the soul in bondage. We would like to clarify one point at this juncture that the soul born in Nigoda condition also entertains reflections and in higher births like one-sensed and five sensed creatures the soul certainly entertains reflections. Only the soul in dispassionate state does not entertain reflections.

*Question* :—Is there any evidence to prove that vegetable has reflections ?

*Reply* :—Our scriptures lay down that vegetables do possess reflections and this is by itself a strong evidence. Even if you require temporal evidence it is also available. Sir Jagdishchandra Bose, the scientist of International repute has proved with experiments that vegetable entertains feelings of joy, sorrow, fear and worries as we do, and these feelings also affect their conduct of life. Feelings cannot evolve without reflections. Therefore it implies that vegetable also has reflections.

*Question* :—Whether animals have auspicious reflections ?

*Reply* :—Yes. Animals also have auspicious reflections when proper circumstances to that effect arise. There are many illustrations in the scriptures which support the contention above-mentioned. We shall quote one illustration.

Nand Maniyar was a man of righteous conduct but later on he left the contact of the monks and contracted friendship with persons, of evil conduct. Thus he practised mean conduct in life. He thought that soul could attain emancipation by giving in charity food water etc. and erecting wells for the needy. For spiritual uplift one should feed the hungry and offer water to the thirsty. If one cherishes to break off the fetters of Karma then one should practise self-restraints and austerities but Nanda had no faith in such practices. According to his belief he got erected a beautiful lake surrounded by a park and a lodging house for the poor. Gradually he entertained attachment for the said lake and at the time of death his mind was totally engrossed in reflections about the said beautiful lake therefore after death, he was born as a frog in the well. That frog lived upon moss and passed his



days. Then it learned from the women, who came for fetching water that Lord Mahavira had arrived in the vicinity and thousands of people had left to have the holy sight of the Lord. No sooner did the frog hear the Lord's name than it began to reflect that it had formerly heard that name. On frequently pondering over the name of the Lord the knowledge of the previous lives was revealed to it. It also recollected that it had solemnly accepted the vows before the Lord. But then he lost his faith in the vows and due to his attachment he was reduced to this condition. So he thought he would like to have the holy sight of the Lord.

The reflection of the sight of God and the preceptor is the holy reflection. Thereby the soul contracts auspicious Karmas and the good rewards are produced as a result. The frog came out of the well with great efforts and jumpingly it proceeded in the direction where Lord Mahavira had arrived. Then it was trampled under the foot of a horse of king Shrenik's procession and was badly injured.

If you meet with an accident and sustain injury, you would catch hold of the cab-driver, beat him or take him to the police-station and get him punished through the court.

But that frog was not enraged with the horse or the driver of the horse. It slowly moved on the side of the path and sat reflecting, "Alas! How unlucky should I be that I could not get the holy glimpse of the Lord though he is so near! With this injury I cannot reach him. I only bow down to him from here. Oh Lord, I pray for your shelter for lives to come".

With this holy reflection he passed away to become Maharddhika God in the heaven.

#### CHANGES IN REFLECTIONS

You must have experienced that the soul passes over from auspicious reflections to evil ones and vice versa. When you come here and attend to this discourse you reflect that you should not entertain anger, pride, deceit and greed. But can you keep these reflections up? Can you hold them up, when you glide on to the worldly affairs? Later if some one abuses you, you at once repay him in the same coins.

Very often you do entertain auspicious thoughts but they do not stay on with you, and that is why you cannot make spiritual progress as you ought to.

Suppose you become very haughty and entertain many evil reflections but if some wise elderly person pacifies you with cool words of wisdom you become calm and begin to entertain good reflections.

Do not forget that circumstances operate for the change of reflections. If you become proud and think too high of yourself, and by chance if you see the picture of Bahubalji seated in meditation then you at once change your reflection and say, "Oh soul, what are you about? Bahubalji having abandoned all worldly prosperity stood in meditation posture, but could not attain omniscience due to little pride. Then Lord Rishabhdeva sent Brahm and Sundari who persuaded him very much to forsake pride. Thereupon he dismissed his pride and his reflections became auspicious. Instantaneously he obtained omniscience. But oh Soul, you are too much puffed up with pride. What shall be the fate?" You are bound to reflect thus. Sacred places of pilgrimage, temples, monasteries, places of learnings, contact of an ideal preceptor and religious festivals are very influential circumstances which purify your reflections and that is why great men have strongly recommended them. If your environments are weak, evil reflections will put up strong aggression and your life shall be ruined.

Reflection of the soul or purity of reflections means righteousness produced by feelings. Such righteousness is regarded higher than even charity, conduct or penances, as without feelings these rites serve no purpose, and impart no proper results. It is just like realising ten rupees when you expected rupees ten thousand.

#### REFLECTIONS ARE RESPONSIBLE FOR STHITIBANDHA

##### *(Bondage according to Duration)*

Just as 'Yoga' causes 'Pradesha Bandha' and 'Prakriti Bandha' of Karma, reflections cause Sthitibandha (Bondage according to duration) of Karma. This bondage is created according to the position of reflections of the soul.

## STHITI (DURATION)

Duration has three varieties (1) Shortest (2) Medium (3) Longest.

## DURATION OF EIGHT KINDS OF KARMA

KARMA	LOWEST DURATION	LONGEST DURATION
1) Knowledge-obscuring	Antar Muhurta	30 Kotakoti Sagaropama
2) Intuition „	„	„
3) Feeling-Producing	12 Muhurta	„
4) Belief-obscuring	Antar Muhurta	70 Kotakoti Sagaropama
5) Age-determining	Antar Muhurta	33 Sagaropama
6) Personality-determining	8 Muhurtas	26 „
7) Status-determining	„	„
8) Power-hindering	Antar Muhurtas	30 Kotakoti Sagaropama.

One Samaya more than the shortest time and one Sanmaya less than the longest time would amount to the medium duration.

Arithmetic and Science are interdependent and in Arithmetic you are bound to come across big and small calculations. Any modern scientist cannot dispense with arithmetic. Modern Science has noted even thousandth fraction of a second and it is applied in certain experiments. But our calculation of time is still more subtle than that of the modern science.

The minutest possible time that cannot be divided even mentally is called 'Samaya'. Indefinite number of these 'Samayas' make "Avulika". Indefinite number of Avalikas make one 'Shwasa'. Two Shwasas make one 'Prana'. Seven Pranas make one 'Stoka'. Seven stokas make one Lava and 77 Lavas make one Muhurta. Thirty Muhurtas make one day and night. Remember these terms

well as they are purposely used in the scriptures and that will help you to understand the subject properly.

15 Ahorātras make a fortnight  
 2 Fortnights „ a month  
 12 Months „ a year

We all accept this time-calculation.

5 years make one 'yuga'  
 20 Yugas „ one century.

Today by 'Yuga' we mean a very extensive period of time, but this 'Yuga' here, is quite different.

10 Centuries make 1 thousand years

8400 thousand years make 1 Purvanga

But one 'Purva' contains 70560000000000 years. Thereafter there are terms like Trutitangas, Atatanga, Atata etc. indicative of time measurements. A number with 194 digits is called Shirsha Prahelika.

Thus when definite numbers cease to be calculated indefinite numbers start. One measurement is Palyopama and the other is Sagaropama.

Palyopama period of time is calculated with the help of an illustration as follows :

Dig a well one mile wide, one mile long and one mile deep. Then fill the well with small pieces of hair compressed tight. Then let the procession of a Chakravarti King pass over the well, the same remaining uncompressed. Then take out one piece of hair at an interval of 100 years. Then the period of time taken to evacuate the entire well is called Polyapama. Such time when multiplied by 10 crores × 10 crores is called Sagaropama.

#### WHO CONTRACTS BONDAGE OF DURATION AND THE TYPE OF SUCH BONDAGE

Now you must have properly understood what is Sagaropama period.

We have mentioned above that the longest bondage-duration of existence is 33 Sagaropama. That period is enjoyed by the soul

existing in Sarvartha Siddha, Heaven and the soul existing in the 7th hell. The other bondage of duration of longest period with seven species is enjoyed by the five sensed soul possessed of wrong belief and limited range of consciousness.

The shortest period of existence lesser than a Muhurta is enjoyed by an animal and a human-being and the shortest period of the rest of the species is enjoyed by the soul in the 10th stage of 'merits', these stages of the merits of the soul will be considered later but remember these terms for the present.

#### DEGREES OF REFLECTIONS—LESHYA

Degrees of reflections are called Leshyas and they are responsible for the bondage according to intensity (Rasa Bandha). Intense or mild result is accrued according to intensity or mildness of reflections with which the Karmas are contracted. The authors of the scriptures have imparted to us an illustration of 'A Rose apple tree and six men'.

#### *A Rose Apple Tree and Six men*

Six travellers arrived under a rose apple tree. One of them said, "If we knock down this tree, we can enjoy its best fruits." The second one said, "It is no use knocking down the whole tree, as cutting of one branch can serve our purpose." Third man said, "Brothers, why cut off one branch? We can pluck a small-branch." The fourth traveller said, "But the bunch of fruits only can serve our purpose." The fifth man said "I consider not even that much proper. Why not take Rose apples only as we want them only." But the sixth man said. "But I would like to differ with you all. If we desire to satisfy our hunger only, then why not take Rose apples already lying on the ground. Why pluck the other ones?"

Here the first man's reflections are extremely abominable. So they are supposed to have black range or degree-second man's reflections are very abominable. So they are supposed to have green degree or grade. Third man's reflections are abominable, so they are supposed to have grey degree. Thus, black, green and grey grades are regarded as evil grades. Each preceding is more evil or more impure than the succeeding one.

Reflections of the fourth man were mild and so they are supposed to have yellow grade. Fifth man's reflections are milder and so they are supposed to be lotus blue in grade. Sixth man's reflection are mildest and therefore they are understood as white in grade. Thus, yellow, lotus blue and white grades are considered pure ones and each succeeding one is purer than each preceeding one.

#### REMEMBER WELL

More the intensity, more the rigidity of the bondage of Karma and lesser the intensity looser the bondage of Karma. When we perform some righteous act with full interest and zeal then it contracts more rigid result which yields very auspicious rewards. On the similar grounds when any religious act is performed according to the prescribed rites, pious religious merit is contracted with pious bond but if the same is performed without intensity of feelings, the result is ordinary, but not as the former. Therefore, whenever you perform any religious rite then perform it with great intensity of joy and interest. Thus, such rite shall beget very blessed result and when you are dragged to act sinfully or to act on temporal basis then you may do them with reluctance and displeasure, thereby the bondage of Karma shall be contracted slack and you will not have to undergo poignant sufferings as a reward.

#### SOME QUESTIONS ABOUT LESHYA

*Question* :—Is there any significance in naming the Leshyas after colours ?

*Reply* :—When the matters imbibed by the soul evolve in the form of light, they are called dravya leshya and the reflections of soul are called Bhavaleshya. Dravya Leshya is possessed of colour, odour, taste and touch. When a leshya has a particular colour then that Leshya is named after that particular colour. The grade of impurity is indicated by the grade of very dark colour and that of purity by milder forms of colour. Most debased reflections have dark dravya Leshya, so it has black colour. Rest of the leshyas should be understood in the same manner.

*Question* :—This means that even reflections have colours.

*Reply* :—There is little misunderstanding in this connection. Mental reflections have no colours, but the dravya leshya which prevails at the time of those reflections has a particular colour.

*Question* :—Whether any school of thought has considered about Leshya ?

*Reply* :—Goshalaka school of thought has recognised six classes of soul, viz., black, green, red, yellow, white and extremely white. The sage Patanjali in his “yoga darshana” has mentioned four varieties as black, whitish black, white and dark black. The Theosophists hold that from every man different coloured rays of light are issued forth and that is on account of variety in thoughts or mental reflections. Modern psychology has also acknowledged the theory that various coloured lights flow from a human being in accordance with variety of thoughts, he entertains. This theory is justified by the fact that a clairvoyant can see and read a man’s thoughts. Some believe that a clairvoyant means Avathignani, but this belief is wrong. Clairvoyance is nothing but specific development of sensory powers.

*Question* :—Leshyas also have odour as you said, therefore mention leshyas with their respective odours.

*Reply* :—Black, green and grey are evil leshyas which have the smell of a dead cow or a dead dog, while yellow blue and white leshyas possess the smell of flowers like Kevada etc.

*Question* :—What is the taste of Leshya ?

*Reply* :—Black Leshyas are very bitter in taste, green leshyas are very pungent in taste, grey leshyas are very astringent, yellow ones a soury sweet, lotus blue leshyas are sweet and white leshyas are extremely sweet in taste.

*Question* :—How is the touch of the leshyas ?

*Reply* :- First three leshyas are hard and rough by touch and the rest three leshyas are very soft by touch.

No where in the world you will find such minute information and knowledge except in Jain Philosophy.

More matter will be discussed at the proper opportunity.

# PHILOSOPHY OF SOUL

(Atma—Tatva—Vichār)

PART TWO





## DISCOURSE XXIV

### MANIFESTATION OF KARMAS

Gentlemen,

Just as knowledge about the Soul is essential for spiritual progress, knowledge about Karmas is equally essential for such progress. Soul cannot be emancipated from Karmic fetters unless one attains exact and lucid knowledge about karmas. Soul also in that case cannot make accelerated progress; and that is the reason why we are elucidating on various aspects of Karmas.

#### KARMAS ARE INCESSANTLY BEING CONTRACTED

Innumerable moments lapse within the wink of an eye and not a single such moment lapses during which no Karmas are contracted. Karmas are constantly being contracted while moving, walking, eating, drinking, sleeping and even when we lie unconscious. In these moments nature, duration and flavours are being established as the Soul continues its vibrations and resolutions.

#### KARMAS TAKE TIME FOR MANIFESTATION

Karma with a specific nature is not manifested instantaneously after the Soul has contracted a karma of the same nature, but it is manifested when it has its turn of maturity bestowing the result thereof. Till such turn arrives that Karma remains in dormant existence, i.e., it clings to the Soul. Such Karma is severed from the Soul only after its fruit is experienced.

#### SOUL HAS TO FACE ALL THE EIGHT FORMS OF KARMAS

Remember, that the Soul contracts seven forms of Karmas every now and then. Eight forms of Karmas lie dormant and eight forms of Karmas bestow their fruits after being manifested simultaneously. Well, we shall dispel your doubt.

Every moment knowledge-observing-Karmas undergo manifestation as we are devoid of omniscience. If knowledge-obscuring Karmas do not continue their manifestation then omniscience

would dawn upon us. Consumption and pacification of these knowledge obscuring-Karmas are also incessantly being revealed which make sensory knowledge, scriptural knowledge, sensory ignorance and scriptural ignorance possible. Persons possessed of limited direct knowledge and direct knowledge of mind have their Karmas undergoing consumption and pacification.

At all times, feeling-producing-Karmas are also being revealed as the Soul constantly experiences feelings of pleasure and pain.

At all times, bliss-obscuring Karmas are also being revealed as our Soul has not attained passionless state. These Karmas even undergo consumption and pacification as our passions very often are aggravated and very often abated. The soul is polluted with attachment, jealousy, wrath, pride, deceit and avarice due to afore-said manifestation of bliss-obscuring Karmas. Throughout the corporal existence the age-determining-Karmas are also manifested as one of the modes of existences as God, human being, animal or a hellish-being is under revelation.

Personality-determining-Karmas also continue in operation as we all are possessed of body, nature, complexion, odour, taste, touch, voice etc. Status-determining Karmas are always under operation as we anyway belong to either low or high-status-family.

Lastly power-hindering Karmas are all the while being revealed as our Soul does not manifest infinite alms-dispensing, infinite-receiving, and infinite will-power, which it intrinsically possesses. Whatever alms-dispensing, receiving, enjoyment or will-power, we experience are due to annihilation and pacification of power-hindering Karmas.

Thus all the eight forms of Karmas are perpetually under manifestation.

#### PERIOD OF DORMANT KARMAS

The period till the karmas do not begin to manifest for bearing fruits is called "The period of dormant Karmas" (Abadaha Kala). This period means the period during which the karmas do not oppress the soul. If you have contracted the hellish-existence, you might have no oppression for the present but you would suffer only when the respective Karmas are being manifested.

It might be argued, why Karmas are manifested only after certain period? Why should there be an intervening period? But you will be convinced on this point if you study the case of intoxication. If a man consumes cannabis satira (Bhang) he gets intoxicated not immediately but little later. Same is the case with other intoxicants. Opium also does not intoxicate immediately. It only affects after the passage of some time. Similarly knowledge-obscuring karmic particles also begin to affect after the lapse of some duration of time. This dormant period of Karmas can be compared with a bill of exchange for a stipulated period.

Good or evil karmas are manifested when their proper times become due. Such intervening period is as extensive as seven thousand years when it is longest and it comprises of a moment when it is shortest.

At the eleventh, twelfth or thirteenth stage of spiritual attributes reached by the Soul, this period of dormant karmas does not exist as during that period, bondage of Karmas causing *feelings of pleasure* exists with no passions prevailing with consequent absence of Karma. The first period is characterised by bondage, second by its rise or manifestation and the third by consumption.

#### EXISTING KARMAS ARE CAPABLE OF MODIFICATION

Remember that existing karmas undergo modification and they are manifested only after maturity. Karma becomes extinct after it has awarded its reward. Such karmas which have been consumed or which become extinct do not pollute the Soul nor do they overpower the Soul. Thus during the period in which karmas are dormant, the karmas, do undergo modification. Still a karma contracted most rigidly (nikachita) does not undergo any modification. The rest of the kinds of Karmas are capable of modification. A karma contracted becomes rigid in attachment and thus it would be inavertible. This means that a particular karma does not maintain its quality till its period of manifestation.

#### HOW KARMAS ARE ENJOYED WHEN MANIFESTED?

If a particular Karma is contracted for a period of hundred years its period of enjoyment is also determined for the same duration.

All the phases of a karma are to be enjoyed for a period of hundred years.

First, the phases of primary series are manifested and thereafter the next series follows. Thus phases of all the series are manifested enjoyed and consumed one after the other.

When enjoyable Karmas of the first series are being manifested, enjoyable phases of the remaining series are in dormant state. When those phases are being enjoyed the period taken by the entire series is called UDAYAVALIKA. The phases of Karma undergoing the series of manifestation are not affected by a particular kind of process called Karana but the phases of Karmas of the forthcoming series which lie in dormant existence are affected by "Karana".

Nirjara or consumption of Karmas arises when Karmic particles in the preceding series to be enjoyed are duly awarded for and thereby destroyed.

Pains and pleasures arise from Karmas which are revealed and consumed. So no man of wisdom should be puffed up in happiness nor should he get nervous in miseries.

Now what is AVALIKA? Technically speaking, an Avalika takes a period of innumerable moments but in actual practice one cannot count a period of innumerable moments. So the authors of the scriptures have laid down the measurement that 1, 67, 77 or 216 Avalikas are covered in 48 minutes. So minutest possible part of a second represents Avalika. The Karmas enjoyed in each of such Avalika are not affected by Karana.

A particular Karma to be enjoyed for a period of 100 years, has many divisions in the form of Avalikas. None can decide which Avalika or a series would be first enjoyed and which would be enjoyed next. The order of enjoyment or experience is determined by the power of the Soul itself.

The Karmas which are matured, i.e., which have exhausted their period of dormant existence, are all manifested at a time, enjoyed at a time and consequently reaped and consumed.

The entire bustle and fabrication of this world is attributed to the rise of Karmas. Man with his power of wisdom and intelligence

can avert the nature of his karmas and can acquire beauty after annihilating all these Karmas.

When Karmas enter the state of manifestation, they are very vehement in operation and so in the first state of revelation many phases of karmas crop up. In the second stage of manifestation these phases are lesser comparatively and in the third stage they are still lesser. Thus the last stage of dormant existence of Karmic particles is gradually diminished. When a granary is let loose through a hole, flood of grains rushes out with greater force in the beginning, and slowly the flow is emaciated or a bullet when discharged from a revolver has greater force at the outset which diminishes gradually.

#### FIVE FACTORS LIKE SUBSTANCE ETC.

Substance, place, Time, Sensation and birth are the five factors which help contracted Karmas to manifest themselves. One instance will be enough to clarify this point. Suppose a particular soul has contracted ASHATAVEDANEYA Karma and therefore it is going to reap fever as a reward thereof. Now if the said Soul contracts fever by eating sweet-balls, then these sweet-balls form the substance as a contributing factor. Any place as Bombay, Ahmedabad or Surat in which fever is contracted forms the place or location as a contributing factor. Morning, Noon or Evening when the fever is contracted forms the time-factor. Cold climate keeping wakefulness late at night, uneasiness etc. form the 'Sensation' as one of the contributing factors and this life or any other life in which fever is suffered, forms the 'birth' as one of the factors giving rise to the manifestation of Karmas.

#### KARMAS ARE INDEFATIGABLE

Karmas which are being unfolded or manifested grant their fruit unfailingly, and the soul has to enjoy the very fruit. Also you must note that Karmas are never influenced under any obstruction. They operate under their fixed principles unflinchingly. Thus a prince or a pauper, a beggar or a millionaire, a Scholar or a dunce, a man or a woman; all have to bear the fruits of their acts. Powerful personages like Baldeva, Vasudeva, Chakravarti or Tirthamkara cannot escape the claws of Karmas; then how can a layman escape them?

No sooner does a Karma attain the state of manifestation, than its phases begin to manifest themselves. If the auxiliary factors are not present the said Karma does not attain maturity and consequent manifestation; and in that case pains and pleasures representing the fruits of the Karma are not experienced.

#### THE POWER OF KARMAS PREVAIL SINCE THE TIMES IMMEMORIAL

At various periods, Soul's all the eight forms of Karmas are revealed—Thus the Soul is under the influence of all the eight kinds of Karmas. The Soul under such influence enjoys their consequent fruits and launches upon various activities contracting thereby seven-fold Karmas. This influence of Karmas on Soul is not newly generated but it is age-long and exists since the beginningless time, as the rise or manifestation of Karmas in the present times is to be attributed to the previous bondage of Karmas. The latter again is to be attributed further to one more preceding bondage of Karmas and so on.

Any Karma considered individually has a start and termination but viewed in linear position, it has no beginning. A child individually has the beginning but viewed as a member of generation has no beginning as every child is preceded by a father, the same by his father and so on. Thus the series of Karmas also has no beginning.

A continued generation can also be terminated if the last member of the generation dies issueless, observes celibacy or does not marry. Similarly a Soul attaining human birth in Arya country in noble family, with contact of an ideal preceptor, digesting the preachings of the Omniscient Lord can live the life to consume more sins and contract lesser sins. A treasure with ten thousands of coins would certainly be emptied if one thousand coins are deposited and five thousand coins are drawn out. If this Soul having digested the preachings of the Omniscient Lord, practices them in life and devotes himself to the goal chaste and pure, then he would terminate the series of life and death motivated by karmas after uprooting endless multitudes of Karmas and attaining gradual progress to realise intrinsic merits of the Soul in no time.

#### INFLUENCE OF THE PERIOD OF MANIFESTATION OF KARMAS

Just as a man after taking a glass of wine gets infatuation and loses consciousness after sometime, the aggression of karmic parti-

cles also influences the Soul in the same manner at the time of manifestation. Good or evil changes take place at this juncture and pauper becomes a millionaire. Unfolding of evil Karmas results in unfavourable business. Big fall in prices occurs when one carries on trade expecting a rise; and rise in prices follows when fall is expected. The words of wisdom do not appear palatable. Any step results in catastrophe. They go to sleep at ease to hear some shocking news on day-break. Then they lament 'Alas, we are undone!' "We are doomed"; but that is nothing but the influence of the power of manifesting Karmas.

Do you think that adverse fate would slap you physically on your face? Certainly not; but such fate gives you perverted sense, which makes one rot like a pauper. His Majesty the king Munja had to beg alms with a bowl in his hand. Sanatkumar the Suzerain king was destined to suffer from numerous diseases. Almighty Hitler met with a sorry plight. Thousands of people assembled to listen to Churchill once upon a time but today . . . .! This is all the influence of the unfolding of Karmas.

How can you account for the blood-brothers fighting with rage in the court for the property and one of them attaching the property of the other or assailing the other? How can you account for the suicide committed by a gambler who has totally ruined himself financially? This is nothing but the unfolding of evil Karmas.

#### MRUGAPUTRA

Mrugaputra was a prince born of queen Mrugavati yet he was reduced to pitiable condition. Formerly in the previous existence he was a king named Akshadi Rathod. Out of arrogance he committed many atrocious sins. He committed many acts of violence and heavily taxed the people, fined them wrongly, and oppressed them badly. He condemned Gods and religious preceptors to prove himself as their adversary. Consequently he died to attain hell wherefrom he was re-born as Mrugaputra.

That Mrugaputra had no hands, no feet, no eyes but had merely spots and holes instead. He could simply move as a ball of flesh. He could not hear nor see anything. How to feed him? But his kind and affectionate mother poured liquid diet on his body—the same having penetrated through, streamed out in the form of pus



and filthy blood. Mrugaputra absorbed this pus and blood into his body.

His body gave out such a nasty odour that one could not approach with free breathing. He was very hideous to look at. One with all equanimity of emotions would be moved to pity on hearing his pitiable plight. This is nothing but the unfolding of sinful acts—sinful Karmas.

#### THE FUNDAMENTAL IS INVIOABLE

The physical frame for whose cause or purpose the sinful acts are committed remains here only and these acts follow up the Soul. They are bound to unfold themselves in the next or the third or in any other existence assumed by the Soul. Very often in this world, we find that the sinners are very happy and the sacred and meritorious people whirl in miseries; but this is the award of their acts committed in the previous existence. The rewards of the present acts of the current birth they shall reap in the forthcoming existence. The miserable have sown the seeds of their experiences in the previous existence. The good shall always bear the good rewards and the evil shall be compensated in evil terms, and this is the inviolable fundamental. It can never be averted nor modified.

#### A MERCHANT REWARDED FOR HIS HIGHLY MERITORIOUS ACTS

If highly meritorious acts begin to unfold themselves then none can oppress the enjoyer of their rewards.

There was a merchant who became anxious to know his fate in advance. He approached an astrologer who said: "Sir, your stars indicate very good future. Even your wrong efforts shall bring forth favourable results for you". Stars have nothing to do or undo, they merely are indicators. In fact our actions of the past only operate and bring about good or bad luck.

The merchant desiring to test his good luck entered the royal assembly and straightaway slapped the king sitting on the royal throne. The Crown hurled down to the ground. Look at the audacity! Can you so blindly rely on your fate? If you so rely then you would not be so reluctant to perform religious and righteous acts of merit. You would then certainly spend thousands for the

proper cause instead of hundreds. The same amount you spent is going to return to you to your own coffers. But you cannot trust in your fate—In your Karmas !

The body-guards rushed up and drew out the sword but before the sword could touch his neck the entire situation changed due to the power of his merits earned in the foregone existence. A small venomous serpent was found creeping out of the crown which hustled down. The king felt deeply indebted to the merchant, as, but for the merchant's act the king would have lost his life. The body-guards were stopped from proceeding on the spot and the minister was ordered to award five villages to the merchant.

If one has full faith in one's merits, then such benefits are earned.

Question : What is more powerful, Fate or Efforts ?

Reply : Effort moulds fate or luck.

Fate or destiny prevails in achieving temporal objects earned by Karmas contracted but efforts are more essential for annihilating Karmas previously earned and for earning merits in meritorious manner. Efforts should not be abandoned in earning religious merits. In every thought or action one should be vigilant to see whether it concurs with the preachings of the Lord Tirtham-kara.

That merchant wanted to test his luck. His adverse efforts resulted in favourable fruits, then why should you not make the right effort having relied on your fate ?

The influence of Karma is apparently established by the result it bears. Some name it "fate", "luck" or "destiny" while the others call it "unseen" or the "impressions of the past Karmas".

After sometime, that merchant returned to the astrologer and asked him : "Well, How are my stars now ?" The astrologer perusing the almanac said : "Your stars are powerful. Nothing can dupe you".

The merchant returned to the royal court once more. He was honoured by the king but he dragged the king with his legs and pulled his down. All the members in the assembly were shocked with surprise. The soldiers ran to crush down the merchant but just then the wall behind the royal throne crumbled and fell down.

The king was much pleased with the merchant to find his life thus mysteriously saved by him. The merchant was awarded Rs. 10,000.

Vastupal and Tejpal left for the forest to store underground their treasure of golden coins but they came across another treasure. This is the result of meritorious acts. Merits lead to wealth and the sins result in various calamities and fatal diseases. Look at the modern missiles and explosives. They can destroy millions of lives in a moment. The destiny leads to its respective kind of means which unfortunately lead to destruction.

After six months that merchant went to the astrologer once more and inquired about his stars. The astrologer gave the same reply : "You are still having very good luck. None can overpower you".

When he was about to enter the city through the city-gates he observed the king. The king usually used to ride a horse or an elephant. That day he was simply walking on foot accompanied by a few persons. The king saw the merchant and he proceeded to meet the merchant with joy but the merchant knocked him down with the consequence that the king started bleeding in the teeth. The king's companions rushed to smach out the merchant when the old gate of the city crumbled down. The king and his companions were saved. The king realised that his life was rescued thrice by that merchant so he awarded him half the kingdom. Wrong effort leads to the favourable results. This is the power of highly meritorious acts of the past.

#### IF MERITS ARE EXHAUSTED

If merits are exhausted, one's possessions are even lost. A trader had 66 crores of golden coins. One-third of his wealth was deposited underground by him. One-third was invested in his business of shipping and the rest he invested in money-lending business. One morning he learned that all his ships were drowned and he found coal from underground instead of his treasure ; and his office premises caught fire which consumed all his account-papers to ashes. When sinful acts are unfolded destruction and ruin prevail all-round.

## WHEN SINS OR EVIL KARMAS ARE MANIFESTED ?

You get nervous, you are worried and begin to lament when sins are unfolded and chains of miseries befall you one after the other. Then you blame others for your condition but why do you not realise that these are your own creations. The sins or evil acts which you contracted in the previous existence have begun to unfold themselves and so this has been your plight. Other persons are only instrumental. What purpose can be served by blaming them ? Suppose, you strike your head against a pole on your way and then you blame saying : "Oh, pole, why did you strike against me?" Do you quarrel with the pole ? You were negligent in walking so you smashed yourself. . Negligently contracted Karmas in the previous existence bring about clash and conflicts with other persons in this world.

When a sinful act contracted by you out of ignorance is being unfolded then endure the results patiently and calmly. If you become nervous, worried or highly agitated you will further contract a series of Karmas on the contrary and your future security will be put to peril. Remember that what you suffer shall be deducted from your total awards of Karmas. At the same time, be scrupulous not to contract new Karmic bonds. Some saint declared : "If we are vigilant on the eve of contracting Karmas, then bonds will be loose not rigid and they might even confer blessed results, the evil rewards conferred would not be too bitter". Therefore, if you avoid passions and attachment to your best, engrossed in devotions of the Lord in His meditation with mental purity equipped with full consciousness, then you will not have to worry when Karmas are unfolded.

Remember that the soul is possessed of the power of converting good into evil and evil into good. The Karmic molecules themselves do not possess such power.

Astrology has specifically dealt with the omens exhaustively. Omens cannot bestow upon us pains and pleasures. They only indicate them. Omens enjoy the most prominent position among the indications. Even in the most auspicious hours if you meet with an evil omen you refrain from launching upon a new venture. The authors of the sacred scriptures say : "One should wait till eight breathings are completed when a bad omen occurs for the first time. Then one should proceed further. If the bad omen

occurs even second time then one should wait till sixteen breathings are over and then should proceed. But if the evil omen occurs even for the third time then one should postpone for a day even the very important projects like marriage, business, erection works etc."

Some people condemn evil omens indicated by objects or creatures. They freely throw a stone towards a cat which would cross the path. But really speaking, one should feel obliged by such objects and creatures as they foretell the future happenings.

Breathings are more powerful indicators than these omens as their operation is very subtle. To illustrate: If a cow passes by indicating a good omen and if the breathing operates from the left nostril then good result indicated by cow is nullified. If two persons meeting with good omens are breathing with right nostril then both will not realise equally good fruit as one of them might be breathing in (known as *Puraka*) and the other person might be breathing out (known as *Rechaka*). The former would acquire better result than the latter.

Still if two persons are breathing in, even then the results differ on account of difference in elements like earth, water etc. These matters are too technical for a layman to understand; so the authors of scriptures have declared that inner zeal of a person, or inner voice of the soul in fact is an important indicator—good or bad results are caused by good or bad actions and we come across good or bad omens accordingly.

#### A PIECE OF ADVICE

Now let us come back to the main topic of discussion. Pains and pleasures in the world are experienced on account of unfolding and maturity of karmas. We should neither be over-joyous on receiving happiness nor feel annoyed on attaining miseries, as both pains and pleasures are the product of Karmas. If a happy man thinks of a happier man then his ego shall disappear. A miserable person when thinks of a more miserable person than he shall excuse his miseries. For such view one should entertain angle of vision equipped with proper understanding and wisdom.

Overjoy and grief indicate the intensity of one's mental resolves and they lead a soul to hell. When one remains indifferent to joy and grief then only soul is understood as enjoying its intrinsic nature.

We shall discuss further at the proper occasion.

## DISCOURSE XXV

### KARMAS : GOOD AND EVIL

Gentlemen,

This universe is the comixture of six substances. Out of them no substance can transform itself into the other as in that case the total number of substances would be reduced to five, then to four, then to three, then to two and finally to one. In that case the division viz. sentient and non-sentient would also become void. But the fact is, the substances do not change—they remain six only in number.

#### KARMAS AFFECT THE SOUL

Soul under no circumstances or conditions can assume the nature of matter and the matter also under no circumstances or conditions assumes the nature of Soul. Still however, material Karmic molecules do affect the nature of Soul and that is why in this world the Souls have different stages and conditions.

When a horse and a donkey stay together; none of them would change itself into the other but their respective natures do affect each, other. The farmers use to say “Black and white oxen do not totally change themselves but they exchange their habits or nature”.

You might argue, “If Karmas affect the Soul, then whether the Soul affects the Karmas or not?” To this we reply, “Certain Soul does affect the Karmas. When the Soul having grasped the Karmic molecules transform them into actual Karmas then these Karmas are—classified and their nature is determined. This is due to the influence of Soul. If Soul wills, it would bring about big changes in nature and tendencies of Karmas—This is nothing but Soul’s influence over the Karmas”.

#### CONSIDERATION OF GOOD AND EVIL KARMAS

Really speaking, all the Karmas can be considered as evil as they put up a great barrier in the path of emancipation of Soul, but practically speaking that is good which the majority of the

people choose and that is evil which the majority of the people disdain and that is why Karmas are looked upon as good or evil.

#### NUMBER OF GOOD AND EVIL SPECIES OF KARMAS

The sub-species of Karmas are 158 but only 120 are contracted out of them. 158 species remain in dormant condition and 122 are being unfolded. This would naturally lead one to question as to how 122 species would be unfolded when 120 species are contracted. This doubt is cleared thus : From 120 species of Karmas contracted only one variety of "False-belief" Karma is contracted. Thereafter, the same results in three varieties—Obscuring right belief, obscuring mixed belief, and obscuring false belief. This leads to 122 species being unfolded.

Let us clarify also how 120 species of Karmas are responsible for binding the Soul. The sub-Species of knowledge-obscuring Karmas are five, those of intuition-obscuring are nine and those of feeling-producing are two. All these species amounting to sixteen in number create bondage of the Soul. In twenty eight sub-species of Karmas causing delusion, species deluding right belief and mixed belief are not included—Thus they are twenty six. Four sub-species of life-determining Karmas also bind the Soul. Thus binding varieties of Karma amount to forty six in number.

Personality-determining Karmas have 103 sub-species ; but only 67 species bind the soul. Colour, odour, taste and touch possess in all, twenty sub-species but here we have considered only one variety of colour, odour, taste and touch. This excludes sixteen varieties. Moreover fifteen varieties causing the bondage and five varieties of Samghata are also not included. Thus in all, thirty six varieties when subtracted amount to sixty-seven. Now forty six added to sixty-seven make one hundred and thirteen. Now two varieties of family-determining-Karmas and five sub-species of power-obscuring-Karma amount to 120.

In considering good or evil varieties one-twenty four varieties are taken into account. The reason is, each variety of colour, odour, taste and touch bears two divisions from the point of view of good or evil Karmas. Thus four varieties are added to them making the total of one-twenty four from the point of view of good or evil Karmas.

In one hundred and twenty four species, forty two species are good and eighty two are evil ones. I would like to explain this to you to-day.

#### FOUR ACUTE KARMAS HAVE FORTY FIVE EVIL SPECIES

Soul by nature is possessed of inexhaustible knowledge but Karmas obscure knowledge and thus knowledge is suppressed to such an extent that its most negligible part only remains revealed. If Karmas were all-powerful they would render the soul absolutely non-sentient but they do not prevail over the soul. We have mentioned at the out-set that one substance cannot transform itself into another and therefore it is not possible to render the soul non-sentient. All the five varieties of knowledge-obscuring Karmas suppress the soul hence their evil nature.

Soul is possessed of perceiving the universe i.e. the world and the non-world regions, substances possessed of forms and devoid of forms. This faculty of perception of the soul is obstructed by the intuition-obscuring Karmas. These Karmas also allow most negligible part of intuition of the soul as revealed. As all the nine sub-species of intuition-obscuring Karmas obstruct the intrinsic faculty of intuition of the soul. They are denounced as evil varieties of Karmas.

Karmas causing delusion to the soul obstruct one more intrinsic nature of the soul viz. non-attachment for temporal objects. These Karmas have twenty eight sub-species. Intuition-deluding Karmas have only one variety and thus all these twenty six varieties are considered as evil-ones.

Power-obscuring Karmas obsess the faculties of the Soul. They render the soul powerless and weak. Their five varieties hamper charity, benefits, enjoyment, usage, and valour of the soul respectively and that is why they are considered evil varieties.

Out of these five varieties of Karmas obsessing the power of the soul, those Karmas which obscure the benefits are highly obstructive. Various means destroy various kinds of karmas and charity destroys the karmas obscuring benefits. If you make charities the karmas obscuring benefits are destroyed. It is so said that merits breed prosperity. This means that you earn merits by spending



in charities and these merits necessarily bring forth prosperity. Even passing away prosperity might stand and wait. You will be convinced if you just listen to the tale of a merchant named Kubera.

#### KUBERA, THE MERCHANT

In a city dwelt a trader named Kubera who owned immense wealth. His past seven generations were equally rich. Daily after bath with handful of flowers he prayed to the goddess of wealth, thus, "Mother, everything rests upon thee. Kindly bestow thy grace upon me always."

Once the goddess roused the merchant from sleep and said, "Merchant, Listen, I have stayed long with you and with your generations. But now I shall depart, grant me leave."

These words made him extremely nervous. He started worrying about the fate of his family members. How could he then afford all those comforts and luxuries? His eyes overflowed with tears.

The goddess of wealth said, "Gentleman! I have cordial sympathy and love for you. But what can I do? I am only bound by merits. When merits are exhausted I cannot stay longer."

Kubera now realised that he could not detain her any longer. So he desired to do something worthwhile before she left. So he requested her, "If you are to leave, kindly fulfil one of my wishes before you leave."

The goddess replied, "What do you wish?"

Kubera said, "Please stay on only for three days more."

The goddess foresaw with her power of limited range that the merchant's merits could last for three days more, so she conceded to his request.

In the morning Kubera narrated the position to all the members of the family, who got very nervous. They said, "Alas we are undone! We shall be all paupers! We are much confused. Tell us what to do now."

The merchant reflected, "I worshipped and served this goddess sincerely and still she is about to leave us. I had better served

some god and earned merits and in that case she might not have left us. Alright, then let me see how she dares leave us."

Then he told his family-members to bring and make a heap of all the ornaments and cash-money."

He further explained, "It is better if we abandon our wealth willingly. This would prove our bravery."

When the heap of wealth was ready he declared to the people, "Come, come all and everyone, take away what you desire."

After such declaration all his wealth was exhausted in a day. Only a worn out coat and food provisions sufficient for a day were left with him. He slept with no worries as the goddess could deprive him of nothing then.

On the fourth night the goddess arrived and aroused him from slumbers with great difficulty. He said, "Goddess, you have arrived to ask for my leave. You can depart at will."

She replied, "I now intend to stay on."

The merchant said, "Goddess, I have nothing left for me. How would you continue to stay here."

She replied, "I am once more bound by you. You have earned immense merit in these three days and hence I shall have to stay on,"

Earnestly earned merits or sins bring forth immediate results.

If the merchant simply cried and got worried, the wealth would not have continued to stay. With his hurricane efforts he earned merits to stop the goddess of wealth leaving him.

He asked, "How would you stay here?"

She replied, "You visit my temple to-morrow morning where you will find a monk. Bring him home and feed him well. When he would begin to leave your place then fell him down with a stick blow. He shall be turned into a person of gold, cut his limbs of concrete gold and use the gold when you need. The limbs cutoff shall again grow up." With these words the goddess disappeared.

In the next morning he did accordingly and carried away the golden man inside his house.

Now a barber daily visited the merchant's house for shaving purpose. He actually witnessed this operation and he decided to become rich overnight. Next morning he told his wife to cook nice eatables and he left for the temple. There he could not find any monk. He repeatedly went even on the third day. He continued the experiment for 29 days to find on the 30th day a monk sitting in the temple, who was pleased to accept the barber's invitation. The monk was properly fed and was felled down with a stick-blow on the eve of his departure.

The monk shouted and screamed out. The people and the police arrived on the spot who arrested the barber and produced him before the king. The barber disclosed his entire plan. The king summoned the merchant to get himself convinced on facts. He also told the king entire account right from the beginning. The king was much delighted to find that such a meritorious person stayed in his city. The merchant was accorded royal honours and the barber was released after due punishment.

You must have now properly realised that prosperity depends on merits which are earned by charitable deeds.

Karmas are eightfold. 1) Obscuring knowledge, 2) Obscuring intuition, 3) Causing feelings. 4) Obscuring bliss, 5) Determining life-span, 6) Determining personality, 7) Determining Surroundings, 8) Obscuring power.

Here knowledge-obscuring, intuition-obscuring, bliss obscuring and power obscuring Karmas head the list as they are rigid (Ghati) Karmas, and all their sub varieties are evil. This is not the case with flexible Karmas. Some of their varieties are auspicious and some of them are evil. Really speaking right and evil operations in Karmas follow due to these Karmas.

#### 42 AUSPICIOUS AND 37 EVIL SUB-SPECIES OF FLEXIBLE KARMAS

Feeling producing Karmas have two sub-species. 1) Pleasure producing and 2) Pains-producing. The former variety is auspicious and the latter one is evil. When the pleasure-feeling Karmas are unfolded, pleasure is experienced and peace and mirth prevail at heart; whereas contrary effects follow when pain-feeling-Karmas are unfolded. The Soul undergoes feelings of anguish and sorrow

and wrongly believes to secure highest happiness on gaining wealth and riches. But this conception is illusory. Wealth and riches might lead to great catastrophe. Just listen what calamities followed while craving for a slab of gold.

#### GOLDEN SLAB LEADS TO CATASTROPHE

Here is a tale from mythology. Goddesses of wealth and learning once had a dispute. Goddess of wealth placed a large golden slab-measuring 8 yds. in length, 54 yds. in breadth and 27 yds. in height in a forest on a road-side. Both of them kept watching from the sky.

In the meanwhile two Rajputs arrived on the spot. One of them said, "I saw the slab of gold first so the same belongs to me." But the other retorted, "Nay, we both have moved together and so it equally belongs to me also." Hot altercation followed and both fought to death.

There was a little hut not very far, wherein stayed a monk, who on his way home in the evening spied the very slab of gold. He was mad with joy and was at a loss to know what he should do then. He could not lift and carry the slab to his hut, so he chose to cut it into pieces and pile them in his hut.

It was dark night and six thieves were passing by the road. They all were equipped with weapons. Spying the bristling golden bar they came near the golden bar to find the monk. The thieves inquired, "What makes you sit here?" The monk replied, "This is my hut and this is my slab of gold." The thieves asked, "How did you get this bar of gold?" The monk replied, "God pleased with my worship granted me this bar of gold." "You are a liar, you are a monk and why do you want golden-bar?" The other thief challenged, "We shall have it." The monk cried out, "You can't have it. It belongs to me." Before the monk could finish these words he was slaughtered to pieces. Thus the golden-bar destroyed three lives and none could possess even a grain of gold.

The thieves were now happy to find their way unobstructed and to realise treasure sufficient to feed many generations to come. But the problem was how to carry this bar of gold. There was no other alternative but to cut the bar into small pieces but they

had no such tools, to cut it. Suddenly they thought of a goldsmith living in the village nearby who purchased the stolen goods, at low rates.

Four thieves stayed on the spot to guard the golden bar and the remaining two left to send for the goldsmith who was roused from slumbers by them. The thieves told him to accompany with a hammer or a scraper. They described the golden slab lying there. The goldsmith was not convinced of the existence of such a gold-slab with such big dimensions but the thieves could convince him and the goldsmith inquired what could be his gain. The thieves responded, "Well, now we shall be seven to share equally."

The goldsmith reflected, "why these strangers should have any share at all?" He thought maliciously not to part with even a small piece of gold. So he said, "I am hungry now so I must feed myself before I would work hard to split up this bar of gold. So let me take some provision with me. You should also partake with me". With these words he took with him seven sweetballs including a small sweetball without poison and the rest six adulterated with poison.

The goldsmith accompanied by two thieves reached the spot in the forest and was highly delighted to find the bar of gold. He said, "well, we have a big job and you must be hungry too. So let's eat something and then we shall begin to work". The thieves agreed and the goldsmith took out seven sweetballs from the provision box. He served the big sweetballs to the thieves and the small one he kept for himself. The thieves then suspected and asked, "How is it that you have taken only a small sweetball". The goldsmith replied, "I suffer from dysentery and take very little food". The thieves were convinced and they consumed all the sweetballs. The goldsmith thought, "It is better to avoid them till they are over-powered with poison." So he begged their leave and went to attend the call of nature. In the thickets, he remained concealed.

Here, finding the tools of splitting the golden bar ready, the thieves decided not to share with the goldsmith and began to split into pieces the bar themselves. There the goldsmith remained concealed—awaiting their death. Thus both the parties wished evil for each other and the golden bar was the impelling cause.

Now when the thieves began to lose consciousness the goldsmith approached and the thieves asked, "Why are you so late? Give us

some water to drink and then we start with our work". The goldsmith was happy and thought they would die no sooner would they drink water".

Goldsmith with his rope and a pot started drawing water from the well—then the thieves gave a push and the goldsmith departed for the next world. The thieves came to the golden-bar but being fully overpowered with the fatal effect of poison died on the spot.

Thus lure of gold killed two Rajputs, one monk, one goldsmith, and six thieves. Still the bar of gold was lying there only and none could carry even a small piece therefrom.

Goddess of wealth said, "Don't you realize how people are infatuated under my influence? I disregard them, I spurn at them, still they are after me".

Goddess of knowledge replied, "Thus the fool and the ignorant follow you to reap only miseries and those devotees of knowledge worship me and enjoy life being fully engrossed in me. Now withdraw your mystical web otherwise many ignorant people will be ruined".

Thereafter the goddess of wealth made the slab of gold invisible.

Karmas deciding the life-span are four-fold (1) Karmas deciding godly life. (2) Karmas deciding human life. (3) Karmas deciding animal life. (4) Karmas deciding hellish life. Among these four varieties last one is evil while the rest ones are auspicious. Gods, human beings and the animals love their life while the hellish beings condemn their life and they try to get rid of their life as early as possible.

There are 71 sub-species of Karmas deciding personality. Out of them 37 species are auspicious and 34 are evil ones. They are :

Life existences are four : Godly, Human, animal and hellish. The first two are auspicious while the rest are evil. In animal existence the Soul has to undergo various sufferings and in hellish existence suffering is unbearable and immense. You must have come across the pictures of hellish beings wherein the officers in charge are reported as torturing immensely the Souls degraded in the hell. Tortures which you suffer in the present life are comparatively nothing.

There are five varieties of living beings. One sensed, two sensed, three sensed, four sensed and five sensed. The first four are evil and the last is auspicious. Five sensed being is included in auspicious entities.

There are five kinds of physiques and limbs are three. All of them are auspicious. Scraping of the body is effected in six ways and the first of them viz. "Excellent joining in which two bones are hooked into one another (Vajra-Rushabha-Narach-Sanghayana). This is auspicious and the rest are inauspicious. Similarly in figures (Samsthana) of the body first type viz. "Entirely symmetrical (Sama-Chaturastra) is auspicious and the rest are inauspicious.

Colours, tastes, odours and touches are also auspicious and inauspicious. To illustrate : Colours are five : out of them white, yellow and red are auspicious while blue and black are inauspicious. Tastes are five-fold : sweet, acidic and sour are auspicious whereas ~~astrigent and bitter are inauspicious~~. Odours are two fold : pleasant and unpleasant. Pleasant odour attracts everyone even gods, and that is why we use fragrant flowers, perfumes etc., in worships. All dislike unpleasant smell. You shut up your nose when such filthy smell spreads. There are eight kinds of touch : light, soft, glossy and hot touches are auspicious while heavy, hard, rough and cold touches are inauspicious.

Transmigration of Soul into other existence after death (Anupurvi) is four fold. Celestial and human are auspicious ones while animal and hellish are inauspicious ones. States also are distinctly considered as auspicious and inauspicious.

States of moving body (Trasa—Dashaka) is auspicious while that of immobile body is inauspicious.

Among the eight forms of *pratyeka prakriti* (States of formation of body) abnormal formation (*upaghata*) is inauspicious and the rest are auspicious.

Now you can properly realise what are the auspicious and inauspicious species of Karmas. Those who earn merits acquire auspicious species of Karmas and those who earn sins acquire quite the reverse. Consequently person craving for happiness, peace and prosperity should avoid committing sin. Much remains to be said in this connection and it will be said at the proper occasion.

## DISCOURSE XXVI

### FURTHER CONSIDERATION ABOUT KARMIC BONDAGE AND ITS CAUSES

Gentlemen,

Yesterday one gentleman came to meet us after the discourse was over, and he asked, "Why should the Karmas tarnish the Soul alone and not the body?" we replied, "Your inquiry is quite relevant but then you know, why people offer their five-fold prostrations to the Gods and to the Preceptors and not to you? If you reflect in this matter carefully you will get the proper solution of your inquiry".

Reflecting for a while, that gentleman said, "I do not possess such merits and the people do not offer me prostrations". We replied, "Apply the same reasoning here also. The body does not possess such merits and hence the Karmas do not tarnish the body but defile the Soul". Moreover, we added, "You must have seen a magnet, when you hold it on a table, Iron pins would stick to it but no such reaction is found in the pins when placed before a wooden stick or a rubber toy. The pins would lie there only passively. From this, we should conclude that actions result from the type of a particular nature of an object".

That gentleman, said, "If sticking or tarnishing is the nature of Karmas then they would tarnish the Soul as well as the body. The Karmas cannot have the sense to discriminate between body and the soul as they are without any life activity".

We asked, "We hope, you know what is Karma? They replied, "Of course, Karma is a lifeless entity. It is a kind of a matter".

We asked, "Are all matters Karmas?"

They said, "All matters cannot be called Karmas but only those which possess karmic particles are called Karmas".

We said, "There is some misunderstanding in your conception. All around us, every where, high, up, down and on all the four sides in the entire universe Karmic particles are packed very closely but



all of them cannot be designated as karmas. Only those karmic particles which are assimilated by the soul unto its self are only known as karmas. You will also admit that from the particular amount of flour, that flour only is converted into bread which is assimilated with water and the rest remains as flour only”.

The gentleman admitted this explanation as true and we added further, “Only those Karmic particles which are assimilated by the Soul unto its self and intermingled with its regions are called Karmas. This means that Karmas do not tarnish the Soul of their own accord but the Soul by its activity attracts the Karmic particles towards its self and assimilates its particles into its regions. In ordinary parlance, we say that Karmas stick to the Soul just as we say that while travelling in a train, ‘A particular station has come’ but really speaking that station has not come to you physically walking towards you. In fact, you have arrived at the station. In this case also of Karmas you have to understand similarly.

Now the gentleman asked, “Karmas are staunch enemies of the Soul, then why should the Soul deliberately try to attract them towards its self by its own action? Only a fool would try to burn his own fingers knowingly”.

We replied, “True that Karmas are the staunch enemies of the Soul but the soul fully saturated with ignorance does not realise this and therefore, it goes on attracting Karmic particles towards its self and reaps the rewards of miseries”.

On hearing these words the gentleman said, “How can the Soul characterised with knowledge not understand that the Karmas are its staunch enemies and it should not attract them towards its self?”

Your inquiry in the beginning was quite usual but later on it developed into very interesting discussion. When such discussions arise and inquiries of such nature are made then only various misconceptions are dispelled and truth is realised. But you should continue to approach the preceptor and enjoy his company to avail of such kind of benefit. When you come to see him out of formality and return soon after paying your homages then you

cannot derive such benefits. The jain lay disciple formerly showed great deal of interest in matters of philosophy and put forth subtle questions before the preceptor. The guru or the religious preacher was pleased to reply to such questions. The preceptor would certainly be pleased if the householders are anxious for the knowledge of philosophy.

We told the gentleman it is true that the Soul is characterised by knowledge and therefore, it can cognise a thing properly but in the beginning in the state of Nigoda—it is enveloped with gross ignorance. Its knowledge equivalent to the infinite-part of the immutable, remains revealed and therefore, it is not in a state capable of any kind of thinking. Thereafter when karmic bondages are loosened without any intentional effort then its knowledge becomes more and more manifested, till when it assumes human existence in which it is possessed of the power of reflection and consequently possessed of the power of discrimination of right and wrong or proper and improper.

Gentleman, you know that inspite of possessing such wonderful power of reflection most of the people do not realise wherein lies their welfare, and they act under their whim. If the human being only realises that Karma is not his wealth but it is the army of his fierce foes which would undoubtedly ruin him then he would refrain from contracting Karmas and if at all he cannot refrain from contracting karmas he would contract them not so rigidly to avoid forthcoming miseries. What a pitiable situation if the human beings cannot avoid some thing which is totally ruinous to the best of their knowledge.

#### SON OF A WEALTHY MAN WHO LOST HIS LIFE FOR A PINCH OF SALT

A wealthy man's son was ill and it was felt that his illness was fatal. The relatives began to worry. In the meanwhile someone said that a mendicant staying at some distance would cure the boy. The relatives rushed to the mendicant and requesting him brought him to the spot. The mendicant agreed to give medicine to cure him with a condition that the boy should never taste salt for the rest of his life. They were prepared to save the boy at any cost and so they agreed to the condition. The medicine was given and the boy was saved. The boy consumed all types of eatables

excepting salt. He totally recovered from illness. Some day his parents had left for some work and the boy seeing almonds fried with salt was inclined to taste them. At his commands the servants gave saltish almonds to the boy. Having eaten to his fill, he began to lose consciousness. The parents arrived. On inquiry they learned facts and rushed to the mendicant who expressed his inability to save the boy realising that he had eaten salt. The mendicant said, "There was no other alternative but to offer final prayers to God as the boy now could hardly live for half an hour or little more". Hearing these words the relatives passed cries of lamentations and the boy expired in half an hour.

This is not a fiction but a fact which actually occurred a few years back. From this occurrence, you can realise how human nature operates when Karmas which create feelings of displeasure (Ashata Vedaniya) are unfolded. Then the human being decides not to contract Karmas but when Karmas creating feelings of pleasure are unfolded then such decisions are shattered and he follows his own downtrodden path without reluctance to contract bondages of karmas and their consequences.

The gentleman was satisfied with our elucidations and today he is present in our discourse to learn more information about Karma.

#### CAUSES OF KARMIC BONDAGES EXIST SINCE THE BEGINNINGLESS TIME

Soul exists since the time without beginning. Karmas also exist since beginningless time. Their bondages and the causes of these Karmic bondages also exist since beginningless time. Effects do not follow without their precedent causes.

General causes of Karmic bondages are four: False belief, attachment, passions and vibrations of the soul. (Mithyatva, Avirati, Kasshaya and Yoga respectively). Some thinkers include negligence or indolence and thereby declare five causes of Karmic bonds but indolence is already conveyed by attachment and vibration of the Soul. The fourth treatise on Karmas viz., 'Shadashiti' mentions four causes of Karmic bonds, viz. False beliefs, attachment, passions and vibrations of the Soul.

## THE ORDER OF THE CAUSES IS SIGNIFICANT

Why 'false belief' is ranked first? Why attachment is mentioned second? Why "vibrations of the soul" is placed last? Such questions are likely to be entertained and they should be replied.

Attachment cannot be removed till false belief prevails. The passions also do not disappear till attachment prevails and vibrations of the Soul also are not constrained till the passions are not subdued. Therefore, first false belief is mentioned, second comes attachment, then follows passions and the last is "vibrations of the Soul".

You will understand this very distinctly when you shall study the order of the merits of the Soul (Gunasthanaka). On arriving at the fourth merit of the Soul, false belief is destroyed, on arriving at the sixth merit of the Soul attachment is destroyed, on arriving at the twelfth merit passions are destroyed and finally at the stage of the fourteenth merit vibrations of the Soul are constrained.

This means that the order of the causes of Karmic bonds follows the order of the Soul's spiritual progress and hence the order is significant.

## FIRST CAUSE : 'FALSE BELIEF'

False belief is compared with a great foe, great disease, dreadful poison and pitchy darkness; as it is the very root of all Karmas and proper belief does not arise till it exists. In the absence of true belief true knowledge cannot exist and without true knowledge right conduct does not arise. The learned scholars have openly declared that emancipation of the Soul is not possible in the absence of right conduct. Thus the sole blame of the Soul's wanderings in the universe lies with "false belief". The revered authors of the Scriptures have declared this truth thus—"False belief is the cause of multiplying existences in this world".

If false belief is eliminated, Karmas would begin to consume themselves and consequently they are destroyed. They would be destroyed in half the moment required for transformation of "Pudgala".

Non-enlightened Souls continue wandering in this world for endless time as their false belief is never eradicated. They all the while cherish in their false belief.

*Question :* Whether these non-enlightened Souls possess knowledge ?

*Reply :* Knowledge is the very nature of Soul therefore, these Souls do possess knowledge as all other souls ; but if you mean right knowledge by 'Knowledge', then these souls do not possess such right knowledge. Knowledge with correctness of belief is called "right knowledge". These non-enlightened souls do not possess such correctness of view.

*Question :* Whether these non-enlightened souls possess the knowledge of principles laid down in the scriptures ?

*Reply :* They might possess it but they do not possess right knowledge.

*Question :* Can the knowledge of the principles laid down in the sacred scriptures not be called right knowledge ?

*Reply :* If such knowledge of the principles is rightly entertained then only it can be termed as right knowledge or else it is false-knowledge. Just as milk digested by a Cobra is transformed into poison, knowledge of scriptural principles acquired by a person with false beliefs also results in false knowledge. A person initiated into monkhood mastering Sacred Scriptures and acquiring the status of Acharya is likely to be non-enlightened. Narrative of Angar—Mardaka Suri shall support our contention.

#### NARRATIVE OF ANGAR—MARDAKASURI

Acharya Shri Vijayasensuri accompanied by his large band of disciples halted in the city Kshiti-Pratisthita. That night a disciple dreamt that five hundred elephants lead by a boar are coming over to him.

Some of the dreams cast their shadows of future events in advance and carry specific significance. Such dreams should be revealed before the God, the preceptor or in the ear of a cow.

In the morning he politely revealed the contents of the dream to

his preceptor and asked for the mysterious significance of the dream. The preceptor was very learned and was fully conversant with 'eight forms of omens' (Ashtangnimitta). He openly declared before all the disciples that one non-enlightened Acharya would arrive there on that day along with five hundred enlightened monks.

The preceptor was very learned and there was no reason to doubt in the validity of his declaration. On the very day Rudracharya accompanied by five hundred disciples arrived in the city and the citizens assembled to listen to his sonorous and significant religious preachings. Then the disciples of Shri Vijayasensuri thought how to realise the fact that the newly arrived Acharya was non-enlightened and the disciples were enlightened. They placed their doubt before the preceptor who promised to dispel it. Thereafter he arranged to scatter small burning charcoals on the ground of passing urine meant for Rudracharya and his disciples, and instructed to watch the happening. At midnight disciples of Rudracharya went to pass urine. When the charcoals were pressed under their feet a crumbling noise was produced. They doubted that some living insects were crushed under their feet. They condemned themselves and were ready to perform religious repentance rites. This incident convinced the disciples of Surji that the disciples of Radracharya were enlightened and apprehensive of worldly evils.

After a while Rudracharya awoke to attend the call of nature and the same noise was repeated when the charcoals were pressed under his feet. He also doubted that some living insects were trampled under his feet but rather than repenting for his act he said **trampling** forcibly, "These are the souls of some emancipated ones crying !" The disciples of Surji openly heard these words and they were convinced that the Soul of Rudracharya was non-enlightened as his conduct would not be so harsh and cruel. Those who carry no conviction in others, fail to convey appeal in their preachings.

In the morning Shri Vijayasensuri spoke to the disciples of Rudracharya, "Oh monks, this your preceptor need not be served by you, as he is a pseudo-preceptor. I have to say so as the preceptor deprived of righteous conduct, preceptor who does not prevent one treading the path of misconduct and preceptor who preaches the path of unrighteousness degrade religion.

On hearing these words the disciples of Rudracharya abandoned their preceptor as a serpent abandons its slough and achieved bliss by righteous conduct. The preceptor Angarmardaka wandering in this world with false beliefs suffered various miseries in number of existences.

#### RIGHT BELIEF AND FALSE BELIEF

'Mithyatva' is false conviction and 'Samakita' is right belief or proper conviction. When a fact is improperly conceived—believed to be different from what it actually is, Mithyatva or 'false belief' arises. If one believes in God but believes Him as assuming human existence, then it is a 'false belief' as God has consumed all His Karmas and He need not again enter into the worldly existence. Similarly if one conceives Soul as transitory and emerging into the Great God then also 'false belief' arises as the Soul is immortal.

One is Omniscient who realizes the true nature of the world. We are possessed of passions and therefore, we cannot realize the world in its true nature and herein lies the right conviction by which we entertain full faith in the declarations made by the Omniscient Lord. Person with false conviction has quite the contrary belief. He holds as he pleases ; but it pays him no good. It drags him to severe loss.

#### DIFFERENCE IN KARMAS PERFORMED BY PERSONS OF RIGHT BELIEF AND PERSONS OF FALSE BELIEF

Both the persons of right and wrong belief often kill a creature but the former does so under compelled duty **dis-interestedly** and with reluctance, knowing well the sinful nature of his action ; with the consequence that he has **less rigid** bond of Karma contracted ; while the latter does so with interest and without knowing its sinful nature. The person with right belief has more consumption of Karmas, while the person with false belief has lesser consumption of Karmas. The former has such consumption knowingly while the latter has consumption of Karmas without proper knowledge. A person with false belief would be frightened on arrival of the results of sinful acts. He would worry as to how they arrived and would suffer them with complaints, while a person holding right belief would boldly face them, endure them with patience knowing

well that they were invited by him intentionally in preceding existences.

A person holding right belief is not eccentric by nature. His mind is serene and possessed of equanimity and therefore, his unfolded and manifested Karmas are consumed. The person with false belief is eccentric by nature, his mind is always perturbed, he is actuated with predominance of passions and prejudice with the consequence that fresh Karmas are contracted by him more rigidly. Right-belief-holder consumes more Karmas with lesser pains but the false-belief-holder though suffering more pains consumes much lesser Karmas.

#### TWO VARIETIES OF RIGHT-BELIEF

There are two varieties of Right belief. Steady and unsteady. "Kshayika" right belief is steady and it never vanishes after it has been once revealed. The rest are unsteady. 'Aupashamika' and 'Gnayopashamika' kinds of right belief appear and vanish. Sometimes evil ideas dawn upon mind, and faith in God and preceptor is shaken. Here right-belief is said to be lost and false-belief is said to be gained. If next existence is contracted by some one while entertaining right-belief then such a person contracts godly existence and that too of a god possessed of great effluence and nobility. When a god contracts other existence in the state of right belief, he contracts the existence of a human being placed in dignified cultured and religious family. Thus with right belief the soul is elevated to the higher and higher stage gradually.

The authors of the scriptures hold, "Souls possessed of right belief do not attain the birth of hellish beings or creatures provided their right belief is not lost. If they begin to cherish false-belief then they ought to reap the rewards of such belief. Such a soul with false belief would be born in any of the four types of existence and might be born even in hell".

If right belief is maintained then the soul attains salvation within seven or eight existences. If right belief is not steady i.e. vanishes after arrival then the soul has to pass through more existences. At the same time if one condemns right belief then he earns more existences to pass through. But these existences do not exceed "Ardhapudgal Paravartana".



## MIND, THE CAUSE OF BONDAGE AND EMANCIPATION

Worldly bonds are to be attributed to the mind. How can the same mind bring about contradictory results ? If mind is engrossed in sinful acts, mind becomes the root cause of Karmic bonds, and if mind is engrossed in pious acts it becomes the cause of emancipation. Then what are the pious acts ? Those acts which are performed with faith, right belief and strictly according to the commands of Lord Jineshvara and according to right principles are called pious and pure acts of religion.

Some say that acts performed with knowledge are called pure acts of religion. Then it might be doubted after what degree of knowledge one would begin to perform religious acts. If one has to wait till revelation of Omniscience then should such a person not perform any religious act till then ? Moreover what is the use of any such act after acquiring Omniscience ? Thinking on these lines, acts would be of no use at all. Thus one should proceed with religious acts gradually as one goes on acquiring more and more knowledge. That is pure act which is performed with right-belief and pure mind. Action with proper knowledge is the action equipped with faith.

Bondages of Karmas differ according to feelings or intentions and this is laid down in scriptures. You recite the following stanza while performing 'Pratikramana' as one of the essential ceremonies.

"If a soul performs some sinful act pressed under circumstances even after performing 'Pratikramana' for the sinful acts done in the past ; then the bond of Karmas is loosely contracted as he does not do sinful acts out of keen desire or mercilessness".

Sometimes a person with false-belief does an act knowing it well as sinful act, then the Karmic bond is loosely contracted which is of course not so loose as contracted by a person of right belief. It is more loose than that contracted by a person of false-belief outright.

Acts of violence, untruth, sexual intercourse, and hoarding are sinful acts and still we rejoice in performing them as we have not firmly and solemnly thought over the fact that they are sinful acts.

## A MERCHANT AND A THIEF

There was a wealthy merchant who had engaged two very strong guards named Mulla and Kaji to guard his wealth. On one night the merchant slept in his house while the guards slept outside.

In the meanwhile two thieves arrived who started breaking through a wall of the house. The merchant and his wife woke up but could not utter anything lest the thieves might finish them to death. The merchant longed to guard his wealth at any cost, so he loudly asked "Are you awake?" She replied "Of course".

The merchant said, "I had a dream. We got a son and we named him Mulla. After sometime, we got another son who was named Kaji and we got at last the third son whom we named Chora (Thief). All the three sons were mischievous and who very often left the house. I had to call them very often thus, "Mulla, Kaji, Chor, 'Mulla, Kaji, Chori' ".

Thus the merchant very often called out loudly "Mulla, Kaji, Chor". The thieves knew that the merchant described the dream but he had skilfully schemed out the plan. Mulla and Kaji got up and they caught hold of the thieves and let them released after a good beat.

Thus we should also catch hold of the thieves who have entered our Soul, and then only our Soul would be freed from all miseries to enjoy eternal bliss.

## DISMISS FALSE-BELIEF

Just study well what our great men have laid down to dismiss false-belief. "With a view to earn religious merits you may undergo any physical torture, or self restraint or spend any amount of wealth but all that is useless and futile if you have false-belief. Beware of false-belief. Dismiss false-belief.

A person holding false belief, performing various religious ceremonies, having renounced relatives and dear ones ; feeling himself content that he has acquired religious merits having undergone various types of physical tortures, cannot cross over the worldly ocean just as a blind chief of an army cannot vanquish the army of the adversaries.

Therefore, Gentlemen, discard false-belief and shield yourself against one of the causes which create Karmic bondages. If you save yourself from this cause, in course of time, you will be able to save yourself from the entire group of causes which lead you to Karmic bonds and you will be able to cross over the worldly ocean.

More discussions will be held on proper occasion.

## DISCOURSE XXVII

### CAUSES OF KARMIC BONDS

The couch of Karma is based on four legs. First leg is false-belief, second is attachment, third is passion and the fourth is vibrations of the regions of the Soul. When the first leg in the form of false-belief is cut off, the couch becomes limped. When false belief is eliminated and right belief dawns, true conviction is confirmed and attachment is easily discarded. When bowels are purged off, fever recedes of its own accord. The experienced physicians therefore, prescribe fasting to cure typhoid.

#### NON-ATTACHMENT

Non-attachment means abandoning all sinful activities, confessions of and retrograding from sinful acts. Attachment means being attached to sinful activities, i.e., indulgence in sins. Non-attachment means abstinence, religious observances and righteous conduct.

Without righteous conduct no Soul could acquire salvation, none shall be able to acquire and none can do so.

Righteous conduct is the most imminent stage to acquire salvation. You pray to God and demand "Grant me O God, these three jewels". Which are these three jewels? They are: Right intuition, Right knowledge and Right conduct.

Worldly existences continue if there are faith and knowledge in the absence of righteous conduct. Knowledge with faith is right knowledge and it should be equipped with righteous conduct. They are doomed who merely aim at knowledge without righteous conduct. They are doomed beyond cure.

If knowledge is compared with an eye then righteous conduct is like hands and feet. If you have eyes but no hands and feet how can you proceed in life?

Righteous conduct is very essential for self-elevation and the same can arise from abandoning attachment.

## REASON WHY ATTACHMENT SHOULD BE ABANDONED

Do you close the doors of your house or leave them open when you go to sleep? In the times of Emperor Chandragupta the people used to keep their doors open as no theft was apprehended in his times. And today? You have to close fast your doors with iron lock of six to seven levers. If you do not do so, your room would be deprived of all its contents by morning. You would find nothing in your room in the morning. Bags, bundles of currency notes, and everything would disappear for ever. Attachment amounts to sleeping with doors open. When attachment prevails, thieves in the form of sins would creep in and would deprive you of all your possessions in the form of virtues and merits.

The field which is not fenced around, which is exposed on all sides, is trespassed by animals passing by. As a result, the owner has to repent and bear unlimited loss. On the contrary, a field which has a thorny fencing, is not encroached upon by any animal and the owner reaps rich crops. Attachment is like a field without fencing in which an animal in the form of sin would creep in and destroy the entire crops of life.

Some of the houses have sign boards with instructions, "No admission without permission". Thus any man on the street cannot enter the house. A man seeking admission must secure permission and then only he is admitted. Non-attachment can be compared with a notice-board of such nature. When such board is hanging at the house of your life, sin cannot enter in.

## CONCESSION TO COMMIT SIN IS COMMISSION OF SIN

Commission of sin and concession to commit sin by neglecting one's duty towards one's own self are similar offences. One who infringes law and one who neglects one's duties are equally punished. When the state orders that an adult must offer services to the state for eight hours then the person infringing such order becomes liable for punishment.

Some believe that it is not a moral offence to allow concessions in committing a sin. Then they should be asked how commission of sin amounts to a moral offence. If allowance in committing

violence does not amount to moral offence then commission of violence also cannot amount to moral offence. This means that one who commits sin and one who concedes to the commission of sin are bound by Karmic bonds. Only those who have repented for and retrograded from sins are not bound by Karmic bonds. *Person enjoying concession which commits sin incurs double sins.* Firstly he incurs sin for committing sin and secondly for enjoying the concession. If one does not commit the sin though he is allowed the exception, then he incurs sin of exception allowed, but if he retrogrades from sinful acts and decides, "I henceforth shall not commit sin". Then he does not incur sin and spiritual progress is just at his doors.

### THREE KINDS OF PERSONS

Some persons abandon sinful acts inspired by their own experience or by others' advice, some do so inspired by preaching of their religious preceptor while the others do not abandon sinful acts at all.

Here we are reminded of a verse :

'Worst of the people commit sins without any reluctance and with audacity ; those who act sinfully only as an alternative left under compulsion are worse, but the best are those who do not forsake the path of virtue even at the cost of their life as the ocean does not transgress the highest pitch of Tide'.

Authors on moral philosophy have described the best, the normal and the low types of people, as follows :—

"The best type of people get enlightened in adversity but the low types of persons are enlightened neither in prosperity nor in adversity". This means that the low persons hardly get enlightened.

### SINS BEGET MISERIES, MERITS BEGET HAPPINESS

The maxim that sins beget miseries and merits beget happiness is equivocally accepted by all great men ; so those who expect to be happy by committing sins only expect to swim with a heavy load of stone tied to the neck. If man is consciously awake to the fact that he has to reap the fruits of his sin unfailingly then he would never be inclined to commit sins. Even if he commits by chance

he would do so under pains, reluctance and helplessness. In this case his Karmic bond is contracted very loosely.

#### TWO FORMS OF NON-ATTACHMENT

Non-attachment is of two types: complete non-attachment and partial non-attachment. When one retrogrades from commission of sin in all respects, then it is called complete non-attachment, but when one retrogrades from commission of sin only in certain respects then it is called partial non-attachment. Complete non-attachment includes five great vows and partial non-attachment includes twelve vows of a Jain householder.

Partial non-attachment generally abandons commission of a sin and allows certain exceptions as life maintenance would become impossible otherwise. Of course, he has to enjoy these exceptions with restraint. This restraint is called 'Jayana'.

Suppose a householder with partial non-attachment has taken a vow of non-killing any living creature in general. In that case he should not kill intentionally any innocent living creature. Now this vow has exceptions to certain extent, but the exceptions are to be exercised with restraint (Jayana). Now let us comprehend fully the significance of these vows and it will be all clear to you.

This world contains mobile and immobile creatures. When the vow prohibits killing of mobile creatures, then immobile creatures are exempted from being non-killed. Now if a householder is not allowed this exemption his daily life-routine would come standstill, but he enjoys these exemptions with reluctance, with regret and as scarcely as possible. This means he observes 'Jayana' as regards immobile creatures.

Mobile creatures are killed in two ways: (1) With intention, (2) under helplessness. When intentional killing is prohibited, then helpless killing is allowed as an exception. That is intentional killing which arises out of killing a creature deliberately. Thus killing which arises out of cultivating the ground for agriculture is called helpless killing. Such helpless killing is allowed only as an exception with 'Jayana' (with repentance and reluctance).

Now intentional killing has two varieties. (1) Intentionally killing an offensive creature. (2) Intentionally killing innocent creature. When killing of innocent creature is prohibited, killing of an offensive creature is allowed as an exception. That which has offended in any manner is an offensive creature, and that which has not offended in any manner is an innocent creature. If an offensive creature is to be faced and killed, it amounts to the punishment inflicted on the same offensive creature but the person with the vow of non-killing would do it with reluctance, pain and regret (with 'Jayanā').

A householder has to domesticate elephants, horses, camels, cows, oxen, buffaloes, goats, sheep etc. for maintaining his life. He has also to confine them in a yard or to belabour them. He has also to punish and belabour his own children for leading them to the path of betterment. This act of violence against innocent beings is with some well-wishing purpose and the same is allowed for the householder ; while beating mercilessly or oppressing an innocent creature in any manner without any reasonable ground is prohibited under this vow.

If non-violence observed by a monk carries the credit of 20 units, then non-violence of a householder carries about  $1\frac{1}{4}$  units ; still it is highly beneficial. A householder is simply allowed to punish an offensive person or a creature. He does not violate his vow ; but indeed incurs sin by doing so. This means that he should not be bent upon enjoying this concession but he should try his best to avoid sin incurred by enjoying the concession. Now we shall consider how one gains by observing this vow. When killing of innocent creatures is prohibited, all the innocent creatures are thereby safeguarded. Now just think how many creatures of the world would offend you and how many of them are innocent ? Those who come in your contact and offend you are offensive and those who do not are innocent. Thus those who do not come in your contact are numberless animals or beings—many more than those who contact you. By accepting the vow of not killing the innocent ones you are immuned from the sin of killing all these numberless creatures.

Fourth vow mentions non-attachment for the wives of others. One who has accepted this vow is allowed cohabitation with his own wife. If a man marries four or five times during his lifetime then he is allowed cohabitation with these women only and he is



prohibited from intimacy with rest of the women of the world. If he does not observe this vow then he would incur sin of having intimacy with rest of the women of the world and consequently he would be most degraded. When in life you always endeavour to avoid small injury, then why not avoid such heinous degradation ?

By maintaining a vow ; man escapes himself from immense sin and by not doing so he incurs immense sin. Even if you restrict yourself to a single vow your sins begin to be annihilated.

It takes little time for total non-attachment to arise after partial non-attachment is once entertained. After total non-attachment the soul is shooting forth for emancipation.

The cardinal point under emphasis is to abandon any tendency of committing sin. When such tendency is abandoned sins are discarded and Karmas also thereafter, are shaken off. On Karmas being shaken off eternal bliss is the result.

#### A BEGGAR—TENDENCY TO COMMIT SINS

Some 2,500 years ago a beggar wandered for the whole day in vain in the city Rajgruhi in Maghdha Province. There was mountain Vaibhavagiri shadowing the city. The beggar got too much enraged with the city and desiring to destroy the city by any means ascended the mountain to roll down a slab of stone on the city. There lay a huge slab just on the verge of the mountain. The slab if rolled down could devastate the entire town and kill many. The beggar fetched a long strong rope and having fastened the stone began to pull it.

A huge stone stuck firm for thousands of years was too rigid to be moved by a small man. Man under feat of anger loses all consideration of propriety.

Despite strong pull the stone did not move. The beggar applied all his strength but so doing, he slipped and was hurled down in the valley. He died and was reborn in the seventh hell.

This beggar in fact did not kill any one but he intended to kill all the residents of the town. So he contracted very rigid bonds of Karmas and attained very low type of incarnation in seventh hell. We, therefore, preach to abandon any tendency to commit sin.

## EIGHTEEN KINDS OF SINS

Sinful mental inclination gives rise to sin and such inclination is manifold but for practical purpose it is classified into eighteen varieties. They are as follows :

1. Violence—Killing.
2. Falsehood—Telling lies.
3. Theft—Carrying away what is not willingly given.
4. Cohabitation—Sexual intercourse.
5. Hoarding—Amassing things out of attachment.
6. Anger—Wrath.
7. Pride—Ego.
8. Deceit—Cheating.
9. Greed—Avarice.
10. Attachment—Passion.
11. Malice—Spite, Jealousy.
12. Quarrel—Fights.
13. False allegation—False accusation.
14. Disclosing secrets—Putting to light secrets.
15. Overjoy and Sorrow—Overjoy and dejection.
16. Condemning others.
17. Fraud—Deceit.
18. Wrong faith—false conviction.

All these eighteen forms of sin are covered by violence, falsehood, theft, cohabitation and hoarding as the rest are related with these five sins by causal relations. Main current of sin flows through these channels of five sins.

Non-attachment results in abandoning sins. Let us here clarify what do we exactly mean by abandoning. Abandoning means leaving voluntarily what is worth leaving. What is abandoned unvoluntarily is not considered as abandoned or left. The tale of Subandhu will convince you on this point.

## TALE OF SUBANDHU

This is a magnanimous incident recorded in Indian history. After Chandragupta's death Bindusara ascended the throne. Then Subandhu the relative of king Nanda become his minister. This Subandhu entertained spite against Chanakya, so he planned

many stratagems and as a result Bindusara lost affinity for Chanakya. Chanakya realised the situation and took up fasting to death having made proper arrangements of his property. Before ending his life he prepared a box and kept it in a big 'Safe'.

When Chanakya died, Subandhu asked for residence, Chanakya's house and he was granted the very house. Now Subandhu started living in Chanakya's house and he looked into all the belongings of late Chanakya. He then found the box lying in the 'Safe'. Opening the box he found something extremely fragrant and a letter. The letter read as follows "One who smells the fragrant box should abandon for life, contact of women, ornament, sleeping on a couch and tasteful eatables. He should live hard life or else he shall be destroyed".

Subandhu in order to verify the contents of the letter caught hold of a man, fed him eatables, wrapped him with fine clothes decorated him with ornaments and made him sleep on a couch. The man died on the spot and Subandhu was convinced of the veracity of the contents of the letter. Therefore, Subandhu refrained himself from all the sweet eatables, fine clothes, contact of women and sleeping on a couch in order to protect his life. He realised that Chanakya thereby indirectly took revenge with him. Such renunciation unvoluntarily undertaken is not proper. That renunciation or abstinence undertaken voluntarily is considered rightful or proper.

#### PASSIONS

Anger, pride, deceit and greed are called four passions. When soul is actuated with these passions it is called "passionate" or "overpowered with passions". Let us know what "Kashaya" (passion) means. 'Kasha' means the 'world' and 'AYA' means 'gain'. That is Kashāya or passion which multiplies worldly existences. "Kashaya" also means that, which pollutes the basic nature of Soul. Thus Kashayas or passions pollute the soul, to defile the Soul.

Suppose you are clad in clean white clothes to participate in a festival and suddenly some one discharges muddy or filthy water on you, how would you feel? You are angry and you quarrel with the man and even try to slap him. When you are so much scru-

pulous for your attire then why should you not be scrupulous to save your soul from any kind of pollution ?

If you really care to save your soul from this pollution then tell anger, "Hide your black face. How you dare show your face to me ? If you approach me, I shall kill—destroy you with my sword of forbearance".

You must convey to pride, "I am fully aware of your ways and means and so I do not want even your company. It is better you may remain away from me otherwise I shall knock you down with the hammer of humility". You should address worldly attachment thus, "I am frequently defrauded by you but now no more. I am fully alert. If you approach me I shall chop your nose with knife in the form of straightforward conduct". You must speak to greed thus, "You are most villainous everfound. I shall hammer you with the rod of contentment".

Here is your great folly that you never fight with whom you ought to fight and you fight where you ought not to fight. You must fight with the passions and herein lies your real valour in vanquishing them.

One might say, "We do not want to fight, we aspire for peace". We reply to him and all of you should listen to my reply with concentration that Jainism is the religion professed and promulgated by Kshatriyas. It ordains you to fight—Fight not with those who rob you of a piece of land, money or who might abuse you, as they deserve pity. You have to fight with your inner enemies in the forms of passions which sway over you. You have to fight with them by any means, with full courage. You have to fight against inner enemies to secure glorious victory. One is not a Jain in the real sense of the term if he does not aspire for victory over passions.

You all the while cry for peace. Peace is not something extraneous. It comes only after devastation or war. Defeat the inner enemies of passions and none shall oppress you—harass you, and eternal peace shall prevail. If you hold that peace is attained by staying in palatial mansions, by using ultra-modern furniture, valuable ornaments and by earning immense wealth, you are grossly mistaken. None of these things is capable of procuring

peace for you. If it did possess such capacity then why should the wealthy persons complain that they have no peace. They are today the most uneasy persons. They do not get sleep in their gaily decorated rooms, and pompous silk-soft beds. Among such wealthy persons only we find more complaints of diseases like blood-pressure, diabetes, and heart-trouble. They are constantly worried to multiply wealth and to guard their wealth.

Sometime back an American gentleman reported that his country is so rich to own a car per every unit of three men but the people's minds crave for peace and they search for any channel to acquire peace.

One great man said, "It is not necessary to search for peace outside. It lies within your soul and you have to achieve it from your soul only. No sooner do you eradicate your passions than you shall realise peace for you".

Of course it is difficult to eradicate passions but at the same time it is not impossible. If you make sincere efforts, you can execute any difficult job easily. When you were very small in age it was very difficult for you to walk but slowly you started stepping you practised and learned walking and today you can walk and even run.

I shall place before you some of the skilful methods of destroying or suppressing passions. When phlegm wind and bile are disturbed in human system, man gets insanity. He behaves foolishly but we do not kill such a man. We treat him with some medicine. Thus those who abuse, those who commit treachery and deceit should be considered as suffering from insanity resulting from Karmas. They should be treated with some medicine. Humbleness and sweet words are the medicines. If you pacify such a person with peaceful words without letting out anger, then it will have miraculous effect and he will be calmed down. Thus you and that person both shall escape the Karmic bondage ; but if you react with anger for abuses or entertain pride against the proud then you also shall be deemed as insane and you are well aware of the consequences of insanity.

Now listen to other skilful method. You must daily reflect thus, "All the beings of the world fall a prey to Karmas. They are likely to commit faults just as I connive at my faults. I should

also look to their faults with magnanimity of my heart. They are all my brethren. Fraternity is the feeling of brotherhood for all human beings and creatures. We should entertain for all the creatures feelings of friendliness and brotherhood. It is my fault when I oppose my brothers considering them as my enemies. Karmas are my real enemies. I should fight with them in fact”.

There is still one more skilful method to destroy our passions. We should hold thus, “None can harm any one. We are really speaking the cause, and others are only instrumental to the events. Therefore, I should not be angry with them. If at all they harm, they shall reap the rewards of their own actions ; but why should I myself create bondages of Karmas for me by punishing them”? If you persuade your Soul to avoid passions by such pure thoughts, you will be able to easily win over them.

Just think of the dreadfulness of these passions. They are more fatal and more dreadful than atom bombs and atomic missiles.

It is said, “Meritorious conduct observed for millions of years can be vitiated in a few minutes when passions prevail”.

Passionate reflections cause bondages of status and tastes, while commotion or activity in the Soul's regions create bondages of regions and nature. If passions are eliminated, bonds of status and tastes are also eliminated. Of course auspicious reflections do cause auspicious tastes. But a status is never determined without passions. Passions generate mental thoughts which produce great agitation in the Soul. Lesser the effects of passions, lesser would be the pollution of the Soul.

If you can avoid commotion or activity of the Soul, Karmic bonds would not be produced at all. But that is not possible unless one stops the inflow of passions.

Bondage—causing feeling of pleasure is quite good as it affords great pleasure. That bondage is created even by the Omniscient Soul. Very often he enjoys the rewards of this bondage. Soul's activity may continue but if your passions are annihilated, evil activities shall be abated and auspicious activities would increase. Remember, that inspite of auspicious intentions, passions produce inauspicious karmic bondage. Therefore, more you annihilate your passions looser shall be the karmic bondage. Purity of conduct

depends on annihilation of passions. When they are totally eradicated the soul attains complete purity—state of stainlessness.

#### YOGA (VIBRATIONS OF THE SOUL)

Yoga means throbbing—quivering activity of Soul. This is one kind of soul's activity which is constantly going on. You cannot perceive this activity but it goes on. Till this activity of commotion goes on in the Soul, it contracts Karmic bondages. When it ceases to throb, bondages also cease to be contracted, and consequent feelings of pains, pleasures and unrest also stop to operate. Here we must clarify that on the thirteenth stage of spiritual progress throbbing of the soul continues and still the soul enjoys peace, as uneasiness is caused by passions, which are totally absent at the stage above mentioned. That thirteenth stage of spiritual progress is named as 'Sayogi Kevali' and therefore the soul has no attachment. The soul has obtained Omniscience but the activity of the Soul's regions continue. After the soul acquires fourteenth stage its throbbing activity ceases and the same is never revived. This fourteenth stage is the final stage of spiritual progress and the Soul which attains to this stage reaches Siddhasheela (highest pinnacle of the universe) and enjoys stability there for ever.

More facts will be discussed on the proper occasion.

## DISCOURSE XXVIII

### MORE REFLECTIONS ABOUT CAUSES OF KARMIC BONDAGES

Gentlemen,

We are continuing with reflections on Karmic bondages. These reflections are quite different from those which we had before and so they will be considered from a particular stand-point. First we shall discuss in general and then we shall proceed to the particular details. We are properly following the standard laid down by the educationists.

This discussion has been proportionately more lengthy but it was necessary as you must not have met with such clear elucidation about the causes of Karmic bondages.

Our main intention of handling the topic of Karmas was that you should realise the true nature of their bondages and the causes of these bondages which must be avoided. It is often said that one should contract lesser Karmic bondages but we cannot do so as we do not know what activities create Karmic bondages. When something is properly understood then only we can avoid the avoidable part thereof and accept the acceptable part thereof. The popular maxim, "First knowledge and then mercy" means this very fact.

General causes of Karmic bondages are four: False belief, Attachment, Passions and Vibrations of Soul. We understood some of the facts about these causes. Now let us know some of the facts about particular causes.

On the whole, all the eight forms of Karmas are detrimental to the Soul's progress, but out of them, four Karmas are extremely detrimental as they directly affect the nature of Soul and consequently ignorance, passions, lack of vigour etc. become very conspicuous in a soul. These Karmas bear very significant epithet. They are called "Ghatee", meaning deadly, injurious, very cruel, atrocious. If we address some one as 'Very cruel' it would mean a great offence—big abuse. Even the slaughterer of animals would not prefer to be acknowledged as 'very cruel'.



*Sometime back a wealthy man got murdered many dogs by feeding them with poison-mixed sweet-balls. A newspaper remarked that such a man's act amounts to highly deplorable act of cruelty, but the killer of dogs could not digest this 'Compiment' and he filed a suit for defamation. The Court held that it was not an act of cruelty as the dogs were not killed under gradual tortures but they were suddenly done to death with these poisonous "death balls". The press was held guilty and was fined. This incident implies that even the cold-blood-murderer does not choose to distinguish himself as "cruel".*

Now, as we proclaim, these four Karmas as "very cruel". We need not worry that they would file a suit against us for defamation. If at all they do so, we are prepared to prove in the divine court that they are indeed very cruel, as they constantly consume or annihilate our merits and they do not leave for our soul any rest at all.

If at all our soul escapes from their clutches even for a moment, do you think it would again fall a prey to them? Certainly not. Chhatrapati Shivaji could not be regained when once he escaped from the intrigues of Aurangzeb. Why not note the incident of Shri Subhash Bose who never was regained by the Britishers when once he escaped from their grip.

These four highly cruel Karmas are : (1) Knowledge-obscuring, (2) Intuition obscuring, (3) Bliss-obscuring, (4) Power-obscuring.

#### SPECIFIC CAUSES OF CONTRACTING BONDAGES OF KNOWLEDGE OBSCURING AND INTUITION-OBSCURING KARMAS

Retrogression from sinful acts, activity for self-elevation and attainment of modesty—these three virtues are attained only when knowledge dawns and that is why knowledge is deemed as something very sacred. Others also accept the sacredness of knowledge by declaring "Nothing in this world is so pious as knowledge. Now if one argues, "What is good of knowledge, nothing is gained by achieving knowledge. The learned and the ignorant both have to die after all, and so it is useless to strive after knowledge", then such a person who talks in this manner contracts bondages of Karmas known as "knowledge-obscuring" and "Intuition-obscuring".

When a man of true knowledge is criticized as a useless man—man of no sense, then such a man of true knowledge is deemed to have been offended. If such a man of true knowledge is not properly respected then also it amounts to his annoyance or displeasure. Those who offend the holder of true knowledge thus, also contract the bondage of knowledge-obscuring karmas or Intuition-obscuring Karmas.

Those persons who degrade the religious preceptor, sacred texts or their meaning, contract very rigidly the bondages of knowledge-obscuring karmas. Those who envy, condemn or insult the learned or the preceptor or act as their adversary, contract very rigidly knowledge-obscuring or intuition-obscuring Karmas. If one obstructs a person acquiring knowledge or self-study then such a person contracts very rigid ties of knowledge-obscuring or intuition-obscuring karmas. Now a days, students studying religion in a class or an observer of Samayika is openly disturbed by loud roars of laughter and chats. These are indications of low culture and they bind the Soul.

Means and materials required in attaining knowledge viz., books, slates, tables etc. should not be hammered, spitted on, or pushed away. This amounts to degradation of knowledge. You should avoid such actions, otherwise you will accumulate knowledge-obstructing or intuition-obstructing Karmas to secure penalty of intellectual stupidity or ignorance in the next life. Thus by insulting the men of knowledge and materials of knowledge, Knowledge-obscuring and intuition-obscuring Karmas are contracted and the soul has to undergo cruel rewards of these Karmic bonds.

#### PARTICULAR CAUSES OF CONTRACTING BILLS-OBSCURING KARMAS

In the treatise on "Karmas" a stanza occurs mentioning particular causes of knowledge-obscuring and intuition-obscuring karmas and there are two stanzas mentioning particular causes of intuition-obscuring and right conduct-obscuring karmas, and these two Karmas are most dreadful as they are the sources of feelings of passions, prejudice, warfare, quarrel, antagonism and all kinds of enmity leading the soul to hellish state.

Karmas which obscure intuition are more dreadful than those

which obscure right conduct, as they generate false conviction and eliminate right conviction. Till false conviction prevails, the soul has no scope of spiritual welfare. He wanders in the worldly existences and undergoes various sufferings. Only on the arrival of right conviction these wanderings are limited and he certainly gets emancipation in half a moment.

One who preaches the wrong path contracts intuition-obscuring Karmas. But what is the wrong path? No sooner do you realize the right path than you come to know what is wrong path automatically. The path of right knowledge, right intuition and right conduct is the right path—the path of emancipation. The path contrary to this path is the wrong path. Let us understand properly this matter.

That which fosters falsity (untruthfulness) is the wrong path. On the same ground education which does not impart knowledge about righteousness, sins, karmas, nature of soul and the knowledge of god is the education improper or false and such false education merely aggravates prejudice, passions, quarrels and pride. By encouraging such education karmas obstructing intuition are contracted and the worldly existences multiply.

One might argue that in the absence of such false knowledge the worldly affairs cannot continue but such false knowledge does not amount to achievement of religious merits. Similarly man cannot but marry or he cannot but earn money and such acts of marriages or earning money do not amount to earning religious merits.

Fulfilment of worldly affairs is the root of worldly existences. When you help a poor man in business out of compassion, would it not amount to aggravation of worldly ties? You might naturally doubt. The reply is that it would not amount to aggravation of worldly ties as you are inspired to act out of compassion. Omniscient Lords have ordained that we should be compassionate to all creatures and the scriptures also lay down the same. Such compassion entertained leads to soul's elevation. This does not mean that we have aggravated worldly affairs by engaging the poor man into business but we have on the contrary diverted him to the path of righteousness which would beget great welfare for him. The man who helps also must care to see whether the man helped carries

out the business. Moreover, we have to bear in mind the present circumstances in particular. The help which you render should not be the root of sinful activity. (You cannot help a woman to carry on prostitution) or the violent activity (You cannot help a man to run a slaughter house!). Then only such help rendered becomes the cause of religious merit. Further he need worry for the future developments. Today the man is helped for a good cause but in future after earning money if he acts sinfully having contacted evil company, then you are not held responsible as when you rendered help it was intended for a good cause. If you think of future consequences it will be very difficult to help any one for any cause. In that case you cannot save cow from fire as the cow in future would drink unboiled water and green grass inflicting sins on our head. In that case we cannot show mercy at any time.

By destroying the right path, the karmas obstructing intuition are contracted. Destruction of right path comprises in preaching the destruction of right knowledge, right intuition and right faith. Thus one should not participate in the activity detrimental to religious spirit.

One who steals or carries away religious property, contracts Karmas obscuring intuition. God means Arithanta—The destroyer of passions—the god without any attachment. Whatever wealth is dedicated to this god is called 'religious property'. One cannot pocket it as it amounts to theft causing degradation in this life and in the life hereafter.

#### THE TALE OF SAGARSHETH

In a city named Saketpura there lived a Jain householder named Sagar deeply devoted to Lord Arihanta. Realizing him as a gentleman some of the Jain householders entrusted to him religious property with instruction to spend after labourers, and carpenters erecting the temple. Sagar grew greedy when money was on hand. He purchased many commodities like oil, butter, clothes, foodgrains etc. out of this religious property. He sold these commodities at a higher price to the workers instead of paying them in cash. Thus he swallowed the profit amounting to 1,000 Kankanis, ( $1/80$ th part of a rupee equals one kankani) to contract dreadful Karmic bondage. Without repenting for his acts he died to be re-born as a

marine-human being in ocean. He was caught in a net by fishermen who crushed him in a milling machine to obtain his testicles. One who keeps these testicles has no fear of being attacked by submarine creatures. He died under unbearable tortures to be born in the 3rd hell where having lived for numerous years he was re-born as a male fish 500 yards long. Here he was sliced into many pieces. Thereafter he was produced in the fourth hell. Thus in all the seven hells he was reproduced twice. Thereafter, he was born as a dog, a boar, a donkey and as thousands of one-sensed animals to endure immense pains. When his most of the sins were exhausted he was born as a son of Vasudatta and his wife Vasumati in Vasantpura city. Vasudatta was a multi-millionaire but he was reduced to paupery no sooner his wife carried the boy. When she delivered the son the father expired and when he grew five years old the mother also died. Thus he was named "Nishpunyaka" (meritless). He grew in age having undergone lots of miseries.

One day his maternal uncle took him to his place, where the thieves stole property at night. Thus miseries befell wherever he proceeded. Anyway at last he went to the seashore to serve a wealthy merchant Dhanavaha. He sailed along with him when the ship arrived safely at an island. 'Nishpunyaka' thought his ill luck had neglected him but on return the ship was wrecked and he clinging to a log of wood swam to the shore. Now he was employed by a village chief who was also ruined. He was driven out by the chief. Wandering in the wilderness he arrived at the temple of Yakasha named 'Salaka' to whom he narrated his life full of miseries. Here he began to propitiate Yakasha with full devotion.

When he fasted for 21 days Yakasha was pleased with him. Yakasha said, "Oh man, A peacock shall daily visit this place and dance. You take away 1,000 feathers from its tail. When he collected 990 feathers he thought it would take a long time as the feathers dropped gradually one by one. He would better pluck off all the rest from the peacock's tail. It is properly said that sense follows the Karmas performed in the past. This means that sense operates on par with the fruits to be acquired in future according to Karmas. When he on the next day tried to pluck the feathers, the peacock disappeared along with 900 feathers which

he had collected beforehand. He deeply repented but it was all in vain then. He began to wander as a pauper here and there. In the meanwhile, he saw a learned monk. He approached him and sat before him having paid his respects. He narrated the incidents of his life full of ill luck and he asked the cause of his ill luck. The monk disclosed the details of his past lives. He also prescribed the remedy to eradicate his ill luck. The remedy was that Nishpunyaka should give in charity the amount of wealth more than he earned. Nishpunyaka took a solemn vow before the monk that he would give in charity 1,000 times more of wealth than that misappropriated by him from the "temple property". He further took a vow not to hoard any amount more than that required for his bare maintenance till he fulfilled the first vow. Along with these vows he also accepted the vows of a Jain householder. From that very day his luck began to favour him. He succeeded in whatever he handled. He repaid 1,000 times more the amount than that he misappropriated from the charity-property. He earned much and was recognised as the leader of the wealthy persons. He was respected both by the state and the people. He got erected a Jain Temple and also managed the affairs of other temples. He sought means to increase charity-wealth. Acting in such righteous manner he contracted the karmas of jina-nama. He was initiated into monkhood and having propitiated Lord Jina he rigidly established his pious acts. Having expired he was born as a god in 'Sarvartha siddha' heaven. Having displaced himself from that heaven he shall be emancipated having enjoyed the attainments of "Arihanta".

You can now realize the plight of one who consumes Charitable property for himself. Here by implication charitable property includes property donated for propagation of knowledge and property donated to the preceptor. Misappropriation of all these properties also involves sin.

Karmas obstructing intuition are contracted by insulting the dignity of god (Jina), monk, idol and the fourfold jain-community. Therefore, beware, do not insult them. We have already dealt with the evil nature of passions. Subsidiary passions encourage the rise of passions and thus they are equally evil. One who aids and abets a thief is also called a thief similarly one who encourages evil is also equally evil.

Passions breed anger which makes the soul lose sense of discrimination to act in improper manner. Thus laughter also breeds such result. Pandavas erected glass-palace. Kauravas came to see the palace. They misunderstood glass for water and pulled their garments whereupon Draupadi laughed. She said, "Blind man's sons are also blind". Thus Kauravas were gravely insulted and they planned in various way to retaliate. Mahabharata war was fought and millions of people were killed.

We have already described in the previous tale of Rupasena how attachment for material objects brings about destruction. Prejudice or condemnation for objects of dislike also brings about similar result.

Fear brings about frivolous reflections in the mind and therefore one cannot carry out one's firm determination. Modern psychology has recognised fear as the root of weakness. Without conquering fear, mental and physical, steadiness for meditation is not possible and righteous conduct cannot be observed. One who overcomes all fears can only be a jina (Victor).

People are aggrieved at the loss of their beloved object and are overjoyed to realise the object of their choice. Thus they enter in deep mental bereavement. On such occasion they should ponder over the futility of worldly—material objects and should feel convinced that they have lost nothing. When city Mithila was ablaze with fire an old Brahmin said, "Oh Brahmin, nothing is lost to me, when the city has caught fire. I crave to extinguish the conflagration set afoot within—in my soul". What wisdom and remarkable degree of patience !

Despite your any amount of lamentations the dead shall never return then why contract Karmas by futile lamentation. A wise man should be patient and engage his mind in religious acts on such occasions. Of course many reforms are made in this direction but still more reforms are necessary. It is as well essential to understand how one can reduce the consequences of mental excitements.

Hatred arises out of aversion or condemnation so one should leave it. One who hates the lame, the blind and the persons with natural defects contract Karmas (Charitrya Mohaniya) ; Persons showing aversion for the dirty clothes and limbs of the monk contract these Karmas.

SPECIFIC CAUSES OF CONTRACTING  
*Power-obscuring (Antaraya) Karmas*

These karmas are contracted when we interfere with the welfare of others. Keeping others hungry or thirsty results in earning hunger and thirst for ourselves. When we interfere with others' gain of money, we also do not gain inspite of all our efforts. Those who with their tactics disturb domestic happiness of others, create separation between children and their parents, break open eggs, destroy haunting places or nests of animals and birds respectively contract these power-obscuring (Antaraya) Karmas.

Those who place obstacles in the worships of gods, preceptors and religious observances and perpetrate abominable acts like theft, violence, fraud, etc. contract power-obscuring (Antaraya) Karmas, and reap bitter consequences thereby.

Here we have completed the consideration of 'Cruel acts' (Ghati Karmas). Now we turn to non-cruel (Aghati) Karmas.

SPECIFIC CAUSES OF CONTRACTING FEELING PRODUCING (VEDANIYA)  
KARMAS

Vedaniya Karmas have two varieties: Shatā Vedaniya and Ashatā Vedaniya. The former Karmas beget happiness while the latter breed miseries.

Those who vanquish the sin, obstruct the advent of passions, and curb them, contract Shatā Vedaniya Karmas. Those who give in charity out of compassion to the deserving persons also contract the very Shatā Vedaniya Karmas. Sangamaka who with ardent feelings offered milk to the deserving monk realised his next existence as Shalibhadra, the son of Gobhadra, a wealthy merchant. Here he acquired unrivalled prosperities.

Person with flexible faith contracts Ashatā Vedaniya Karmas but one with firm conviction contracts Shatā Vedaniya Karmas. Vankachula observed four ordinary vows with firm conviction to earn heavenly existence in the 12th heaven. One having firm faith only can maintain firmness in religious observances. Therefore, one should keep up faith with all firmness and believe that the words of Lord Jina contain truth only, and thus Shatavedaniya Karmas are contracted.



One who condemns the preceptor, one who is greedy and acts with violence, observes no religious-vows and entertains unholy acts, and one who is overpowered with passions contract Ashatā Vedaniya Karmas.

Among men and gods mainly "Shatā" arises while among animals and hellish beings "Ashatā" arises. But then we would doubt as to how Ashata is found among human beings? We reply Land of Karma numbers fifteen while Land of non-karmas numbers thirty. Living beings residing in the Land of karmas are miserable. In Bharat and Airavata regions the period of happiness measures 18 Krodakrodi sagaropana and that of misery measures 2 krodakrodi sagaropana. Herein also, pure misery extends upto 21 thousand years. Thus among men 'Shatā' prevails.

When the period of heavenly beings prevails, all the five sensed beings are happy excepting one, two, three and four sensed ones. When gods like Tirthamkara etc. are born even the hellish beings rejoice in happiness.

Here it should be noted that the happiness derived from Shatā Vedaniya Karmas is only temporal happiness and as it is born from Karmas it is full of danger. This happiness betrays us. While enjoying this happiness we are likely to disregard religious duties whereby worldly existences are multiplied. Merits earned by meritorious methods secure happiness which aids us in our observance of religious conduct sliding us nearer to the goal of emancipation.

Mayanasundri held herself fast to religious conduct and she prevailed. King Shripal was cured of his leucoderma and devotion to Siddhachakra grew more predominant in this world. Shripal had insulted his preceptor in his previous existence to reap the disease of leucoderma. As the bond of that act was not so rigid it was consumed in one existence and he was cured of leucoderma. As he had propitiated Siddhachakra in the previous existence he could fulfil the same in the current life and enjoyed happiness thereby.

#### SPECIFIC CAUSES OF LIFE-DETERMINING KARMA (AYUSYAKARMA)

Wrath and pride are bitter passions but deceit and greed are mild passions. When the passions aggress upon the Soul under

deep agitation then the soul contracts next life of hellish nature. It also contracts the life as a hellish being if it is much attached to hoarding. This hellish state has seven varieties. A hellish being exists for a minimum period of 10,000 years—not a day less.

In the state of a human being we at times suffer from headache, stomachache or any other physical ailment and we are unable to endure it. We try our best to get cured. We can not endure these pains here even for a day but there as a hellish being one has to endure such pains for millions of days.

In hell all types of diseases prevail. Not a single from them can be eliminated nor cured. In hell haunts eternal darkness. We would fail to imagine the density of that darkness. Having pierced through seven underground cellars from one into another we enter extremely pitchy darkness. The darkness in hell far excels this darkness in density. The ground in hell is slippery and sticky as if matted with phlegm or fat. One who walks over it tumbles down very frequently. Moreover, the ground there is very pointed and sharp and the treader is pricked as if with points of needles. Moreover there prevails unbearable filthy odour, which far surpasses, in acuteness the odour of putrefied corpses.

The denizens of hell begin to yell when they find 'Paramadhamis (The officers in charge of inflicting punishments) as they catch them, tie them, pierce through their bodies with spears; chop their bodies into pieces and pound them to powder. But the bodies of these hellish beings are of such nature that they rejoin into whole and everywhere pitious cries as "Save us, Relieve us" are heard resounding.

What is the reason of these tortures suffered by the Soul? The reason is that the soul left no stone unturned in committing all sorts of sins, acts of violence, encouraging acts of passions and prejudice. Souls which are engrossed in temporal enjoyments have to undergo these tortures of hell. So one who is not desirous of suffering these torture should abandon all attachment for worldly enjoyments and should observe religious conduct having refrained himself from eighteen abodes of sins.

Only in the life as a human being one can receive advice of a righteous preceptor and one can rightly devote oneself to god,

preceptor and religion. Therefore, devote fully physically, mentally and financially to them and you will be able to escape from hellish tortures.

One who is full of deceits, hypocrisy and unfathomable mind, determines animal life for him for the next existence. Unfathomable mind means the mind which does not disclose real thoughts with an intent to cheat others. Serenity is a virtue but deceit is a vice.

One who is proof to any kind of advice is a villain. Such a man also secures animal's life for his next existence. One who conceals spite in heart and destroys the opponent at the proper occasion also contracts animal life for him. That is why the authors of sacred scriptures have declared, "Mainly the traders secure animal life for them for their next existence". But they have used the word "Mainly" because the traders who commit acts of charity and give donations for charitable causes obtain auspicious existence.

Persons with soft passions not very durable and acute with natural inclination for giving in charity with generosity of heart (Spending for religious cause is generosity and spending for temporal cause is extravagance), with normal virtues secure for them human existence. Persons with such characteristics are few in this world and so very few souls secure human existence for them.

Numberless Souls go to the divine existence from the state of humanity and animality but very few souls can acquire the state of gods with great opulence. Gods also are classed as good and evil. The former oppress others as they are by nature evil (Asuri).

A soul, attaining the fourth grade of spiritual progress would contract divine existence. Next existence is secured only once during life time and it is not certain as to when it would be contracted. We are not aware of it. We should cherish faith in the Lord's commands, and should entertain proper and right form of understanding to contract the life as a god in heaven. When the understanding is adulterated then you contract the life of a lower type of god as Jyotishi or Bhuvanapatideva. Those who die after craving for something or having committed suicide are born as gods known as Vyantara.

A soul with false conviction with righteous acts can also attain heavenly state and the mode of living prescribed for an ideal Jain householder can take him over to the twelfth heaven. Monk's righteous conduct secures the state of ninth Graiveyaka. A monk's conduct is considered nobler than that of a householder. So one intending to acquire higher plane of spiritual progress should initiate oneself into monkhood.

A householder with ardent devotion for monkish life can secure Omniscience while a monk with mind devoted to temporal thoughts would not secure Omniscience. It is decidedly true that one who observes religious rites with heart devoted to religiousness secures next existence as a god. Good or auspicious reflections should prevail when the existence is contracted.

#### SPECIFIC CAUSES THAT DETERMINE PHYSIQUE (NAMA)

Soul in the state of straightforwardness, guiltlessness, pridelessness and nobility of nature secures auspicious Namakarma whereby he earns good family group, good complexion, good taste, good smell, good touch, good voice and respects from the people. On the contrary when he is deceitful, proud and harsh he contracts inauspicious Namakarma whereby he earns bad family group, bad complexion, bad taste, bad smell, bad touch and dishonour from the people.

#### SPECIFIC CAUSES WHICH DETERMINE THE FAMILY SURROUNDINGS (GOTRA)

Those who appreciate the merits of others and lead prideless life secure high family birth, but those who condemn others' vices, disclosing others' drawbacks and lead proud and egoistic life, secure low-family birth for them. Lord Mahavira became proud of his family in his preceding existence as Marichi, to contract low family birth and the very karma was manifested after millions of years. In his life existence, his soul having degraded from heaven called Pranta was located in the womb of a Brahmin woman named Devnanda. The foetus was displaced and he was delivered from the womb of Kshatriya woman Trishala. He had to descend first in low family of a beggar.

One who learns and teaches and one who is devoted to Lord

Jineshwara secures high family birth and one who acts contrarily secures low family birth.

These are the specific causes of Karmic bondages and they clearly guide men on their path of conduct.

More facts will be discussed at the proper occasion.

## DISCOURSE XXIX

### KARANA (INSTRUMENT)

Gentlemen,

You have been explained with illustrations and arguments about the identity of Karma, its power, its way of contracting bondages and general and specific causes of these bondages so by now you have become quite conversant with the nature of Karmas ; still however topic of Karmas is very wide and there are many aspects yet left out which deserve to be understood; so we proceed further with the same subject.

When Karmic molecules come in contact with the soul they are called 'Karmas'. Then we say, we are bound by Karmic bondages. At the very time of the creation of these bondages, nature, time, tendency and number of foldings of the rise of Karma are also determined. Karmas which are not rigid (Anikachita) can be modified to some extent before they rise to allot their fruits. To explain to you this fact, we have handled this subject of 'Karana' (instrument).

You might doubt why we normally believe that one cannot escape the fruits of acts already committed, but this fact remains true only with 'rigid actions' (Nikachita). Baddha and Sprusta bondages can be certainly modified with mental resolves. Karmas with Nidhatta bonds also can be affected in respect of their state and tendency by means of mental resolves.

If Karmas contracted previously cannot be affected then all souls are nothing but dice on the chessboard and the Soul has to act only as if guided by the Karmas. In that case personal efforts will have no scope, because despite your any amount of efforts you shall reap the rewards as and when destined. Then religious vows, self-restraints, japas, penances and meditations serve no purpose. But this is not a fact. If the Soul makes efforts and uses the power of his auspicious resolves then it can explode the fortress of Karmas and can even shatter it to ruins. Therefore the man has to proceed on the path of religious vows, self restraints, japas, penances and meditation.

That is called an instrument by which an act is executed. An archer shoots at a fruit with an arrow, so arrow is called an instrument. A goldsmith forges gold with a hammer. Forging is the action and hammer is the instrument. We acquire knowledge with our senses so, practically speaking senses are called the instrument or 'Karana'. Various activities of Karmas executed by means of vibrations of soul and mental resolves are called "Karana" (instrument).

You might argue, "If the power of soul's vibrations or resolves constitute the instrument then why should the instrument have eight varieties"? We reply that the instrument as such is only one but various types of eight actions are committed through this instrument and therefore it is recognised by eight different kinds of designations.

Wheat-flour is uniform but various eatables are prepared from this flour. The same man with change of relationship is recognised by various designations. He is called even by different names. Just listen to the tale of eighteen remarriages and you will be convinced on this point.

#### EIGHTEEN REMARRIAGES

Various kinds of people lived in the great city Mathura. They maintained themselves by practising various professions. Unfortunately, some women lived on prostitution. One prostitute Kubersenā was very popular on account of her beauty and grace.

One day she had a severe stomach-ache. Her mother called for an expert physician. The physician having examined her said that she carried twins—boy and girl in her womb and that is why she was ailing. When the physician departed the mother said, "Daughter, these twins shall kill you, you need not continue their existence in your womb".

But Kubersenā out of love for the child desired to maintain them in the womb. She was prepared to keep them up at any cost. After sometime Kubersenā delivered twins—a son and a daughter. The mother said, "In bringing up these children you shall lose your charm of youth, the very prop of your maintenance. Therefore abandon them".

Kubersenā said, "I love my children. Let them suck my breasts for a few days and thereafter, I shall abandon them". After feeding them with her milk for ten days she named them as Kuberdatta and Kuberdattā. Then she got prepared two finger rings with their names embossed. She placed them in wooden boxes and set them afloat in the river. In the morning the floating boxes were spied by two wealthy merchants of Suryapura city, who came to bathe in the river. Both of them took out the children from the boxes and a boy and a girl were taken up by both of them who craved for a son and a daughter respectively. They entrusted them to their wives and they were named as embossed on their rings. They were brought up in all comforts and when they grew young they were given those rings to wear on their fingers. When both the merchants failed to find a suitable bride and bridegroom they got Kuberdatta and Kuberdattā married with each other and got a good relief to solve the problem of marriage.

On one night both were playing the game of dice when he struck the dice with force and so doing Kuberdatta's ring slipped and fell into the lap of Kuberdatta. She took up the ring and on comparing the embossed letters on both the rings she found that the script was identical on both the rings. She was assured that both of them were brother and sister. She was deeply pained to entertain the idea that they were married despite the fact that there was reasonable ground to believe that they were brother and sister. She placed the ring before her husband who also was convinced on this point. They approached their parents and asked them to affirm solemnly as to how they were found or born. They were told the entire account and were shown helplessness for marrying them. They further added that marriage ceremony was incomplete and they could dissolve their marriage to be remarried. Kuberdatta confirmed this idea but expressed his desire to go abroad for earning wealth and marry after his return.

The parents welcomed his desire. Kuberdatta with ample goods left the place for abroad where he earned good amount of wealth. Then returning he halted at Mathura. Here in Mathura many men enjoyed amorous dalliance. He was also induced to indulge in such affairs and loitering in prostitution circles, he arrived at Kubersenā's residence. She, though aging, was able to keep up her charms. Kuberdatta paying huge amounts started



living with her in her communion. She left the company of other men and started loving him whereby she conceived and delivered a son.

Kuberdattā on the other hand having realized futility of temporal happiness took up renunciation and by practising severe penances and self-restraint acquired limited range of spiritual knowledge. With this knowledge she saw the city of Mathura, her mother Kubersenā and also the son produced by Kuberdatta. Therefore, she was much shocked and pained. In order to enlighten her mother and brother she arrived at the place of Kubersenā in Mathura along with many nuns.

Kubersenā at the outset was much nervous to see a nun with many of her associates at her place—the place of moral degradation. Then she folded her hands and said, “Oh great lady, kindly accept anything from me and oblige”.

Kuberdattā replied, “We want a small place to stay”.

Kubersenā said, “I am a prostitute but now I am a mother of a son produced by my husband. Now I lead the life of a chaste woman. You are at liberty to utilize some portion of my residence and instruct us the path of virtue”.

Kuberdattā began to stay in Kubersenā's house preaching religion and righteousness. As the time passed on both became very intimate. Now some day Kubersenā was busy with her household duties keeping her son asleep in the cradle. The child cried and Kuberdattā to silence the child began to sing these words, “Do not weep my brother, my son, my husband's brother, my nephew, my uncle, my grand son, do not weep”.

On hearing these words Kuberdatta came out from the neighbouring room and said, “It does not befit you to speak in this manner”. Then the nun Kuberdattā said, “Gentleman, I tell the truth, I have taken vow not to tell untruth”.

Kuberdatta said, “Are these relationships possible in this son of mine?”

Kuberdattā said, “Yes, they are possible and that is why I say. Just listen : (1) This boy and I have common mother so he is my brother. (2) He is the son of my husband so he is my son. (3) He

is the younger brother of my husband so he is my brother-in-law. (4) He is my brother's son so he is my nephew. (5) He is the brother of my mother's husband so he is my uncle. (6) He is the son of my husband's co-wife's son's son so he is my grandson.

Moreover she added, "Look to my relation with the father of this boy : (7) The father of this boy and I were born out of the same womb so he is my brother. (8) He is my mother's husband so he is my father. (9) He has become the father of my uncle so he is my grandfather. (10) He is married to me, so he is my husband. (11) He is also the son of my husband's co-wife, so he is my son. (12) He is the father of my husband's brother so he is my father-in-law.

Now listen to my relation with the mother of this boy. (13) The mother of this boy has given me birth and so she is my mother. (14) She is the mother of my uncle so she is my grandmother. (15) She is my brother's wife so she is my sister-in-law. (16) She is the wife of the son of my husband's co-wife. (17) She is the mother of my husband, so she is my mother-in-law. (18) She is my husband's other wife.

Thus Kuberdattā narrated 18 forms of relationship. Kuberdatta was deeply aggrieved to learn them and he got aversion for the worldly life. Kubersenā standing at a distance overheard everything and so she also deeply repented. As a consequence he accepted monkish order of life at the hands of a monk observing five great vows. Kubersenā accepted vows of a householder at the hands of Kuberdattā. Thus the nun Kuberdattā having enlightened her brother and mother left for other places wandering from village to village and achieving spiritual welfare.

Right forms of instrument are as follows :

- (1) Bandhana.
- (2) Nidhatta.
- (3) Nikachana.
- (4) Udvartana.
- (5) Apavartana.
- (6) Samkramana.
- (7) Udirana.
- (8) Upashamana.

That instrument by which Karmic molecules are assimilated into the regions of the Soul is called *Bandhana Karana*.

When a knot is tied loose first and by pulling the string the knot becomes tight. In the very manner at the outset Karmas are executed with indifference creating loose bondage ; but the same when are boasted about with pride then the same Karmas create rigid bond known as '*Nidhatta*'. Thus it is clear that the instrument which tightens the bond of Karmas already committed is called *Nidhatta Karana*.

The Karmas which have attained solidarity or *Nidhatta* condition can be weakened in their establishment and taste by means of the reflections of the Soul but they cannot be pre-matured (*Udirana*). From this we have to realize that we should not compliment our evil actions. We should not praise them. The statements " I have made him alright, I have made him flat. How I cheated him ! He deserves such a treat " etc. contain approbation of our evil acts. One should not utter such words. If at all you happen to commit sin, you should repent for it but not compliment yourself for the same. When an action is often praised, approbated and complimented it becomes rigid (*Nikachita*) one and no instrument (*Karana*) can prove effective in that case. Thus the instrument which makes a concrete action transformed into a rigid one is called *Nikachita Karana*.

When a Soul has earned the status of Jina (Omnipotent Lord) then he has already attained one, two or more grades of merits in his preceding third existence, whereby he earns rigid *Karana* of '*Jinanama*' and therefore he unfailingly attains the state of *Tirth-amkara*.

The instrument or means by which establishment and taste of Karma are enhanced is called *Udvardana* and by which they are abated is called *APAVARTANA*.

Establishment and taste of evil Karmas should be reduced for smoothening the path of spiritual development.

Jain Saints declare that by means of higher reflections of the Soul concretised sufferings and the period of enjoying the fruits of inauspicious acts can be abated.

An offender undergoing the sentence of transportation for life

is released earlier if he proves good conduct during the period of sentence. Here also good ideas and good conduct do prevail. One who is not conversant with the art of breaking bonds contracted with Karmas cannot make any spiritual progress.

But then how to shorten the path of spiritual development ? That is very important.

When the Soul breaks through Bliss-obscuring Karmas to the extent of more than 69 crores of Sagaropamas then he attains Right-belief. When he breaks through still further, then he obtains full non-attachment. Thus Karmic states are required to be exploded through for the manifestation of Soul's attributes.

It should be clarified here that Karmic states would be broken through but the Karmic regions remain intact. They are consumed in a shorter period.

The means which effect a change in the very nature of Karmas is called Samkramana. Such change is affected in Karmas of the same species. But what do we mean by Karmas of the same species ? We explain : Karmas have mainly eight classes and sub-species of one Karma are called Karmas of the same species or same kind. Sub-species of other Karma are not called Karmas of the same kind or same species. They are "Vijatiya". Thus Karma-producing feeling of pleasure can be changed to the Karma producing feeling of displeasure but cannot be changed to Karma obscuring bliss or power.

If Karma is manifested before its period of maturity then that Karma is said to have Udirana (Change). The means causing such change is called "Udirana Karana".

Here you might doubt, "How can a Karma be manifested earlier ?" We explain : Fruit takes a certain period for being ripe but by certain means and methods they can be ripened earlier. Raw mangoes placed in grass can be ripened earlier. Thus by efforts Karmas can be manifested earlier than the point of time destined for maturity. As a general rule Karmas belonging to the same species of Karmas which are being manifested can be made to manifest earlier.

Only the Omniscient one can know whether a particular Karma has been manifested at the scheduled time of maturity or earlier,

but the creature enjoying the fruits of such prematured fruits would feel himself very much obliged of his destiny. He would only interpret that any way he is clearing his debts in his better times. In the life-time when one has come across the passionless God, preceptor with worldly knots untied and religion established by the omniscient Lords then one would prefer to enjoy the state of consumed Karmas. What would he reap when there would arise no opportunity to listen to the preaching of the Omniscient Lord !

Souls leading existences in all the four states reap the rewards of Karmas in their due sequence, but on attaining human existence, understanding of righteousness, and ability to act accordingly, the man can fulfill the mission of his life if he endeavours to consume Karmas by bringing them to the earlier state of maturity. Great men thus pre-season their Karmas and unruffle the road of salvation thereby.

That means is named 'Upashamana' by which the Karmas remain dormant-undisturbed on account of the reflections of the Soul and mental resolves. Burning charcoals are cooled down when ash is spread over. During this state Karmas can be mitigated.

Karmas which have entered the order of seasoning are not effected by any 'Karana', but they affect the rest. Just as all the different parts of a machine operate simultaneously, all the Karanas also operate simultaneously. Every moment the soul assimilates into itself Karmas and thus 'Bandhanakarana' is operating. Loosely contracted Karmas become rigid and the rigid ones become more rigid. Thus 'Nidhatta Karana' and 'Nikachana Karana' also operate. During this period some of the Karmas suffer augmentation or abatement and then 'Udvartana' or 'Apavartana' Karanas are said to operate. Species of the same nature are being mitigated under the operative force of "Samkramana" Karana. Some of the Karanas find pre-seasoning period and some of them remain tranquil under the influence of 'Udiranakarana' 'Upashamanakarana'.

Till the Soul has not attained completely the state of passionlessness, good and evil activities in the Soul go on. The path of progress lies in chopping the evil activities and accelerating sacred activities. But our plight is miserable. We term profit as loss

and loss as profit. When you spend money for charity you earn indeed but you say you have spent out. Similarly when you earn money you believe you have profits, but when your previously earned merit was consumed you earned money. This is real understanding which paves our way to progress more easily.

Maintain the company of the good persons, entertain good thoughts and remain firm in righteous conduct to undermine the binding forces of Karmas to develop your powers.

More aspects will be considered at the proper occasion.

## DISCOURSE XXX

### STAGES OF THE ATTRIBUTES OF THE SOUL

Gentlemen,

Nowadays news regarding the ascent of Himalaya's highest peak is set afoot in newspapers. In 1953, Sherpa Tensing was highly eulogised and honoured all over the world for surmounting the highest peak Mt. Everest measuring 29,141 ft. Only in few days wealth began to roll at his feet. His companion Edmund Hillary also was honoured all over the world.

In the next year in 1960 May some Indians shall lead an expedition to Mt. Everest. In 1961 September, Edmund Hillary shall climb the peak Makalu 27,790 ft. high in search of Ice-man on the Himalayas. Maz Isalin leading Swiss mountaineer intends to reach Mt. Dhavalgiri (26,795 ft.) which has not been still trampled by any human foot. One Japanese expedition desires to cover up Mt. Gaurishanker (23,440 ft.).

When you peruse these informations your heart thrills with joy. You begin to applaud openly heroism and adventurous nature of these mountaineers but ascending the stages of the attributes of the Soul is much more difficult and extremely adventurous and a level-headed soul only can ascend these stages. What words will you use to welcome them ? These stages of the attributes of the Soul do not represent any location geographically but they deal with the Soul. We have often referred to the 13th or 14th stage of the attributes of the Soul (Gunasthanaka).

Just as the science of Economics is concerned with trade, the science of pathology is concerned with medicines and yoga is concerned with meditation, these stages of attributes are concerned with Karmas. If you digest the gradations and nature of these attributes of the soul then only you can know the soul's enjoyment of a particular Karma with particular bondage, unfolding of a particular Karma, and changes effected in Karmas. That is why we have selected this topic of the stages of the attributes of the Soul in this series of our discourses.

In the beginning we shall explain the meaning of "Gunasthanaka" then we shall point out their number and then we shall proceed to discuss their nature.

#### MEANING OF 'GUNASTHANAKA'

Just as we call the state of sin we should understand the state or stage of attribute or the merit of the Soul. In Prakrit or Ardhamagadhi language it is called Gunathana and in Apabramsha it is called Gunathanum. Thus it is clear that Gunathana, Gunathanum, or Gunasthanaka mean the same.

Now let us understand what do we mean by 'Guna' and 'Sthana'. 'Guna' means the attributes of the soul. They are knowledge, intuition and right conduct. Their 'Sthana' means their 'state'; thus 'Gunasthanaka' represent various states—the stages of the development of the attributes of the Soul.

#### NUMBER OF 'GUNASTHANAKA'

Really speaking there are numberless states of spiritual progress and therefore the stages of 'Gunasthanaka' are also numberless. But for practical purpose they are classified into fourteen types. Till now you have learnt about seventh, twelfth and fourteenth Gunasthanaka. But you have not learnt about fifteenth, eighteenth and twentieth Gunasthanaka. There are seven days and so we cannot speak of the eighth day of the week. There are fifteen days of the first or second half of the month and so we do not speak of the sixteenth day. Thus there are only fourteen "Gunasthanas" and so we cannot speak of the fifteenth Gunasthanaka.

#### DESIGNATIONS OF GUNASTHANAS

Now let us consider the designations of Gunasthanas. Indeed it is difficult to remember all the names or designations of all of them. Still out of grace, the learned authors of the scriptures have abridged them all in a stanza.

"Michchhe-Sasana Meese, Avirya-Dese Pamatta-Apamatte,  
Niathi Aniathi Suhumuvassamakhinasajogiajogi guna,"

Michche' is the first stage of the soul's attributes—the stage of false conviction or belief. Second stage is 'Sasana'—'Saswadana



Samyagdrasti Gunasthanana. 'Mise' is the third stage—Samyag Mithiya Drastigunasthanana. 'Avirya' is the fourth stage—Avirati Samyaga drasti gunasthanana. 'Dese' is the fifth stage—Desha-virati Gunasthanana. 'Pamatta' is the sixth stage—Pramatta Samyattagunasthanana. 'Apmatte' is the seventh stage—Apramatta Samyatagunasthanana. 'Niyathi' is the eighth stage Nivrut-tibadar guna sthana. 'Aniathi' is the ninth stage—Anivrut-tibadarguna sthana. 'Suham' is the tenth stage—Sukshma Sam-paraya gunasthanana. 'Uvasama' is the eleventh stage—Upash-antamohagunasthanana. 'Khina' is the twelfth stage—Ksheena-mohagunasthanana. 'Sajogi' is the thirteenth stage—Sayogikevali-gunasthanana and 'Ajogi' is the fourteenth stage—Ayogikevali gunasthanana.

#### SEQUENCE OF GUNASTHANAS

A number exceeding two has the first, middle and the last stages. Thus first 'Stage' marks the beginning, from second to the thirteenth stage middle course is marked and the fourteenth stage marks the *termination of the series of these stages*.

Order or Sequence can be ascending and descending. Just as day, night, fortnight, month and season indicate the ascending order ; World, Country, province and district represent descending order as the space measurement here is getting more and more limited. The spiritual stages which we consider bear the ascending order as they represent higher and higher gradewise development of the Soul's progress.

#### (1) MITHYATVAGUNASTHANANA—(The stage of false conviction)

This stage represents the stage of false-belief in a soul. Here the term 'Mithyatva' means revealed false conviction. Souls at this stage are possessed of acute passions. They rejoice only in material welfare. Their all activities are centred round the temporal enjoyments and amassing the means necessary for such sorts of enjoyments. They are averse to spiritual progress and they show aversion for any discussion about emancipation. They condemn the means of spiritual progress.

Here the question would arise : "How can there exist any stage of the Soul's attributes where there is total absence of right convic-

tion?" We would like to reply, "Indeed these Souls have no right conviction still they do possess some sort of development in the soul's attributes like 'Knowledge' etc. That is why this stage is placed first in the Sequence. A small child though learning alphabets is termed a student. Here also the word 'Gunasthana' is to be understood in the same manner. The sacred scriptures declare that 'Every soul's minutest possible strata of knowledge remains revealed. If that part also is covered up then the Soul becomes identified with an entity devoid of all consciousness.

False-conviction has five varieties as discussed in previous discourses, still let us refresh our memory. They are Abhigrahika, Anabhigrahika, Abhiniveshika, Samashayika and Anabhogika.

A Soul rejoicing in material happiness is said to be actuated with Abhigrahika type of false conviction. One who regards all religions, all tenets as proper is possessed of Anabhigrahika type of false conviction. It is erroneous to respect all religions as good and proper with an intent to be distinguished as generous hearted and enlightened. It is stupid not to discriminate between proper and improper. How can we call it generosity? At the same time we cannot be generous and enlightened by blindly imitating the really generous and the really enlightened.

Some so called great men regard all religions on par and advise to accept some principles from all the religions but we cannot manufacture gold from the alloy of iron, lead, copper, tin and silver. To make gold, one should gather gold pieces only. In these times particularly one has to guard against such false convictions. Souls with gravity of Karmas possess such grossness of false convictions. Those who are sceptical about the subtle and incomprehensible nature of the fundamental entities and those who do not crave for the association of an ideal preceptor to clear out their own doubts are possessed of false-conviction arising out of scepticism. Subtle and gross insects, beings with no senses, non-designated five sensed beings and designated five sensed beings who have not acquired right-conviction even once are all said to be possessed of 'Anabhogika' type of false-conviction. Here we would clarify that out of designated five sensed beings those who attained right-conviction once and having lost regained it are said to be

possessed of any one of the types of false convictions excepting the type above mentioned.

Considering from time point of view false conviction has three varieties. (1) With no beginning and with no end, (2) Beginningless but with an end. (3) With beginning and with end.

Non-worldly souls bear false conviction since the beginning less times and the same can never be wiped off. Thus it is beginningless and endless. Worldly souls excepting those who are born are possessed of beginningless false conviction having an end. But those worldly souls who have lost their right belief to gain false belief have the same with beginning and with end.

All the souls in the beginning enjoy this stage of these attributes.

(2) SASWADANA-SAMYAKDRASTI GUNASTHANA—  
(The stage of touching Right-belief)

When the soul has no false conviction and no right conviction then it has some inclination (taste) for right conviction. Then the soul is said to reach the second stage named "Saswadana-Samyakdrasti" "Saswadana" means with Swada i.e. taste or inclination.

When does the soul attain this stage ? The worldly soul wanders for endless 'Pudgala Paravartana' time entertaining false conviction. A rough and rugged stone in the river tossing here and there finally shapes round. Similarly when this soul acting under Anabhogika type of false-conviction reduces all the seven forms of Karmas to the extent of infinite-part of Palyopama (one Krodakodi Sagaropama) then it is drawn itself much nearer to knotty fortress of dense multitude of passions.

Non-worldly souls also having minimised their karmic layers are drawn much nearer to this state for numberless times but they cannot break through the fortress while the worldly soul with pure mental resolves can break through and face the right-conviction.

This progress of Soul is classified in three manners. (1) Yathapravruti Karana. (2) Apurva Karana. (3) Anivruti Karana.

The activity till the soul is drawn in the vicinity of the fortress of passions is called Yathapravruti Karana. When that fortress

is exploded then the activity is termed as Apurva Karana, and when the soul touches right conviction then the activity is called anivruti Karana.

Then the soul is acting introvertially wherein in the first stage the soul experiences the results of the folds of false conviction. Thus it is possessed of false-belief but this state continues only for 'Antar Muhurta'. Thereafter it has not to experience the folds of false-belief producing Karmas. It then attains to Aupashamika type of right conviction. Thus whole process is compared with conflagration, by the revered authors of the Scriptures. A conflagration normally spreads on but gets extinguished on reaching the consumed soil and grass etc. Thus this conflagration of false conviction is also extinguished in the absence of false-belief-karmic-folds, on attaining the second stage.

This right-conviction continues for a period of 'Antar Muhurta' endless passion dawns upon some souls within a minimum period of one 'Samaya' or a maximum period of six 'Avalikas'. Then all the right beliefs are purged out and the soul is deviated towards false-convictions again. Still at this time the Soul has some taste-flavour inclination for the right-beliefs like a man overfed with sweets, when vomits out all his belly-contents, does retain same taste or flavour of the sweets on his tongue or in his mouth.

Soul rambling from the fourth stage of "attributes" to the eleventh stage of "attributes" when deluded arrives at this stage and unfailingly acquires 'false-beliefs' minimum within a period of one 'Samaya' and maximum within a period of six 'Avalikas'.

This second stage is not met with by the progressive souls. Only degrading souls come across it and so it can be well termed as a 'derogatory' stage. Still however, the souls which have reached this stage indeed acquire salvation and this stage is certainly higher than the first as this is also the progressive stage of the Soul's attributes. It should also be noted at the same time that first, second and third stages of the attributes of the soul represent undeveloped state of the soul and the succeeding stages represent developed stages. On the fourth stage the soul attains right-belief and here the actual progress of the soul commences.

The lives of Tirthamkaras comprise of the narration of their previous existences and these previous existences are said to commence only from the period their soul acquired right-belief.

This stage of soul's attributes is with the beginning and with the end and the same is not reached by non-worldly souls.

(3) SAMYAKA-MITHYADRASTI—(Right and wrong belief stage)

Second variety of 'Intuition-deluding' Karmas is mixed (Mishra) deluding Karmas. When these Karmas are unfolded the soul experiences simultaneously right and wrong convictions equally and thus a sort of mixed feeling is experienced. This is the reason why this stage is termed as "mixed stage".

A soul experiencing either right or wrong belief cannot be termed as possessed of the mixed stage as the mixture of both the beliefs cause some third variety of belief.

Communion of a horse and a female donkey generates neither a horse nor a donkey but a mule. Quite the different species is generated. Curds and Jaggery mixed bear neither the taste of the former nor of the latter ; but some unusual taste is generated. Thus when a soul relishes in the preaching of the omniscient and the non-omniscient persons then a mixed result is rewarded to this soul.

Here, it should be borne in mind that in this stage of mixed attributes of the soul, the soul neither contracts existence worth living in the next birth nor does it die in that plight of mixed convictions. Such a soul acquires the fourth stage of right convictions and dies ; or else dies having retrograded to the stage of false convictions.

*Question :* Which are the stages from the fourteen stages in which the Soul does not die ?

*Reply :* They are : Third stage of mixed convictions, twelfth stage of consumption of delusion and the thirteenth stage of omniscience with physical body. These are the three stages in which the soul does not leave physical body and die. The rest eleven stages are the stages in which the souls do die.

*Question :* Does any stage of attributes accompany the soul after death ?

*Reply :* The first, the second and the fourth stages accompany the soul after death but the rest eleven stages do not do so.

Here it should be clarified that when a soul, before the attainment of mixed stage, acquires either right conviction or false conviction contracting the next existence, then it acquires after death good or evil state with which the soul has expired.

This stage has the beginning and the end, and it exists for Antarmuhurta. It is quite natural that a person entertaining mixed feeling of right and wrong convictions is bound to be fickle.

#### (4) STAGE OF RIGHT CONVICTION WITH ATTACHMENT

Spiritual progress really commences from this stage of the Soul's attributes. Let's understand its nature properly. This stage is briefly called the stage of right conviction. You must have come across the well-known lines, "Acquired the stage of right conviction and the joy of self restraint". These lines occur in worship-prayers composed by Shri Vir Vijayaji Maharaj. Some blessed persons arrange the recital of these prayers daily and affirm their right belief thereby. Some persons enjoy the privilege of devotion of the Lord by arranging the recital on sacred days. Some institutions are formed in this city for arranging such recitals. Indeed such activity deserves encouragement.

We would like to point out why the phrase "With Attachment" is used after "Right Conviction". The anantanubandhi passions are not unfolded but Pratyakhyani are unfolded. Due to this reason non-attachment does not exist and that is why the word Avirat (with attachment) is used.

In preceding discourses much has been said about right conviction from various points of view, but here we are specially dealing with right conviction and therefore we shall elucidate some of the important matters on the subjects.

Right conviction or belief is classified in various ways. We shall consider three varieties out of them (१) Aupshamik (Pacified)'.

(2) Kshayopashamik (destroyed and pacified). (3) Kshayik (destroyed).

A soul is said to possess pacified right belief when its four constantly binding passions and false belief are in dormant illusive state having no manifestation of space and taste. We have amply discussed the nature, the space, the state, regions and latent and potent states of Karmas in our preceding discourses and it will not be difficult for you to grasp them here.

Suppose a man has incurred immense debt and he is pressed much by his creditors to pay off, then such a debtor suffers lot of mental torture. But suddenly, if anyhow the creditors do not turn up for demand then the debtor enjoys a sort of mental peace and relief. In Aupashamic type of right belief the man enjoys similar state of peace and relief as the four constantly binding passions and false-belief are lying in dormant state and the soul therefore, rests on right belief. As this right belief is arrived due to pacification of Karmas it is called Aupashamic (Pacified) right-belief.

When a soul has right-belief in delusive state i.e. right belief-deluding-karmas are under manifestation but four constantly binding passions and right-belief-deluding-karmas are not under manifestation from taste point of view, then the destructive pacified right-belief is said to have arisen.

When the soul rests on right belief for the first time, then it mostly rests upon belief of pacified type. But when it is purged off, from that right belief and reacquires right belief then that right belief belongs to one of the three types above-mentioned. Here it should be noted that souls born as human beings acquire one of the three types of right beliefs at a time, while souls born in hell, in animal kingdom or in heaven can acquire either pacified or destroyed—pacified-right belief. This means that only five sensed rational beings are entitled to acquire destructive-right-belief.

The learned authors of the scriptures have clarified how many times and what type of right belief is acquired by the soul during the wandering period in this world. During the total period of worldly wanderings, this Soul can acquire pacified right belief at the most five times, destructive and pacified right belief is

acquired for numberless times and destructive right belief is acquired only once.

There are innumerable souls possessed of pacified right belief in this world. Those possessed of destructive and pacified right-belief are also numberless and those possessed of destructive right belief are infinite in number.

The soul possessed of right belief or right intuition has the right vision. Such a soul is devoid of eighteen vices. It respects Lord Arihanta, the conqueror of passion and prejudice as the supreme God, respects as his preceptor the monk with self-abnegation and observing great vows, and professes the religion enunciated by the omniscient Lord prescribing charity, righteousness, and penances as the right type of religion.

He would not grow sceptical about the commands of Lord Jina, would not look forward for any other school of philosophy, would not be incredulous about the rewards of rightly-performed religious ceremonies, would not praise and be intimate with the persons of false belief. He would discriminate between soul and non-soul, he would accept the soul as the doer of Karmas and the enjoyer of the fruits of Karmas and he would firmly believe that emancipation could be achieved with manly endeavours. He loves truth and shows great aversion for falsehood. He would undertake activities only for his livelihood, with apprehension of sin at heart and would not entertain any activity of cruelty.

Attachment cannot be purged off unless right belief arrives and therefore, it is necessary to acquire this condition of right belief for dismissal of attachment.

Pacified right belief continues for "Antarmuhurta" destructive and pacified right belief continues for a minimum period of "Antarmuhurta" and for the maximum period of more than sixty six "Sagaropam". Thus both these type of right belief have beginning and an end, but the destructive right belief once arrived is never dismissed and thus it has beginning but no end.

All the four types of souls can acquire right belief, but only worldly souls are entitled to the right belief.

A soul when rests on right belief even once then its worldly existence does not last for more than "Ardha-pudgalaparavartana



kala". Even in a minimum period of "Antarmuhurta" the soul can be emancipated breaking off worldly bondages and the maximum time is "Apardha Pudgalaparavartana kala". Company of the saintly persons and their preachings play an important part in achieving right belief. You will be convinced on this point, when you learn how king Shrenika acquired right-belief.

#### KING SHRENIKA ACQUIRES RIGHT-BELIEF

There was a beautiful garden named Manditakukshi outside the borders of the city Rajgruhi. Various kinds of trees grew there and many kinds of birds like peacocks, Chakoras, Parrots, Crows etc. haunted therein. In the garden, variety of flowers blossomed and charming bowers were found with swans, ducks and cranes sporting in the ponds. Many monks and ascetics halted there and rich-persons fond of pleasure trips visited this place. People assembled in a fair as if, on festival days. Shrenika, the king of Magadha loved this garden very much and so he very often visited this place to entertain himself. One day on some occasion, having kept his attendants at a distance, he was strolling in the garden, observing the flowers and roots, when he happened to spy a monk sitting under a tree.

He was clad in only one garment. He sat steadily in a comfortable posture. His eyelids were closed and mind was fully engrossed in meditation. He had fair complexion and the face was bright reflecting nobility of nature. The king was deeply impressed by his personality. He had come across many Brahmins and monks till that day. He came in contact with many Sanyasis but none of them impressed him so much. Quite naturally his head was lowered in the feet of the monk. He performed three circumambulations to offer his respects and stood before the monk with two hands folded at a little distance. Just then after meditation the monk opened the eyes, charming like the lotus-petals. The monk saw the king and gave him benediction uttering "Dharma-Labha". (May you gain religious merits)!

The king expressed his sense of gratitude by bowing down with his head. He said politely, "Oh, Great sage, may I ask you something if your meditation is not disturbed?"

The Sage replied, "Oh, King, any narration falls in two types : innocent and vicious. Any talk of narration about a devotee, about a woman, about a country or about royal matters is vicious. The sages do not take interest in such matters but talks or discussions which enhance knowledge, faith or righteousness are innocent. Such talks do not disturb the meditation of the sages. Bear in mind this much and you can ask me whatever you desire to ask".

The king of Magadha said, "O Revered one, I merely intend to know why you have embraced the path of self-restraint in youth instead of enjoying various pleasures of life. What strong motive has led you to this path of abnegation ?"

The sage replied, "O King, I was an orphan. I had none to look after me and so I have embraced this path of self abnegation".

The king was very much astonished at this reply and said, "It is really surprising that a man of your excellences would not find person as the protector. If this is the cause why you accepted this life of austerity then I am willing to become your protector. I welcome you in my palace and please pass your life there in happiness and comfort".

On hearing these words, the sage simply smiled and said, "O King, one can only give to others those things which belong to him, and not the rest. The moon possesses light and so it can bestow it upon others. The sun is possessed of heat and therefore it can grant heat to others. The river overflows with waters and therefore it can satisfy others with water. Trees bear fruits which are consumed by others ; but the moon can not give heat, the sun cannot give coolness, rivers cannot give fruits, trees cannot give waters as these things do not belong to them. Therefore, O King, you cannot be a protector as you are yourself an orphan and without a protector".

The king was struck with wonder to hear these words, which were quite unusual for him. Recollecting from his injured ego he said, "O Sage, from your words, I conjecture that you have not recognized me. I am the suzerain king of Anga and Magadha Countries. I rule over thousands of districts and millions of villages. I further own thousands of elephants, horses and I am the Lord of many heroic warriors. I further enjoy vast harem com-

prising of many beautiful wives. I have five hundred ministers headed by my son Abhayakumar. I have thousands of friends and companions who scrupulously take my care all the while. My prowess is unrivalled and my command is indefatigable. How can I be called without any protection with all these my accomplishments? Lord! It is not likely that your statement is true”.

The sage replied, “Oh, King, I know well that you are king Shrenik, the lord of the countries, Anga and Magadha. I also know well that thousands of elephants, horses and warriors command your sway. I equally know that your prowess is unrivalled and your command indefatigable, still I say that you do not deserve to be a protector. You are yourself helpless. The sages without any attachment never tell lies”. The king of Magadha realised that the sage had not passed the statement without proper understanding or in haste. He said, “Oh great fellow, your words are never untrue, but though pondering over your words deeply I am not convinced that I am helpless”.

The Sage said, “Oh King, you have not properly understood the significance of the word “helpless” and “well protected”. It is better if you know some account of my early life to make you understand the significance of this word. I shall narrate in brief that account of my life”.

Then on the Sage’s instruction, the King of Magadha sat down anxiously awaiting the words flowing forth from the sacred mouth of the sage having no worldly attachment.

The Sage spoke, “Oh King, my parents lived in the city named Koshambi overflowing with affluence and sanctified with the sacred feet of Lord Padma Prabhaswami, the sixth Tirthankara. My parents were respected as prominent persons due to their opulence of wealth. I was the beloved child of my parents and therefore, they brought me up with tender care and comforts. Well-known masters of arts were engaged for teaching various arts to me. When I was young I was married to a beautiful maiden named Kulvati and our conjugal happiness was quite fair on the whole. Worldly transactions were mainly carried out by my father and business was attended to by the clerks. Thus I was quite care free and therefore mostly engrossed in the company of friends, I moved

where I liked and hardly realised what could be the nature of miseries or difficulties.

Oh, King, one day I had some pain in my eye. It was, eyesore and I had acute pain. I got no sleep and I suffered immensely like a fish out of water. This pain developed into pernicious fever. My head was breaking as if with strong headache and chest ailings and my waist was as if crumbling. My pains beggared description. Various expert pathologists were summoned who made thorough diagnosis of my disease, in fourfold manner. I had to take costly medicines, still they could not relieve me of my pains. Oh, King, this was my helplessness.

When the physicians failed, my father tried many kinds of remedies and spent much wealth after me. He also openly declared if one could cure me, he would share his half the estate and property. Still however, none could relieve me of my pains. Oh King, this was my helplessness. My mother loved me very dearly. She loved me as the pupil of her eye. She was deeply grieved to find me in that state and she observed many vows and abstinences to get me relief, still she could not relieve me of these pains. Oh, King, this was my helplessness.

My brothers born from the womb of my own mother, and brought up with me, served me having retired from their daily activities of business. Still they could not relieve me of my pains. Oh king, this was my helplessness.

My sisters, wife and friends were deeply pained to see my plight. They tried various remedies but could not relieve me of these pains.

When thus I found myself in the state of utter helplessness I realised futility of all the means of remedying grievances as abundant wealth, all worldly accomplishments, friends and relatives could not run to my rescue. None could free me from the bonds, of miseries. Therefore, I concluded that there must be some other means of remedying miseries. I was fully convinced on this matter and remembered a verse :

“Self-wrought deeds are never destroyed even after millions of ages, their rewards must be reaped”.

Therefore, I realised that my miseries must be the rewards of my own deeds. I recollected a stānza narrated to me by a Jain Monk.

“Abandon the root of Karmas. Attain glory by forbearance.

Thus thou shalt secure higher state by leaving the physical existence.”

I began to search for the root of deeds and I realised that violence, falsehood, theft, cohabitation and hoarding etc. lead to the path of sins. To be free from Karmic bonds one should abandon these sinful activities and resort to forbearance peace, purity etc.

But this could be only possible if my pain abated a little. I, therefore, mentally resolved that if I would be relieved of these pains then I would devote myself to forbearance, genercsity and passivity having initiated myself to monkish order.

Oh, King, no sooner did I resolve thus and try to sleep, than my ailing was calmed down and in the morning I was completely alright.

Finding me suddenly cured my entire family was overjoyed, father thought the money he spent was rewarded, my mother found her vows and abstinences fruitful. The brothers thought that their serving was compensated and the sisters believed that their blessings were fructified. I silently told them all, “This is the result of my solemn resolve”. I described my resolve before them and requested them to allow me to embrace the saintly life.

Hearing these words all of them were much despaired and became speechless. Their eyes began to flow with tears. They began to argue in various manners and persuaded me not to renounce the worldly affairs. I merely replied, “I am not in a position at all to enjoy life being engrossed in worldly affairs. At last all my relatives consented to allow me to follow the path of bliss. I thus embraced the path of self-restraint.

Oh, King, this soul is as painful as the river Vaitarni and the Shalmali tree. This soul is also the bestower of bliss like the wish—fulfilling cow and tree. The soul is the creator of bliss and miseries. If soul treads on the path of virtues, it reaps bliss and treading on the path of vices brings forth miseries. Therefore it is the mission

of the aspirants of bliss to deviate the soul to the path of self-restraint.

The practitioner of ideal monkhood becomes real protector of one's ownself and also of the others. Therefore, Oh, King, I am the protector of myself and of others and thus you need not be my protector. This is the cause of my embracing the life of self-restraint. The king of Magadha having listened to the reply of the sage without a protector was very much pleased and satisfied. He folded his hands and said, "Oh Lord, you have properly explained to me the meaning of the words 'helpless' and 'protected'. Oh Sage, blessed is your human existence and blessed are your glory, fame and spiritual lustre ! You are indeed protected and endowed with relatives when established on the path carved out by the Omniscient Lords. Oh sage ! you are the real protector of the helpless souls. Oh, Lord, I have disturbed you in your meditation and so I beg your pardon".

The sage requiring no protection said, "To impart proper understanding of reality to the aspirant forms also the part of our meditation. Thus I believe that my meditation is not disturbed. Moreover, I rest assured that from the facts narrated, the inquisitive soul of yours will certainly imbibe proper guidance, and thus I am not worried for the time I have devoted for you".

The king of Magadha said, "Oh sage ! my heart is captivated by your speech and guileless nature. I am always out to carry out any sort of command of the ascetic and passionless person as yourself". The self-protected sage said, "Oh King, the scope of command does not lie where all desires, cravings, and ambitions have perished, where attachments and delusions are dismissed and where aspiration to acquire material welfare does not prevail ; still however if command is to be made, then it is made for the welfare of others".

The lord of Magadha said, "Blessed you are, and blessed are your words. The mission of my life is fulfilled by your encounter. My joy overflows. Please instruct me for my welfare".

The self-armoured sage said, "Oh King, the religious realm propounded by Lord Jineshwar is ever-victorious. Cherish unflinching faith in his preachings, digest the tenets, enunciated by

him and resolve to practise the principles established by him. This is the path of your welfare, the key of spiritual progress”.

These words induced the king Shrenik to renounce the Buddhistic faith and he embraced Jainism along with his kinsmen, friends and his wives. Since that day, his devotion for Jain religion gradually went on swelling and it was affirmed rigidly with the meeting of Lord Mahavira. Jain religion proclaims with pride the right conviction of king Shrenik, but its achievement is to be attributed to one-selfless sage. This is the reason why we insist on maintaining contact with the monks and sages and on listening to their religious preachings.

More discussions will be held at the proper occasion.

## DISCOURSE XXXI

### STAGES OF THE ATTRIBUTES OF THE SOUL—(Gunasthana)

Gentlemen,

While considering about the soul we felt that we should properly understand its nature and the nature of karma, the soul's adversary. That is why we are dealing with the topic of karma and its various branches. One aspect of this consideration is Gunasthana (the stages of the attributes of the soul) which we are examining and we have finished with the fourth stage. The present day science acknowledges the veracity of the theory of evolution and describes how from minutest beings man's present form has evolved, but the modern science fails to consider the nature of more minute beings and the beings above human beings. Moreover, evolution of mankind from very minute insects is pointed out with apparent absence of the reference to any degradation. The theory of evolution propounded by the scientists substantiates the possibility of man's evolution from an ape, but does not refer to any possibility of a man's degradation to an ape. Thus, this theory of evolution is incomplete and one sided, and cannot satisfy our reason.

Absence of any consideration of soul is the main defect of this theory of evolution. The consideration of reincarnation or the state thereafter does not arise, and so the evolutionary development referred to, in the doctrine is the development of physical limbs of a human being and such doctrine cannot in any way be compared with our consideration of soul.

We also support the principle of evolution—but that of soul—soul's attributes. We also deal with degradation along with evolution. When elevated thoughts lead the soul to the spiritual height then certainly evil thoughts equally drag the soul to depravation. The fact is, that the soul once depraved undergoes various phases of progress and regress whereafter it makes a move to elevation advancing finally to emancipation. The orderly description we shall find in the discussions named "The various stages of the attributes of the Soul". We would like to understand these stages properly.



Other branches of philosophy too describe the various stages of soul's progress, but there so much clarity is not to be met with and minute deal is not to be found as in the treatment of 'Gunas-thanaka'. We hold on the contrary that nowhere shall you find what you find here in the school of thought promulgated by the Omniscient Lord. Mango, you shall find only on a mango tree and not on a tree of acacia.

### (5) DESH VIRATI GUNASTHANA

*(The stage of partial non-attachment)*

This stage is reached by the soul when it arrives at partial non-attachment. This stage is also known as 'Virata virata' (partial attachment and partial non-attachment) "Samyatasamyata" (half restraint and half non-restraint) "Vrata vrata" (half observance of vows and half non-observance).

On the fourth stage the soul does acquire 'Right belief' but due to strong influence of unfolding of the Karmas obsessing the right conduct, the soul is not capable of putting it in life. While here in the fifth stage these karmas are weakened in influence and the soul tries to put into practice actually what it has believed.

On this stage the soul cannot abandon all this sin-incurring activities but tries to escape from such activities and as a result it can escape from some of them. Technically this stage is called the stage of "Partial non-attachment".

The standard of judging this stage lies in primarily accepting the right-belief and then accepting twelve vows of a Jain lay-devotee. Those who are unable to accept all the twelve vows may accept a few of them and cordially cherish to accept the rest in future. They may accept the rest when the circumstances favour them.

You daily hear the word "Shravaka" (Jain-lay-devotee) but you are confused on being asked about the meaning of the word. Have you ever tried to reflect on the meaning of this word? The word "Shravaka" is derived from the root "Shru" in Sanskrit which means "To hear". Shri Abhayadev Suri has explained the meaning of the word in Sthanangasutra thus "one who hears—listens to the preachings of Jina is a Shravaka". Thus it is the

principal duty of a "Shravaka" to go to the monastery and to listen to the religious preachings of the religious preceptor having paid his respectful homages. Those who utter, "We shall learn from the books, we have no leisure to approach the preceptor" deserve no more to claim themselves as "Shravaka".

For the lay-devotees two kinds of religious conduct is prescribed : General and specific. Here practising life under thirty five instructions is the general code of religious conduct and living under twelve vows is the specific code of religious conduct.

You must be well conversant with twelve vows. One day we asked the names of five subsidiary vows to a gentleman who replied, "Non-killing, false speech, theft, cohabitation and hoarding".

We asked, "Tell us the names of eighteen depositories of sins". The gentleman at once enumerated them all. We told him to repeat the first five. Then he uttered non-killing etc.

We asked, "Are these names of depositories of sins or vows?" Then he recalled and said, "The vow of abstaining from non-killing etc".

We said, "Still these names are incomplete, as these are great vows and not subsidiary vows. Then with great mental effort he placed the word, "Gross" before the phrase, "The vow of non-killing etc".

By all this we desire to point out that you Lay-disciples are so much immersed in the complexities of life that you hereby find no leisure to think about religion. You entertain no thoughts, whatsoever about your duties, your vows of the mode of life you should maintain.

Here we record twelve vows :—

- (1) Vow of abstaining from killing in general.
- (2) Vow of abstaining from telling lies in general.
- (3) Vow of abstaining from stealing in general.
- (4) Vow of abstaining from cohabitation in general.
- (5) Vow of limiting the act of hoarding.
- (6) Vow of limiting activities in quarters.
- (7) Vow of limiting worldly pleasures.

- (8) Vow of abstaining from punishing the offenders.
- (9) Vow of observing Samayika. (Self-study).
- (10) Deshavadakashika vow (enjoying concessions in a limited manner).
- (11) Vow of self-abnegation. (Poshadha).
- (12) Atithisamvibhaga Vow. (Respecting guests and monks).

From these, first five are called subsidiary vows (Anuvratas), the next three are called attributive vows (Guna vratas) and the last four vows are called vows of disciplinary observances (shiksha Vratas). The first five are so called as they are comparatively minor (Anu). The next five are so called as they tend to develop the righteous conduct germinated by the first five vows. The last four vows are so called because they import a kind of discipline in the lay disciple.

This stage (Gunasthana) is the mediocre stage between partial and total non-attachment. We can thus call it the "middle course". Today middle course is highly advocated as the most practical solution of all problems; so we point out to you that this is the really so called "middle course". By pursuing this path the soul can gradually acquire progress to realize its final goal.

This stage can be achieved by an animal possessed of mind and a human being and thus an animal is equally entitled to the Vows as the human beings. The shortest duration of this stage is 'Antar Muhurta' and the longest one is crore Purvagless by eight years.

#### (6) STAGE OF SELF-RESTRAINT WITH OCCASIONAL INDOLENCE

##### (PRAMATTA SAMYATA-GUNASTHANA)

Now we shall consider the sixth stage. You all know that monkhood is acquired at the sixth stage; but you have to understand why this stage is called "Pramatta-Samyata".

On etymological grounds the stage would mean the stage arrived by the soul with "Pramatta-Samyata". Here the adjectival is 'Samyata' and 'Pramatta' is the adjective. So let us consider first what is 'Samyata'.

A soul is said to have attained the stage of complete non-attachment when it resolves to observe 'Samayika' with all the nine modes till it lives and accepts five great vows and such a soul is deemed to have acquired saintly state. The words "Sadhu", "Muni", "Anagara" are synonymous.

When a vow is observed mentally, orally and physically then "three yogas" are said to have been applied and when three means like 'acting', 'ceasing to act' and 'encouraging to act' are applied then 'Samayika' is said to have been observed with all the nine modes of observance.

First mode : Not to commit sin mentally.

Second mode : Not to commit sin orally.

Third mode : Not to commit sin physically.

Fourth mode : Not to cause the commission of sin mentally.

Fifth mode : Not to cause the commission of sin orally.

Sixth mode : Not to cause the commission of sin physically.

Seventh mode : Not to encourage the commission of sin mentally.

Eighth mode : Not to encourage the commission of sin orally.

Ninth mode : Not to encourage the commission of sin physically.

A lay disciple would not commit sin himself nor would he cause to commit sin but he cannot escape from encouraging such commission, therefore he can observe 'Samayika' only with first six modes only. When you resolve to observe this vow you recite "In two fold manner only". This is explained as 'I shall not commit mentally, orally and physically nor shall I cause one to commit sin mentally, orally or physically', but when a 'Sadhu' resolves to observe the vow, he recites, "In three fold manner", i.e. "I shall not commit sin, nor cause it to be committed nor shall encourage such commission mentally, orally and physically. "Thus a 'Sadhu's observance is carried out in nine modes.

Five great vows are :

- (1) Vow of abstaining from non-killing.
- (2) Vow of abstaining from false-speech.
- (3) Vow of abstaining from stealing.
- (4) Vow of abstaining from sexual intercourse.
- (5) Vow of abstaining from hoarding.

Due to the influence of these vows a Sadhu can try to lead others to the path of non-violence, truth, celibacy and non-hoarding as he himself practises these great vows.

Persons of self restraint observe "Five samitis" and "three Guptis" for the upkeep of these vows. To illustrate, if they are required to move about, they would do so at day on the path commonly treaded by the wayfarers and not infested with living insects. They would be very scrupulous not to offend any living being. If they are required to speak they would speak sweet palatable and true words ; but would not speak harsh words to oppress others. They would beg their food, water and medicines and take pains to see that they offend none by doing so. They would cleanse their clothes and utensils daily and care to see that no living being is oppressed while placing them here or there. They would attend to their natural calls in a lonely place. They would put under restraint their mental operations. Thus they would not brag, would speak only when necessary, would not shake various limbs of the body unless it is necessary to do so. They would keep the limbs contracted.

These persons of self restraint make self-study, practise meditation, penances, daily rites and purify knowledge intuition and conduct. Emancipation, salvation or the attainment of highest bliss is their goal and they strive earnestly to achieve the goal. They would never sit idle still, impressions of material happiness very often make their aggressions upon them. That is why sometimes we find indolence or idleness in them. Indolence means lack of enthusiasm which is intrinsic in the Soul. Thus this stage though a stage of self-restraint is often aggressed by indolence and that is why this stage is called the "Stage of self-restraint with occasional indolence".

Initiation into the life of a monk is the only resort for the souls anguished by temporal tortures. Narrative of the minister Taitiliputra will explain to you properly this contention.

#### MINISTER TAITILIPUTRA

King Kanakaratha ruled over the city named Tetaliputra. He had the virtuous and beautiful wife named Padmavati. He

had the minister named Tetaliputra, adept in peaceful pecuniary and punitive measures.

The king had deep attachment for the throne, so all the princes delivered by the queen were made physically defective by the king with the result that they would not be installed as the king. The reason was that defectless prince only could be installed as the king. The queen condemned severely this conduct of the king but she was helpless. She therefore took in her confidence the minister and resolved to guard her next son at any cost. After sometime she delivered a son. At this very time the minister's wife also delivered a still-child. Both the children were exchanged and prince was named as Kanakadhvaja and was declared as the minister's son. He was being brought up in all comforts. When the prince grew young the king fell a prey to some disease and expired. All the leading members of the assembly assembled and began to worry as to who should be installed as the king on the throne. Then the minister revealed the identity of the prince Kanakadhvaja and the queen also supported the minister's contentions. Prince Kanakadhvaja was installed on the throne as a king.

At this occasion royal mother advised the new king to respect the minister under *all circumstances* as he was his saviour. Likewise the king always paid high respects to the minister. He would rise up from his seat when the minister entered the royal assembly and he would carry out his instructions. He would never transgress them. Thus the minister was as good as the Royal father who always worried himself for the welfare of the subjects.

Now let us peep into the domestic affairs of the minister. He loved his wife Pottali very dearly. She was in full-bloom youth and very beautiful. But as she advanced in age she lost her beauty. The minister's love for her also receded as this is likely to happen where physical passion is predominant.

A woman can endure all worldly miseries except the aversion of her husband for her. The minister understood her mind and with a view to keep her engaged he said, "Pottila, since today you mind the cooking affairs and keep yourself pleased by offering alms to any monk, ascetic or a Brahmin". Pottila agreed to this arrangement and she began giving alms. One day one nun named

'Suvrata' very serene by nature and learned arrived there. Pottila asked her, "Oh, Madam, one day I was as dear as the apple of the eye to my husband. Today he does not like to see my face. Kindly give me mystical charm or incantation to attract my husband".

The nun replied, "Oh, beloved of the gods, we are nuns observing celibacy and without any attachment. I, therefore, do not bother with the worldly intrigues. We are not expected to talk in this capacity. If you want your doubts dispelled then listen to the religion preached by the Omniscient Lord". Then she discussed the nature of religion and explained the significance of the twelve vows of the lay-disciple. Pottila accepted the twelve vows.

One good thing breeds another good thing and Pottila was inclined to get herself initiated into the monkish order of life. She asked for the minister's consent. This happened when the minister was revered as the royal father. He was wise enough not to interfere in religious proposition. He said, "I can consent only on a condition that if you become god with all the penances and vow in the next birth then come to me in the next existence to enlighten me".

The condition was accepted as there could be no objection in accepting the condition. She agreed to the condition and embraced the ascetic order of life. Having lived the ascetic life under strict discipline she attained to godly existence in the eighth heaven. She was named Pottiladeva.

This god Pottila remembered his promise and started his efforts to inculcate aversion for temporal pleasures in the heart of the minister. The minister was so much infatuated with power, popularity and affluence that he was not inclined to be fed up with the worldly affairs. Power, popularity or affluence each individually can entangle a man in temporal bondages, but here all the three elements operated simultaneously. How would he allow aversion for worldly affairs to blossom in his heart !

Pottiladeva thought that the minister would not come to his senses unless misery pounced upon him and insult would only prove painful for him. One day he changed the mind of the king. No sooner did the minister enter the assembly hall, than the king turned his face away. The minister thought that any way the king was

angry with him. He would do anything out of anger, so he thought it wise to leave the place.

He left the assembly hall but none respected him on the way, as if none knew him. He was deeply enraged. He reached home but even at home all gave him very cold response. The minister was deeply shocked and he preferred death to living the life of such humiliation.

He closed the doors of his rooms and with force tried to cut off his neck with a sword with no effect. He tried again to cut his throat. He struck the sword again and again on the throat but he could not die.

Anyhow he was determined to die. He placed 'Kālakuta' poison in his mouth. This poison is extremely deadly but he still survived. He then left the city for a lonely place in the wilderness, strangled his neck with a rope but the rope gave way.

Thereafter, he tied a slab of stone on his neck and plunged himself in the water but he floated like a wooden ball. He lighted the pyre and hurled himself in fire ablaze. Suddenly the rains poured and he could not die. Thus despite numerous endeavours to die, death did not seem to love him. He began to reflect, "To whom shall I go ? Even death is not prepared to abate my miseries".

At this very moment god Pottiladeva uttered from the invisible regions, "Oh Tetaliputra, A big ditch is ahead, an intoxicated elephant pursues us in all darkness and there are showers of arrows. The village is set on fire. Where should one go under the circumstances"?

Tetaliputra caught the inner purport of these words. He replied. "Initiation into monkish order of life is the only resort of a person terrified with dangers all around as the hungry man finds resort in food, thirsty man in water, the diseased in remedy and the exhausted in a carriage. A monk with patience and self-restraint has nothing to fear from".

The invisible voice said, "When you have realized the truth proper, why do you not embrace that order of life ? There was big illumination ablaze before the minister and he heard the words. "I am your wife, Pottila, I have come to tell you that you should



accept asceticism, when you have very well realised the futility of worldly happiness and pleasures”.

Just as fire burns ablaze when ash is removed off the burning charcoal, clouds of delusion being removed, Truth is also apprehended. The minister was enlightened with these words and he renounced the worldly ties. He accepted monkish life and he achieved intuitional knowledge of previous existences. He remembered the fourteen holy scriptures which he had studied in his previous lives. The king got back his right understanding. The minister (now the monk) made great spiritual progress in meditation, learning, penances etc. He finally annihilated all Karmic bondages, acquired Omniscience and attained Divine Perfection.

Gentlemen, Sixth stage of the soul's attributes is so efficacious that all the wise men yearn for it.

The minimum period of existence of this stage is one 'Samaya' and the longest period is 'Antarmuhurta', but Indolent and non-indolent periods included take minimum period of Antar Muhurta and maximum period of one crore of years less by eight years.

(7) THE STAGE OF VIGILANT SELF-RESTRAINT  
(*Apramatta-Samyata Guhasthana*)

When the manifestation of fiery passion slows down, the monk becomes assiduous—without indolence. This stage is considered “The vigilant stage of self-restraint” (*Apramatta Samyati Gunasthana*). The Soul at this stage is at once degraded to the sixth stage no sooner it entertains sluggishness. When it casts off its sluggishness it again arrives at the seventh stage. Thus to and fro journey from the sixth to the seventh stage normally continues for a long period.

This stage exists for a minimum period of one 'Samaya' and for a maximum period of 'Antar Muhurta'.

Here it should be specified that the soul with self-restraint arriving at the sixth and the seventh stage mostly resorts to religious practices whereby such a soul in particular purifies itself more than other souls.

Meditation or concentration is four fold : (1) Emotional (Arta), (2) Fierce (Raudra), (3) Religious (Dharma), (4) Pure (Shukla).

The first two are unholy and they should be avoided. The rest are holy and one should try to entertain them. Unless you abandon unholy ones you cannot resort to holy ones. So one desirous of practising religious concentration should avoid these two types of mental concentrations.

Religious concentration is fourfold. (1) Considering the commands of the Lord (Aṅga Vichara). (2) Considering futility of temporal enjoyments (Apaya Vichara). (3) Considering Karmic nature (Vipaka Vichara). (4) Considering matter and place (Sañthan Vichara).

The first religious concentration is brought about by constantly considering the commands of the omniscient Lords, the nature of these commands and the extent of the practice of these commands.

The second religious concentration arises by constantly pondering over the fact that the world abounds in miseries, no creature in the world enjoys happiness, temporal happiness is not the matter of fact happiness but the illusion of happiness. The lifeless matter cannot secure happiness but happiness can be achieved through spiritual progress only.

The third type of religious concentration is arrived at by constantly considering the main and subsidiary species of Karmas, the way in which Karmic bond is generated, the way in which karmas are manifested, varieties of rewards with their respective roots in karmas and karma as the progenitor of various conditions experienced in life. (One who has not properly examined the real nature of karmas cannot certainly achieve such mental concentration. Hereby we want to convey that the current series of discourses about karma shall go a long way to help you in practising religious concentration of mind). The fourth kind of religious concentration is achieved by constantly considering problems about matter and place. Here by matter (Dravya) you should understand six dravyas like Dharmastikaya, Adharmastikaya etc. and by "place" you should understand various worlds like fourteen Rajloka etc. We desire to convey that the person applying his mind in the last type of concentration would mentally reflect on the nature of fourteen Rajlokas erected like a man standing with his hand on his waist. — He would affirm his religious conviction by reflecting on trasanadi, nether regions, mid-

regions, higher regions, their nature and places where the lowest creatures, human beings and gods are born. Religious concentration has also different fourfold divisions.

- (1) Concentration on body (Pindastha).
- (2) Concentration on legs (Pādashtha).
- (3) Concentration on form or appearance (Rupastha).
- (4) Concentration on nature, transcending form (Rupātīt).

These four varieties one should understand from yogashastra.

In this stage with highest form of mental concentration self purification is achieved very speedily.

(8) THE STAGE OF INTERCHANGE OF GROSS PASSIONS. (NIVRUTI  
BADAR GUNASTHANA)

We have already mentioned that real spiritual progress commences from the fourth stage. False conviction is dismissed on the fourth stage and right conviction arrived. On the fifth stage, partial attachment is eliminated and partial non-attachment arrives. On the sixth stage, attachment is totally extinguished and total non-attachment arrives. On the seventh stage indolence is dismissed and the soul is awakened with its intrinsic glamour.

Then you might naturally ask what would happen on the eighth stage? We would like to inform you that on the eighth stage, unprecedented things (Apurva karan) are achieved. The process of the soul destroying formidable passions and prejudice on attaining right belief is also called Apurva Karan. But this Apurva Karan is quite different from that one. We often know two different places of mountains bearing similar names. In this Apurva Karan, or the unprecedented means, there are mainly five things :

- (1) Sthitighāta (Destroying the magnitude of Karmas).
- (2) Rasaghāta (Destroying the force of Karmas).
- (3) Gunashreni (Accelerating the enjoyment of Karmas in shorter period).
- (4) Gunasankrama (Admixture of Karana varieties).
- (5) Apurva sthiti bandha (Unprecedented period of existence of karmic bond).

These five things are never formerly attained by the soul while wandering in this endless world and that is why they are termed as 'Apurva Karaṇa (Unprecedented).

This stage is also named by some as 'Nivrutti or Nivrutti Badar' as the souls arriving at this stage at the same time have a mutual change of soul's reflections (Nivrutti). These reflections are endless in number. The word 'Badar' placed after 'Nivrutti' indicates existence of gross passions.

Souls properly established on the sixth and seventh stage with religious concentration begin with pure concentration. They rise upto the first step of pure concentration. Here it must be noted that this concentration is acquired only by persons of 'Vajra Rushabha Narach Samghayana'.

Pure concentration is connected with preceding stages of soul's attributes so we shall give here general introduction about them.

Four kinds of pure-concentration : Pure concentration is faultless when purity of the soul bristles specifically. It has four varieties :

- (1) Single—belonging to scriptural concepts. (Pruthaktva—Vitarka Vichara).
- (2) Unified—belonging to one aspect of scriptural concept. (Ekatva—Vitarka—Nirvichara).
- (3) Concentration after retiring from all thoughts about this gross body (Sukshma Kriya—Apratipati).
- (4) Concentration after retiring from all functions of this physical body. (Samuchchhinna Kriya-Nivrutti).

Some one here would object that these technical terms are very hard to remember, but we say it depends on your interest in the study of this subject. If you take interest and make studies then you would easily remember them. In your business at stock exchange you easily remember long and cumbrous terms of various firms. You equally remember well the varieties of yarns and cloths manufactured in your mills as you have interest in your business and daily practice in muttering these names.

The first basis of pure meditation or concentration is individual ratiocination of scriptural concepts (Pruthakatva-Vitarka-Savi-char). Here 'Pruthakatva' means distinctness, 'Vitarka' means knowledge of the scriptures and 'Vichara' means mental activity of

gliding from the thought of one object to the other. This means pondering over various forms of various characteristics of sentient and non-sentient matters viz. Origination, consumption, form, colourfulness, colourlessness, action and actionlessness.

Second foundation of pure contemplation is 'Ekatva-Vitarka-Nirvichara. Here 'Ekatva' means 'Identity' 'Nirvichara' means absence of thinking about any other object except the object of contemplation. This form of pure contemplation means unflinching concentration on only one aspect of an entity.

One who has properly studied the first kind of contemplation can only attain the second kind of contemplation. Just as the effect of poison spread over the entire physique is made to concentrate on one spot in the body with the power of charms and incantations, the mind wandering in different worldly objects is dragged and concentrated on one object by means of meditation. When the mind is thus concentrated on one object having abandoned all frivolity it becomes standstill. This results in annihilation of atrocious acts absorbed by the Soul, and manifestation of Omniscience. This contemplation is possible on arriving at the 12th stage of the soul's attributes. Thus Omniscience is revealed when first two kinds of pure contemplation and the rest two kinds still continue. At this juncture thirteenth stage is arrived at.

The third foundation of the third kind of pure contemplation is "Sukshama-Kriyatipatti" when the soul on achieving Omniscience resorts to subtle body and abandons all other activities then this form of meditation is said to have been acquired. At this stage merely meagre inhaling and exhaling activities of breath continue. From this activity the Soul cannot withdraw and that is why this contemplation is called 'Sukshma-Kriyatipati (Concentration after retiring from all thoughts of gross body).

The fourth kind of pure contemplation is 'Samuchchhinna Kriya-Nivrutti'. When the Omniscient Soul abandons even the meagre activity of inhaling and exhaling breath then the regions of the soul lose their vibrations and this kind of contemplation is said to have arrived. In this contemplation very minute operation is also totally extinct.

The minimum period of existence of 8th, 9th, 10th and 11th stage is one 'Samaya' and the maximum period is 'Antar Muhurta'.

More discussions will be held on the proper occasion.

## DISCOURSE XXXII

### STAGES OF THE ATTRIBUTES OF THE SOUL (GUNASTHANAKA)

Gentlemen,

From the description we covered about the stages of the attributes, you can realise that the Soul possessing right conviction, treading the path of detachment, controlling their senses and always possessed of awareness, only can shorten their worldly wanderings having progressed on the path of spiritual uplift, whereas souls with false convictions, ignorance, engrossed in sensual pleasures and resorting constantly to passions, multiply their worldly existences and are ailing in eighty four lakhs of species of existences.

If you want to shorten your worldly existence then you shall have to ascend the stages of the soul's attributes. Do not presume that because of your birth in the family of a Jain-lay-disciple you are already on the fourth or the fifth stage. When such attributes are revealed then only these stages are arrived at. Still it is true that you are under more favourable circumstances to ascend these stages. To others are not available such sacred places, palatial temples and preceptors devoid of attachment. You should know well how much you avail of these amenities.

The Omniscient Lord has declared explicitly, "One who does not rise up, One who does not begin to work and who does not fully utilise one's mental, oral and physical powers does not accomplish the goal. Therefore, you arise and begin to work. This is only our say.

But mind, this does not mean that you should daily arise and begin to work. We here refer to spiritual awakening. We watch your daily routine, and we feel that you are asleep—fast asleep. No consciousness is found in you: The situation will be beyond all control when age will pounce upon you, and death will launch its aggression upon you. Only during the period of human existence it is possible for you to ascend the stages of the Soul's attributes and earn emancipation. Therefore, arise and begin to work.

Let us proceed further with the discussion about the stages of the Soul's attributes having properly borne in mind that "all-embracing detachment", "elimination of indolence" and "achievement of the unprecedented" are achieved on the sixth, seventh and the eighth stages respectively.

(9) STAGES OF THE ABSENCE OF INTERCHANGE OF GROSS PASSIONS.  
(ANIVRUTTI-BADAR GUNASTHANA)

The soul with restrained senses reaches the ninth stage having made spiritual progress. This stage is called "ANIVRUTTI-BADAR GUNA STHANA". At this stage there is uniformity of reflections and that is why it is called "Anivrutti". Souls reaching this stage have uniformity of reflections, and the time following also their reflections is uniform. Thus in all the periods reflections abundant with numberless attributes are uniform. Compared with ten stages, at this stage passions are gross.

(10) STAGE OF SUBTLE PASSIONS  
(*Sukshma-samparaya-Guna-sthana*)

When the soul is dispossessed of gross passions but possessed of subtle passions then this stage is arrived at.

Remember that the passions do not leave the soul upto ten stages. Greed is the most prominent of all the passions.

Highly vehement endeavour is essential for purging off greed. We shall explain to you, to what plight the soul is degraded owing to greed with the help of one narrative.

SAGE KAPILA

Kapila was the son of the royal priest but he received no education in childhood. He all the while wandered. When his father expired the priesthood passed on to the other Brahmin. This new priest clad in silk garment, protected with an umbrella, with two white chowries being waived on both the sides riding an excellent horse was passing by Kapila's residence. Kapila's mother was deeply dejected to see the new priest. She thought; "If my son received education, he would have enjoyed these powers and pomp". She was deeply moved with these thoughts and she

began to cry piteously. By that time, Kapila having loitered arrived. He asked: "Mother why do you cry? Are you not alright? Shall I call for a physician?"

Mother sighed and said: "My son, I am alright, but I deeply regret your illiteracy. If you received learning you would have enjoyed your father's position. The new priest passed by our house. If you could see him, you would have realised value of education". These words deeply pained Kapila. He determined on the very day to acquire learning and he reached the city of 'Shravasti'.

Indradatta Upadhyaya of "Shravasti" was very popular all over the country for his knowledge and thousands of students came to him to receive learning. The students with fair means spent after provisions and the rest maintained themselves by begging. In ancient times learning by begging alms was not in any way derogatory.

Kapila was admitted to Indradatta's school. For sometime Kapila begged alms but he had to spend much time after begging. He approached a wealthy man and described before him all the difficulties and requested him to provide with required fooding. That kind man managed for his food at the place of a Brahmin widow. That wealthy man sent the food provisions for two men daily at the widow's house.

Manorama cooked and Kapila dined at her house daily. This convenience helped Kapila to make good progress in his studies but on the other hand some evil also took place. Manorama had lost her husband quite in childhood and she could not enjoy pleasures of married life. She gradually enticed Kapila who was finally victimised in her trap of sensual attractions. Youth and solitude mostly bring about man's fall.

By the passage of time Manorama became pregnant and her pregnancy was far advanced. She worried: "How to meet with the expenses of delivery, how to maintain the newcomer". She suggested, "The king gives 2 Masas of gold to one who bestows benedictions on him first in the early morning. So go to him very early in the morning to receive 2 Masas of gold. That will serve the purpose".

On the next day Kapila reached the palace in the morning. But some other Brahmin had already reached the palace before



him and having conferred benedictions he had received gold. On the third day also Kapila tried in vain. He tried successively for eight days—but any how he reached later than any other Brahmin who already received gold before him. Thus Kapila was much annoyed and he determined to reach the palace earliest of all. Whim of any nature makes the man lose all considerations. He got up very early and began to run with the idea that some one else would reach earlier. It was not even the fourth quarter of the night. People yet did not move on the roads. Some watchmen were strolling here and there. They found Kapila who was suspected to be a thief, and they arrested him. Kapila tried to convince them but the watchmen did not listen to him. They said : “You may state what you want to state in the morning before his Majesty”.

In the morning Kapila was produced before his Majesty. For the first time he appeared in the Royal Assembly that too as a culprit. So he began to tremble. The king made out that he was not a culprit in fact. The King asked ! “What are you by caste ? Why did you run on the road at night” ?

Kapila said : “Your Majesty, I am Brahmin by caste and I was running to you to confer by blessings upon you”. The King asked : “But so early !” Kapila said ! “Your Majesty, I have been trying to confer my blessings upon you for last eight days to earn two Masas of gold. But my luck did not favour me to get the reward. So I got up very early to overcome anyone who tried to reach earlier. But unluckily I am before you as a culprit”.

The King said ! “You suffered so much pains to confer blessing upon me and that too for two Masas of gold. This implies your utter poverty. Oh Brahmin, I am pleased with you and ask you to demand from me anything you like, I shall certainly fulfil your wish”.

The Brahmin was astonished to find his clouds of miseries dispelled. He said : “Your Majesty, I ask you for some time to think as to what I should ask for”.

The King granted him time.

The Brahmin thus reflected : “Why should I not ask for ten golden coins—Nay ! they are too less—I would prefer fifty golden

coins. But they shall be spent out in no time. Why not ask for five hundred coins. The king can afford to give".

Kapila went on jumping from five hundred to one thousand, then to million and then to ten millions of golden coins. Then he thought that a king enjoys more prominence and powers than a millionaire so he thought of asking for half the kingdom, but in that case he would entertain rivalry with the King, so he thought of asking for half the kingdom, but in that case also he would entertain rivalry with the King ; so he thought of asking for the entire kingdom.

But he recoiled suddenly at this last thought. "Should I make him a pauper, who thought of fulfilling my desires ? No, this is not proper. Should I then ask for half the kingdom ? No, in that case I would be his rival and oppress him who is out to oblige me. Shall I then ask for ten millions of golden coins ? But then what is the use of so much money to me ? Excess of money shall breed calamities. Alright, let me ask for ten thousand coins to have a building and lead my life properly". But his conscience did not permit him to ask even ten thousand. "So much money would induce me towards sensual pleasures and I will not be able to lead ideal life. Then what should I do ? Shall I ask for one thousand coins ? Hundred ? Fifty ? Twenty-five ?". Thus pondering he felt that he should not ask for anything more than what was required for delivery expenses. But now he was thinking on right lines so his conscience did not even like to demand the petty amount necessary to defray the delivery expenses. He thought he had gone merely to get a reward of only two Masas of gold but the King was pleased to such an extent which induced him to avail of him fully. It was not proper and he decided to ask for only two Masas of gold.

He reflected ! "Avarice creates helpless position and so I should not demand anything. I should rest contented. Indeed, contentment is real happiness. I entertained even small desire to lose my studies and moral character, to be consequently a suppliant. Enough of this desire".

After sometime the king said : "Oh Brahmin, what do you want to ask for ?" Kapila replied : "Your Majesty, I do not want to ask for anything".

The King said : "Why so ?"

Kapila replied ! "Oh King, greed has no limits, more a man gains, more greed dawns upon him, so enough of greed". The King asked ! "Revered Brahmin, what did you decide to demand ?"

Kapila said : "Your Majesty, I have no desire to ask for anything".

The King said : "Why so ?"

Kapila said : "Oh King, greed is boundless. More the gains more the greed swells. So enough of greed".

King said ! "But with these ideals you cannot maintain yourself. So I am pleased to grant you ten millions of golden coins. Accept them".

Kapila said : "Oh King, till the cravings swelled in me, I felt that wealth is the indispensable means of happiness. But now I have relinquished cravings and need no wealth therefore. Contentment is the supreme wealth and I am happy with contentment". With these words Kapila departed and the King and the courtiers highly applauded his detachment for wealth.

Passion is also the King of cravings, so he abandoned the object of passion and he also left the school with the conviction that real learning is that only which begets emancipation of the soul. He got himself initiated for "Five great vows" under some monk and practised righteousness unflinchingly. Within six months only he acquired omniscience by self-purification and started preaching "Truth" to the people.

#### (10) STAGE OF DISMISSAL OF GROSS PASSIONS

##### *(Sukshma—Samparaya Gunasthana)*

This stage is reached by the soul when it has got rid of gross passions but has still retained fine passions. Here 'Samparaya' means passion.

At this stage anger, pride or deceit do not prevail, but greed prevails which is ratified. It is caused to emaciate. From its manifestation it passes on to the last 'Samaya'.

This stage also continues for "Antar-Muhutra".

## (II) THE STAGE OF TRANQUILLITY OF KARMAS ALLURING THE SOUL

*(Upashanta Mohabunasthana)*

The soul rising from "Upashamashreni" arrives at the eleventh stage from the tenth stage but a soul rising from 'Kshapaka' Ladder directly reaches the twelfth stage omitting the eleventh stage just as the fast train omits intervening stoppages and the slow train halts at all the stoppages. 'Kshapaka' ladder can be compared with a fast train.

The stage at which deluding Karmas are tranquillized for some period is called "Upashantamoha gunasthana".

The soul reaching this stage experiences the stage of non-attachment for a minimum period of samaya and maximum period of one Antar-Muhurta. Thereafter tranquillized delusion causing karmas are again gaining ground and the soul is trapped again in delusion. The soul degraded from this stage falls to the sixth, seventh, fifth, fourth or even the first stage.

## (I2) THE STAGE OF TOTAL ANNIHILATION OF DELUDING KARMAS

*(Ksheena Moha-Guna-Sthana)*

The stage on which total annihilation of deluding Karmas occurs is called : "Ksheena-Moha-Guna-Sthana". On this stage fiercely ablaze karmas are consumed and all deluding karmas perish.

What an extreme joy the soul would experience when the Karmas which overpowered the soul since the beginningless time are purged off. The soul reaching this stage is passionless and none is happier than one who is devoid of attachment and passion.

On the fourth stage four passions, viz., anger, pride, deceit and greed are either tranquillized, partially tranquillized or consumed or totally consumed. Tranquillization or consumption of four Apratyakhyaniya passions occurs on the fifth stage. For tranquillization, partial tranquillization and annihilation of four "Pratyakhyaniya passions the soul goes on purifying itself more and more on the sixth and the seventh stages. The soul rising by the Kshapaka ladder on the eighth stage tranquillizes or annihilates sub-species of deluding Karmas arising from main passions or minor passions except of sub-species of 'Sanjwalana' type of greed

on the ninth stage. The soul on the tenth stage having progressed by the same ladder stops manifestation of 'Sanjwalana-greed' by the ending time.

Pacifying soul retrogrades from the eleventh stage while the Kshapaka soul overtaking the eleventh stage reaches the twelfth stage and entertains pure meditation with two grounds.

This stage prevails for one Antar-Muhurta and the same belongs only to 'Kshapaka soul'. Three 'Atrocious' (Ghati) karmas are destroyed in the last period of the twelfth stage.

(13) THE STAGE OF OMNISCIENCE WITH ENCUMBRANCE  
(*Sayogi—Kevali—Guna—Sthana*)

No sooner is the second ground of pure meditation terminated than the soul annihilates Karmas obsessing knowledge, intuition and power, whereby all the four atrocious karmas are destroyed and omniscience and all pervading intuition are revealed. The soul then attains the stage of omniscience with encumbrance. Now soft karma like feeling producing, name and family determining ones remain to be destroyed. At this stage the Soul enjoys perfect non-attachment and therefore, it suffers the fruits of 'Soft-Karmas' without elaboration and with equanimity of mind.

These souls are Gods with 'Omniscience' in the form of mental, oral and physical activities and that is why they are described as "with encumbrance". The stage arrived at by such souls is the stage named 'Sayogi—Kevali—Guna—Sthana'.

The souls with omniscience resting on this stage move from place to place preaching the worldly souls, whereas, the prophet—gods with omniscience revealed, provide a great means of salvation to the worldly souls by establishing the holy institutions in the form of four-fold community.

The Souls resting on this stage do not undergo any form of meditation but they are in a "trance" stage. The Soul on this stage is God having non-temporal existence. This stage continues for a minimum period of one 'Antar-Muhurta' and maximum period of one 'crore Purva' less by eight years.

The soul resting on this stage has to get rid of vibrations of the regions of the soul in order to annihilate all soft karmas ; but

first they are all required to be equated. For this purpose the soul has to perform an operation known as 'Kevali—Samud—Ghata' which has been described by us in the fifth discourse at the proper occasion.

(14) THE STAGE OF OMNISCIENCE WITHOUT ENCUMBRANCE

(*Ayogi—Kevali—Guna—Sthana*)

The Omniscient soul with encumbrance abstains itself from mental, oral and any physical activities and tears off all the encumbrances. This is the stage of full-fledged omniscience.

We shall explain to you how it abstains itself from such operations. Threefold operations are gross and fine. It controls gross mental operations by means of gross physical operations. Then it controls gross oral operations. Thus out of three gross operations two are dismissed and one continues. Thereafter, the soul, with the help of fine physical operation destroys gross physical operation, fine mental operations and fine oral operation. In this case only fine physical operation continues. By this time it performs the Second variety of pure meditation to destroy fine physical operation. At this juncture all the regions of the soul become motionless like the mount Meru. This phenomenon is technically known 'Shaileshikaran' (Mount like—tranquilization). The stage prevails only for a small period of time equivalent to the period required to pronounce "A, I, U, R, L" (short). On this moment fourth variety of 'pure meditation' known as 'Samuchchhinna—Kriya-Nivrutti' (Total annihilation of all operations) is entertained. When this meditation ends, the soul having consumed all sorts of soft karmas ascends high up vertically to the apex of the universe with intrinsic buoyancy. The location where the soul rests is called 'Siddha-sheela'—the slab of salvation. Here the soul rests for eternal times. At this time the Soul possesses two third dimensions of the total dimensions of his last existence.

The elevation of the soul is to be attributed to four factors: Preparations, non-attachment, disruption of fetters and motion. Just as an arrow, or a potter's wheel is motivated with anterior application of force, the soul is also motivated by anterior preparations. Just as a gourd plastered with earth rises up in water when the plaster dissolves, the soul getting rid of Karmic plaster rises

high up. A castor-seed on its husk being uncovered shoots off, the soul also with its karmic fetters untied shoots high up. The upward motion is the intrinsic nature of the soul and that is why it rises high up. Things like dust, earth and stone have their downward motion as their intrinsic nature, and they all rush downwards.

Here the topic of the stage of the attributes of the soul is concluded. It reveals many facts about the progress of the soul and also presents very minute understanding about the nature of karmas. The souls which shall properly digest the stages of the attributes of the soul to arrive at those stages shall certainly grace the location of salvation, the reservoir of infinite bliss.

More facts will be discussed at the proper occasion.

## DISCOURSE XXXIII

### ANNIHILATION (NIRJARA) OF KARMAS

Gentlemen,

Entire complexity of worldly affairs is to be attributed to Karmas. If karmas did not exist, four states in hell, series of life and death, and various kinds of miseries would not have existed at all. When karmas are eradicated then all these complexities vanish. Thus aspirant of peace and bliss has to endeavour to eradicate Karmas.

But how to eradicate them? They are not cattles to be driven off. They are not human beings to be pushed off. They are not dust particles that we may blow them off. They are the products of matter, very subtle in form and so imperceptible to the naked eyes. Extremely powerful microscope cannot render them perceptible. So how to eradicate them which are non-perceptible and therefore, not cognizable. This is indeed a big problem. But man's intelligence is capable of apprehending imperceptible entities and eradicate them. We shall make it clear with one illustration.

#### INVISIBLE THIEF APPREHENDED

A thief had wonderful collyrium which could make him invisible. He applied that collyrium in his eyes and being invisible entered the palace to devour the eatables placed in the dishes before the King. He relished very much the taste of delicious dishes usually meant for the King.

The King gradually grew emaciated, so the minister asked the King: "Your Majesty, you are getting emaciated and losing physical glamour. Are you suffering from some latent disease? Do you not enjoy food or do you not get proper appetite? Please tell me frankly to enable me to adopt remedial measures".

The King said: "Minister, I feel shy to narrate the fact". The Minister said: "Your Majesty, it is not proper to feel shy or to disregard any problem of health. Body is the prop of everything else. Convey to me the truth without any hesitation or reservation".



The King said ! "There is no disease I suffer from, but after I consume a few morsels my dish becomes at once empty. I then do not like to demand from the cook so often. Lack of nourishment weakens my body day by day".

The Minister replied : "If this is the cause of your debility, I shall certainly cure it".

The Minister having pondered over the statement of the King came to determine that some one with the help of collyrium became invisible to consume the royal diet. He should be apprehended any how. It is not easy to detect the invisible man but the Minister was profound with intelligence and so he planned to trap the invisible thief. The Minister spread very fine dust in the dinner hall and instructed the servants to close down all the doors no sooner did he make some signal. Then he sat in the corner of the dining hall and began to watch.

The king having finished with his daily bath, worship and rituals, came in the dinner hall and sat on his place. The dinner was placed before him. In the meanwhile that thief arrived who began to relish the royal diet. The Minister found his foot-prints on the fine dust and the doors were closed on receiving the signal from the Minister. Then the Minister got kindled certain herbs and green firewood. The smoke was very dense and pungent to produce tears in the thief's eyes. These tears wiped out the collyrium applied. Collyrium thus disappearing, the thief lost hold over his invisibility and he became visible to be apprehended by the guards. The thief was sentenced to death and the Minister was heavily rewarded.

This means that imperceptible things are not perceived but apprehended by tricks.

#### HOW TO ERADICATE KARMAS

It is not necessary to catch hold of Karmas to eradicate them but such means should be employed so as to make them severed from soul. Such means are laid down by the Great Men. They say ! "Just as impurities in gold are severed by fire, and water is separated from milk by the swan, penances sever Karmas intermingled with the Soul".

You consult a lawyer if you are involved in some criminal case, you consult some technicians when your goods are found defective, you spend out more than half of your property to cure your chronic disease then what will you pay to the person who frees you from the worldly bondages—from the prison of Karmas and who prevents your entire life from being corrupted? Great men are determined to act benevolence and so they never expect from you any price for their benevolent acts but indeed they yearn to see that you apply their remedy whole-heartedly and set yourself free from the series of births and deaths as early as possible.

If one holds that penances prove effective to annihilate newly created karmas only and not very old ones then the great sages have clarified the point under discussion. They have clearly laid down that Karmas accumulated in millions of existences can be annihilated with the help of penances. They can be destroyed.

This means that if we desire to destroy all karmas which are in existence we should take resort to penances.

*Question :* Can the Karmas be destroyed without penances !

*Answer :* When certain physical tortures like cold and heat are endured unintentionally destruction of Karmas does take place in very meagre form. Karmas destroyed in this manner are technically called unintentional destruction of karmas (Akama Nirjara).

*Question :* What sort of destruction of karmas is effected by the observers of penances ?

*Answer :* Meagre form of destruction of karmas arises when non-violence or self purification is not intended in the practice of penances, whereas intense destruction of karmas arises when the same is intended. This is intentional destruction of karmas (Sakarma Nirjara), when it results from penances practised with full consciousness, understanding and intention. In the initial lifetime of the soul un-intentional destruction of karmas proves a purpose, but genuine progress is achieved only with intentional destruction of karmas. If we compare unintentional destruction of karmas with an engine of 5 H.P. then intentional destruction of karmas can be compared with an engine of 500 H.P.

*Question :* If the soul is effecting the destruction of karmas all the while, then why could it not destroy all the karmas till this time ?

*Answer :* How can you expect to empty a cellar when daily some corn is drawn out and other amount of corn is also added at the same time. Thus contracting fresh karmas as well as consuming them lead nowhere. Under the circumstances, some such arrangement should be innovated to contract lesser karmas than those destroyed. This arrangement is created by practising penances and that is why penances are the means of destroying karmas. All the souls till this very day have destroyed karmas only with the help of penances. Even today the souls residing in Mahavideh and other regions are destroying karmas by means of penances and the souls shall destroy all the karmas hence forward by means of penances only.

*Question :* Ilaychi Kumar obtained omniscience on the thirteenth stage of the attribute of the soul while dancing on bamboo and ropes. How can we say that this omniscience was obtained with the help of penances ?

*Answer :* Many dancers dance on ropes and bamboos but all of them do not obtain omniscience. Moreover, Ilaychi Kumar also played on the rope four times but he did not obtain omniscience during the period he played before. This implies that there must be some extra-ordinary cause for the manifestation of omniscience. We should try to understand how this extra-ordinary cause operated. When Ilaychi got himself on the bamboo for the fifth time, he witnessed a young and beautiful woman with a dish full of sweet balls, requesting the monk earnestly to accept the sweet balls but the monk not only did not accept them but did not try to look up to the woman at all. This incident deviates Ilaychi Kumar's trend of thought. His mental reflections get overhauled and he immediately engaged himself into pure meditation. When he engaged himself in the second basis of pure meditation all his atrocious (ghati) karmas were destroyed and omniscience was revealed. Here pure meditation is also a kind of penance.

It is not the complete meaning of the word 'penance', if you mean thereby fasting, dining once in a day or dining saltless eatables once in a day. Penances imply various means of external and internal purification and that is why penances are divided as external and internal. External penances have six divisions, viz., fasting, eating less than required, curtailing necessary food, curtailing desire for different tastes physical tortures and self-restraint (samlinta). Atonement, observance of religious formalities politely (Vinaya), serving the monks and the righteous (Vaiya Vachchha), religious studies, meditation and renunciation (Vyutsarga) are six forms of internal penance.

Thus there is no contradiction in our statement that Ilaychi Kumar obtained omniscience after resorting to meditation which is one of the forms of penances.

#### TWELVE KINDS OF PENANCES

Now we shall introduce twelve kinds of penances to which destruction of karmas is attributed.

1. *Fasting* : (Anashana)—In fasting, eating is entirely abandoned while in Ayambil or "one time dinner" eating more than once is abstained from. Fasting Ayambil or dining once tranquilises the senses and such condition is necessary for internal purification. Lord Mahavir during his career of devotion had taken to fasting. He fasted for 4,166 days in a period of 4,516 days. Thus he broke his fast only on 349 days, during which he consumed dry rice, baked pulses and flour. He abandoned juicy substances and he did not consume that eatable which was necessary for the maintenance of body. He also insisted on accepting only certain kinds of eatables under certain circumstances and only at the hands of a certain person. This sort of determination is technically called Abhigraha. His abhigraha which was fulfilled by Chandanbala was indeed of a very severe nature. Penances with Ayambilas are being practised in Jain community on a large scale and this sort of aggravated penance of observing hundred ayambilas is being practised by sublime souls at present.

2. *Under-Dieting* (Unodarika) : This penance is observed by eating lesser than what is required to fill the belly to the brim. Man's diet comprises of thirty-two morsels while that of a woman

comprises of twenty-eight morsels. Each morsel should contain food as much as a hen's egg in size and so big to place in the mouth conveniently without opening the mouth more than done in usual course. This underfeeding maintains alertness of mind to facilitate—religious studies, contemplation and maintenance of celibacy. Over-eating is detrimental to health as well as to spiritual progress. On this point some authority has laid down "one should apply Trifala to the eyes, salt to the teeth and should not fill the belly to the brim to keep up good health". Over-feeding oneself on the day of partial fasting or Ayambil—infringes the penance of "unodarika". Every penance should be observed with partially filled belly. Even on breaking the fast one should be very moderate in eating.

3. *Curtailing Necessary Food (Vrutti-Sankshepa)* : That is 'Vrutti' which maintains the thread of life. Food and water are essential for living. Imposing restrictions on consuming water and food in view of kind, place, time and condition is known as 'Abhigraha' (insistence). Insisting only on accepting a particular kind of food is called (Dravyasankshepa). Insisting only on accepting food from one or two houses or from a particular period of a day is known as Kala-Sankshepa. Normally a monk has to accept food in the mid-hour of the day and so when he insists on accepting food either in the morning or afternoon then the vow of Kala-Sankshepa is said to have been observed. When it is insisted by a monk that he would accept only from a person in a particular condition then the vow of Bhava-Sankshepa is said to have been observed. Even in these spiritually declining present times, the monks do entertain such vows. It is not easy to fulfil the conditions laying down that 'an elephant should offer sweet-ball' or 'mother, daughter and son's wife' all the three should offer food simultaneously. It is very difficult to fulfil such conditions.

4. *Abandoning Juicy Eatables : (Rasa-Tyaga)* : Honey, wine, meat and butter are the major juicy or semi-liquid substances which are strictly prohibited for the souls aspiring for salvation. The vow of Rasa-Tyaga arises when the rest six juicy or semi-liquid substances, viz., milk, curds, clarified butter (Ghee) oil and jaggery are abandoned. Even if one or some of the above mentioned substances are abandoned then also this 'Vow' is maintained though of inferior grade. 'Ayambil' Vow is a prominent penance wherein this 'Vow' is well observed.

5. *Endurance (Kayaklesha)* : This is the vow which enjoins to undergo physical ailments arising from self-imposed restraints. A postman covers about six to seven miles walking daily while a farmer bears the scorching rays in summer and a wood-cutter wanders hunting in the forest. They all undergo physical tortures but not the penance described as 'Kayaklesh' as they do not entertain the desire of destroying their karmas.

6. *Self-Restraint (Samleenata)* : That is the vow of 'Samleenata' when one controls one's senses, does not give vent to passions despite the presence of circumstances inducing such display of passions, and operates mental, physical and oral activities as minimised as possible.

7. *Atonement (Prayaschitta)* : Till the man is surrounded by worldly environment, he is susceptible to commit errors and imperfection is bound to prevail ; but when error is committed one should atone for the error and having confessed before the preceptor one should accept the mode of atonement ordained by him. Such atonement purifies the Soul and that is why atonement is one of the internal forms of penances. Arjunamali committed murders of numerous men and women but he solemnly repented at heart on realising his guilt whereby he attained purity and realised emancipation. The instance of Dradha-Prahari etc. are glaring examples.

8. *Disciplines and Politeness (Vinaya)* : Vinaya means observance of disciplinary formalities and devotion of heart. Those who observe disciplinary formalities acquire learning (self-knowledge) to cross over the worldly ocean. These disciplinary politeness is five-fold. (1) Disciplines for acquisition of knowledge. (2) Disciplines for acquisition of intuition. (3) Disciplines for acquisition of righteous conduct. (4) Disciplines for observing penances. (5) Disciplines for observing religious formalities. All these five modes of disciplines are internal penances.

9. *Service (Vaiya-Vrutya)* : This vow prescribes to procure food and drink for those who observe religious rites and to render services to those who practise self-restraint etc., and who are invalid. This service has ten varieties : (1) Service of Acharya. (2) Service of Upadhyaya. (3) Service of the old Monk. (4) Service of the practitioner of penances. (5) Service of the sick and invalid. (6) Service of the newly initiated. (7) Service of the

family. (8) Service of the fold. (9) Service of the entire community. (10) Service of the common practitioner of religion. The instance of the Saint Nandishena is popular for establishing significance of such services. (Vaiya Vachha).

10. *Self-Study (Swadhyaya)*: Study of sacred scriptures for the uplift of the soul is called Swadhyaya. One who is engaged in self-study can render one's soul occupied with auspicious reflections and this is the reason why self-study is a kind of internal penance. Self-study is fivefold. (1) Reading—This means reading and understanding the original texts of the scriptures. (2) Questioning—This means inquiring into the different portions of the scriptures. (3) Recapitulation—This means revising the portion of the text properly understood. (4) Application—This means applying the meaning properly understood. (5) Religious discourses—This means delivering discourses with a view to initiate others into the significance of religion.

The speeches delivered by the monks amount to their 'self-study'. Muttering the names of God is also 'self-study'. It restricts the frivolous nature of mind and so it is internal form of penance.

11. *Contemplation (Dhyana)*: Concentration of mind on a specific object is contemplation. There are four forms of contemplation out of which Arata Dhyana and Raudra Dhyana are evil ones and therefore worthy to be abandoned. Here you should mean only Dharma-Dhyana and Shukla Dhyana by the word Dhyana. We have discussed at length the topic of Dhyana (contemplation) while dealing with the various stages of the Soul's attributes.

12. *Renunciation (Utsarga or Vyutsarga)*: 'Utsarga' means the act of renouncing and 'Vyutsarga' means the act of renouncing specifically. Both these words denote here 'the act of renouncing'. This act of renouncing is firstly twofold. Dravya-Vyutsarga (renouncing material objects) and Bhava-Vyutsarga (renouncing abstract attachments).

The material renunciation is again fourfold. (1) Guna-Vyutsarga, which means renouncing folds of people and living in solitude. (2) 'Sharira-Vyutsarga' which means renouncing attachment for the physical body. (3) Upadhi-Vyutsarga which means renouncing

attachment for attire, utensils etc. (4) Bhatta-Pan-Vyutsarga which means relinquishing food and water. This state of living without food and water is technically called 'SANTHARO'.

Bhava-Vyutsarga has three varieties : (1) Kashaya-Vyutsarga. This means renouncing completely passions. (2) Sansara-Vyutsarga which means renouncing the worldly affairs. (3) Karma-Vyutsarga which means renouncing all the eight forms of Karmas.

In these varieties of penances, Sharira-Vyutsarga (renouncing attachment for body) is particularly emphasised. In this penance, body, speech and mind are to be controlled by sitting in one posture, by observing silence and by contemplating respectively.

#### SOME INSTRUCTIONS

Penance is the chief means of destruction of Karmas and therefore, it should be practised merely for destroying Karmas. Of course, by means of penances one can acquire some mystical powers and can acquire other advantages also. But penance should not be practised with such sort of purpose in view.

One should perform penance according to one's ability and should proceed further *gradually*. If penances weaken our abilities and if faith in penances is destroyed thereby, then one should not practise penances which are beyond one's capacity. This is the reason why one should observe penances under the instruction of an accomplished preceptor. Performance of penances contrary to the instructions of the preceptor gives rise to adverse results.

Whatever manly endeavour is to be made by the soul for acquisition of knowledge, intuition and righteous conduct, is to be made in the same manner of twelve forms of penances ; as destruction of Karmas and purifications of soul are being effected thereby ; and as the ultimate result, some day annihilation of all the Karmas takes place, transforming the soul as pure enlightened and blotless. Here ends the series of discourses on "Karma" and now we shall proceed with the discussion of Karma at the proper occasion.





# ATMA TATVA VICHĀR

## CHAPTER III

### DHARMA—(*Religion*)



## DISCOURSE XXXIV

### ESSENTIALITY OF RELIGION

Gentlemen,

First you form the letter A, then you form the letter B and then you form the letter C. In the same manner, philosophers firstly deal with the 'Soul'—then with 'Karma' and then with 'Dharma'. You will clearly understand this order when you will look up to our treatment of six postulates. Treatment of six postulates is as under :

1. The soul exists.
2. The soul is immortal.
3. The soul contracts karmas.
4. The soul is the enjoyer of the fruits of karmas.
5. The soul is capable of destroying karmas.
6. Religious practice is the means of destroying karmas.

People say that marriage procession without the bridegroom has no purpose. Similarly the philosophers hold that consideration of karma or Dharma without the concept of soul has no purpose. In the absence of soul who would contract karmas and who would reap their rewards? Non-sentient objects like log of wood, piece of iron or a slab of stone possess no capacity to contract karmas or to reap their rewards. Because the soul is bound by karmas, it has to reap the fruits of karma and this is the reason why we have to consider the ways and means of destroying karmas. If soul were not bound by karmas then it would not have been liable to reap the fruits of karmas. Hence, no possibility of considering the destruction of karmas. When we are bound with the ties, then only we think of setting ourselves free. Bondless if we are, we need not bother to set ourselves free. But what is the meaning of destroying the bondages of Karma? When we are on way to consider this problem then we cannot but arrive to discuss about righteous duty or Dharma. If religious or righteous duty is properly performed then only fetters of Karmas are destroyed and the soul would acquire its intrinsic nature, having become free from the karmic pollution. Bearing in view this matter, we proceeded with the topic of soul in the beginning. Then we glided on to the topic of

Karma and now we desire to proceed with the topic of Dharma.

While discussing about the nature of soul and karma we did discuss something about Dharma occasionally but an orderly treatment of the subject follows now. One thing we would like to make clear, that on the whole this entire series of discourses is more or less concerned with 'DHARMA', as we never delivered speeches on any other subject except Dharma. Sainly authors of our scriptures have ordained that a monk should always speak on religion avoiding the discourses about devotees, women, countries and political matters in order that he would himself avail of self study and the others would gain religious merit.

Shri Uttaradhyayana Sutra is our sacred scripture and the same is studied for procuring religious merit for the aspirant. This series of discourses has come to being from the description of the soul wandering in this transitory state. This is not out of your notice.

Gentlemen, the dreadful dragon of materialism is trying to strangle the entire world. We do not know whether it will succeed in its mission but the situation has indeed worsened.

In olden times religious impressions were carved on the mind of the inborn child. After birth, the child was being fostered in religious atmosphere and even in advanced age academic training was mainly infused with religious spirit. Even society and state were greatly influenced by religious principles. That is why the nature of religion and its essentiality were hardly questioned. Today on the contrary children and youngsters of top ranking families have begun doubting the nature and essentiality of religion in life.

Only yesterday one highly educated youngman asked us, "Would it not do if we do not observe religious rites?". We replied: "Blessed one, if you can do without a guide in dreadful forest while on your journey, if you can do business without money or if your body can do without food then one can do without religion or religious rites".

Hearing these words the youth retorted: "Without a guide we would be lost in the jungle, and devoured by the beasts of prey or robbed by the robbers; without money the market would hold no

credit for us and business would be impossible. In the same manner without food our body would be emaciated, weakened and consequently destroyed. But nothing is lost by not observing religion. We find many people happy in the world despite their non-observance of any religious rite !"

This argument reverberates the trends of thought which prevail in the world at present. If lakes are full of water then only canals would overflow.

We said : "Blessed one, you can further argue, the world abounds in animals which also do not observe any religious rite. They can do without religion then men equally can do without it. Even you can further say there are infinite number of insects and worms in the world which do not observe any religion and why should we observe it ?"

The young man replied : "It is no good to compare human beings with worms, creatures or birds".

We said : "Why so ? They are equally creatures as you are. They are animals which are animated with life. How do you think it is no good when one animal is compared with the other animal ?"

Young man said : "Just as a flower differs from another species of flower one animal differs from the other kind of animal. Human being is the most excellent species of creatures and so he cannot be compared with other lower type of creatures".

We said : "How do you say that human being is the most excellent of all the creatures ?"

Young man replied : "A human being has mind and intelligence hence his superiority to all the rest of the creatures. Man can realise his interest and can make such activities to fulfil his interest".

We said : "This means that man is selfish and other creatures are selfless. But selfishness does not make one an excellent creature. The man who puts to loss others out of his selfishness is not considered excellent by us but he is called a mean, a wretch !"

The young man was a bit shocked. He was confounded to put any new piece of argument.

We said : "Gentleman, you have received quite good education but you have not studied and digested what our greatmen have laid

down. You enjoy reading the poems of Shakespeare, Milton or Shelly but you do not like to read the words of wisdom laid down by our Saints and sages. One of our wise sayings runs as :

Reflection about an entity is the reward of intelligence, observance of a vow is the reward of physical frame, extending alms to a deserving person is the reward of wealth and proving ourselves affable is the reward of speech". This means, man is endowed with intelligence and therefore, he ought to reflect over any material problem with his intelligence. If he does so he would be able to discriminate between right and wrong, beneficial and detrimental, and such discrimination enables him to act for his own welfare. Those who do not reflect thus despite their asset of intelligence hardly distinguish themselves from animals.

Just look up to a few more words of wisdom :

"Those who do not acquire learning, do not practise righteousness, do not achieve laudable merit or do not observe religious rites inspite of being endowed with intelligence are indeed burdensome on the surface of the earth and merely while-away their life-period as animals though human beings in appearance".

The youth said : "I also admit what you say".

We replied : "If you so admit then reflect with all seriousness as to who are you and what is your duty. Man has not abruptly fallen on this earth. Some remark that we are the products of our parents' sexual encounter and thus we appeared on this earth. We say, mere blending of semen and ova does not produce life. This is merely mechanical process and life is only produced when soul descends hereover. Thus sexual encounter of parents is the circumstance and anti-natal Karmas performed by the soul form the material cause.

The soul forced under Karmas is wandering in this universe since the times immemorial. He is produced in various states and various existences according to various species of karmas performed by him, whereby he attains birth as a human-being on amassing meritorious deeds. The authors of scriptures have valued human existence as extremely difficult to earn and that is why the soul earns human existence with great efforts and after many ages. You in the beginning remarked that there are people in this world

who despite not observing any kind of religious mode of life are found happy enjoying social status and honour. But this is the result of meritorious acts. Now consider whether it is proper for you to exhaust your assets of meritorious deeds or to add to them.

You also know to what plight are reduced those who gradually consume their assets and do not make any addition to them. They have to strive hard for a penny and have to beg for money from their relatives and friends. Indeed their plight is very pitiable. On the other hand those who consume their assets and also add to them by bits find their assets unexhausted. Such people can enjoy happiness all throughout and can find their credit intact. The wise prefer this state and therefore it becomes incumbent duty of a man to earn religious merits daily and endeavour to increase his capital of merits thereby.

You remarked, nothing is lost by not earning religious merits. But we reply, a motor-car runs till the ignition fluid is there. Without petrol it stops working. In the same manner, man enjoys all worldly pleasures and comforts till his merits are not exhausted. No sooner are these merits exhausted than all these pleasures and comforts are put to end suddenly.

Do you doubt,

“Till the merits prevail, prosperity continues indeed :

Light prevails till the oil exists ?”

Gentleman ! All consume their life sooner or later, but that life is worth lived which is devoted to maximum in earning merits. Whose memories do you cherish ? Of the performers or non-performers of religious merits ? Those who perform religious rites as prescribed are even respected by the Gods. Just study the tale of Sage Nandisena and you will be convinced.

#### SAGE NANDISENA

Sage Nandisena was a great ascetic of self-denial. In course of time he became well-versed in the deep significance of the scriptures. He took a vow to serve the monks. He served the monks Bala, Shaikshaya, Glana etc. with unflinching devotion. His devotion in serving the monks became popular even in heavens.



One day his services were openly applauded by Indra in the assembly of Gods to incur the prejudice of one God who decided to test the sage Nandisena. We should note that even Gods entertain wrath, malice, prejudice or jealousy.

Gods can assume any form they desire in a moment. They can reach any spot in the wink of an eye. This God arrived at the outskirts of the village where the sage had halted and he assumed the forms of two monks. One of the monks was very old and diseased and the other was young. Both of them determined to test the "Vow of Servitude" of the Sage Nandisena.

It was the day on which the sage Nandisena had to break his fast. He was about to do so, after bringing alms by begging. There the young monk made his appearance and said : "Oh blessed one ! There, by the outskirts of this village one very old monk ailing with dysentery is extremely thirsty and hungry, but you here commenced breaking your fast. Do you remember your vow ?".

On hearing these words the sage instantaneously put off breaking his fast. He brought pure water by begging and reached the spot where the old monk stayed. Seeing Nandisena, the old monk at once raged with the word "Oh you wretch, I am lying down here ailing and you were so eager to break your fast ? I condemn your "Vow of Servitude".

You organise many institutions and declare to serve people but how much do you feel offended and outraged to face criticism or a few bitter words. You resign with the words : "We are not your servants, we render honorary service and you offer us such bitter words. We no longer desire to continue in this institution as the members. We just now tender our resignation".

But the Sage Nandisena, was not a man to resign from his vow of servitude on hearing these words of anger. He had translated into his life virtues like forbearance, nobility, straightforwardness, non-avarice, purity, contentment, mercy etc. He, therefore, replied calmly : "Oh the best of the monks, kindly pardon my guilt. I will shortly attend to you. I have brought pure water with me".

He helped the old monk to drink water. He cleansed his clothes, his body and told him to sit. The old monk once more was highly

irritated. He frowned saying : "Oh you fool, don't you see that I am too weak to sit. How should I sit in such condition ?"

The sage Nandisena quickly swallowed these words and said : "I will make you sit just now". Having seated him he said : "Oh excellent monk, if you desire I shall carry you inside the city where you will be more at ease".

The Monk replied : "Why do you ask me ? You may do so if you so desire".

The sage Nandisena seated the Monk on his shoulders and slowly proceeded further. The sage Nandisena was greatly emaciated due to severe penances and so he walked slowly watching carefully every step. That Monk was bent upon testing him and therefore, he increased himself in weight gradually. Gods can change their appearance and can increase or decrease themselves in weight too. Man even can accomplish such miraculous powers with the practice of 'Hath-Yoga'. Miraculous achievement known as 'Garima'—one of the eight forms of achievements—is also such form of power.

With the increase in weight on the shoulder, the sage Nandisena began to tremble and his feet began to give way. The Monk said : "Oh you wretch, what are you about ? You don't know to walk right, you shake my entire body. Is this the way you want to serve me ?"

Words were very bitter and harsh but the sage Nandisena was not moved at all. He said : "Pardon me if you are oppressed with this my way of walking. I shall now walk properly".

The Monk later on passed stools and the odour was unbearable, but the sage Nandisena was not at all perturbed. He simply continued walking as usual and took all precautions not to offend the Monk by any of his faults. He also all the while on his way reflected about the ways and means to cure the monk.

He arrived at the halting place. The God with his limited range of intuitional knowledge knew that the sage was unflinchingly adamant for the preservation of his vow of servitude. The God therefore, withdrew his miraculous charms and as a result both the monks vanished. The God at once having circumambulated the sage said paying homages : "Blessed you are Oh sage, You

are the ornament of the human race. I found you actually as described by Lord Indra. I am thus very much pleased with you to grant you whatever you choose”.

“What would you choose to demand if some God asks you to demand?”

Some unmarried blind man was asked by some God to ask for any boon he chose. He asked to witness himself seated on diamond decked spring, his second son's wife churning curds in a golden pot on the seventh floor of his mansion. Now can you make out how much he asked for with this boon. With the phrase ‘second son's wife’ he asked for three sons and their married state. This also secured his own marriage as one cannot beget a son without marriage. With the phrase, ‘Churning curds on the seventh floor’ he secured the mansion with seven floors that too decorated with furniture of high category. Moreover, by the phrase, ‘Witnessing personally sitting on a diamond decked spring’ he demanded eradication of his blindness and achievement of prosperity. He by implication asked for long life as the marriages of his sons can be effected at his advanced age only.

You would ask even more than what the blind man asked for. Just listen what the sage Nandisena asked for.

“Oh God this human life is very rarely achieved. Nothing is more valuable than the human existence. I am contented with my state of things. I crave for nothing”. The God on witnessing the sage's non-attachment bowed his head in the feet of the sage. The God returned to his abode cordially applauding the merits of the sage.

This reply of ours dispelled the doubts of the young man and he acknowledged the essentiality of religion in life.

It is worth considering why the great men should have preached religion if it were not so essential in life. All the Tirthamkaras after realising Omniscience and pure intuition establish sacred schools of religion, which enable the worldly beings to cross over the worldly ocean. Ganadharas with unrivalled genius are the first persons to be initiated to this school of religion. They consider their life-mission fulfilled in propagating the same religion. Achar-yas, Upadhyayas and other monks are engrossed in preaching, observing and making others to observe the very religion.

Do you believe that all of them speak and talk about religion without understanding what is religion? It is so laid down in Nirgrantha Pravachanas: "Having attained human existence which is very hard to attain, one should devote one's entire life to religion".

Other branches of philosophy and religion preach about religion that with such practice of religion man would become cultured, and would follow the path of bliss and spiritual progress.

But today there are people who compare religion with opium as the followers of religion are infatuated with bigotry. This infatuation creates mutual quarrels and breaks down social unity and so religion is not essential.

Here let us state that it is not fair on the part of a righteous man to speak without any consideration. Who will be convinced when you speak of the world tainted with yellow colour when you peep through yellow glasses? The world in reality is full of variegated colours. A wise man before propounding any principle should properly consider establishing and contravening means of proofs; but the above mentioned proposition is held without such consideration.

The said proposition would have been held valid if the religion meant *Sectarianism* which merely aimed at conflicts based on bigotry; but this would result in multiplicity of religions and each such religion depicts variety of characteristics and therefore, it is not reasonable and proper to express common opinion for all religions. This is something like dealing in all and everything at only one price.

There are many religions existing in this world which preach fraternity and brotherhood for all the beings. They further insist on conduct of universal love for all creatures. How would you allege such religions as creating conflicts based on *Sectarianism*? If they are not so alleged then how would you compare them with opium. How would they be responsible for mutual conflicts? If you reflect with all sincerity you will realise that however little peace enjoyed by the world can be safely attributed to the existence of religions. The religions do not aim at harming social harmony but on the contrary insist on universal welfare and universal progress. With the inception of the idea of non-utility of

religion in life, life devoid of religion would not be worth any charm. Man's life is beautified and elevated only with the help of religion. Our great men have ordained in this context :

"An elephant is sublime only with his tusks, a horse with speed—not limping or slow-trotting. Big cities today plan out horse-races. The horse swift in speed only wins—The race only runs on the principle of horse-speed.

Night is beautiful only with moon. Night devoid of moon, or with the moon set away, appears dreadful. Festivals are celebrated only on the full moon-night and not on the last day of a dark half of a month.

A flower is worth if full of fragrance. Rose is loved and relished by all and not the wild flower.

A pond looks lovely when full of water. Only in waters swelling, the lotuses grow and the variety of birds cluster around. Then only men would enjoy boating. When water is dried up all the charm vanishes.

A tree is worth only when shady. Shadeless tree is not worth the name. The banyan and the neem trees are resorted to with fondness as they spread wide their shades, but the people do not long to approach a palm tree devoid of shade.

Beauty is worth if endowed with grace and not otherwise. Persons with white skin are many in this world but they all possess no grace.

A son is worthy only when possessed of virtues and not otherwise. A meritorious son is to be preferred to hundred idiot sons.

A monk is worthy only when possessed of good moral character and not otherwise. Our scriptures ordain not to pay prostrations to a monk devoid of sound moral character.

The mansion looks godly with idol of God and not otherwise. Similarly a man is worth if possessed of religious conduct and not otherwise. The mathematicians of religion have laid down equation : 'human life—Religion = 0'. When human life is devoid of religion its value is deduced to cipher.

Eating drinking and making merry are natural functions of life

which are not significant spiritually. Religion secures progress for an individual, maintains Society as well organised, secures national uplift and inspires the feelings of universal brotherhood.

Till this day infinite number of souls have secured emancipation only with the observance of religious conduct. None of such souls secured emancipation without such observance of religious conduct. On Siddha Sheela (The abode of the emancipated souls) no soul could arrive without the resort of religion. Modesty, politeness, straightforwardness, generosity, peace, fortitude, forbearance, restraint, mercy, benevolence are the apparent results of religious observance and the same can be experienced by the soul only.

The society with deep reverence for religion can withstand bitter sways of time, and mostly such religion is blessed and happy. The society forsaking religious bonds is swayed by chaos and destroyed in no time. The nations which resorted merely to brutal forces were wiped out from the surface of the earth in no time, whereas those which respected and inbibed in life religion could survive even in most fatal conditions. India was invaded and aggressed by many invaders like Afghans, Turks and Mohmedans. Lastly it survived even the oppressions inflicted by the Britishers as the veins of India are throbbing with religious feelings and it presented the world with virtues like forbearance and fortitude. If religion is propagated systematically then the nations would leave their spite for other nations—would begin to respect the rights of others and would live in peace and harmony as with the feelings of children of the same family. There is no alternative means except religion for establishing peace in the world.

Gentlemen, the soul is fettered with the bonds of Karmas since the times immemorial. All forms of worries, calamities and diseased conditions are to be attributed to these Karmic bonds. Thus we should be freed from these Karmic bonds, but mere such wish cannot free us. The cats are not scared away merely at the wishes of the mice. Some remedy should be applied to scare away the cats. All the mice, having assembled one day thought : "The cat creeps in so silently that we hardly know her arrival in advance. So we should bell the cat to get previous intimation of her arrival in advance with the ring of the bell. Then we know where we should conceal ourselves". All the mice welcomed this remedy but who would go to bell the cat ? None came forward to bell the

cat. Thus the remedy could not be put into practice and the mice lived in the state of constant fear as before. We also are in the similar state of the mice when we realize that the karmas hamper our spiritual progress. We become very zealous to eradicate the Karmas. But when we have to make endeavour for eradication of these Karmas then we are freezed to passivity. Thus the karmic bonds continue their stay and our miseries never terminate. When you find a man's conduct evil and unholy, you tell him not to come to your house, still if he comes, you scold him and warn him to leave the house immediately. If he does not leave, you prepare yourself to fight. You pull up and even turn him out with a neck catch, but the karmas are very evil, unholy and wretched still you do not behave towards them as you do with the unwanted man. You invite them and let them lie in your house at ease. Then you repent when karmas fully prove their wickedness and you lament: "Alas, the Karmas reduced me to pitiable condition". But it becomes too late. You must think well before giving shelter to the evil person. A louse did not think in these terms and it had to suffer a lot.

#### A LOUSE ON GIVING RESORT TO THE EVIL FELLOW

A louse fixed up her residence in a stiched cavity of a moonlit white bed sheet on the couch of a royal palace. When the king slept, the louse silently crept out to suck the blood of the king and then returned to her residence. The king usually enjoyed delicious dishes and his blood was sweet indeed ! The louse was very happy to regularly sip the royal and rich blood.

Now one day a bug arrived and solicited with the louse for shelter. He said: "I have no shelter sister, let me stay with you for a night and I shall not forget your obligation. Next day I shall go elsewhere". The louse replied: "I don't mind affording you with shelter, but you are very mischievous by nature". He replied: "You are right but I promise not to make any mischief. I know to judge the times. Do not worry at all".

The louse was good enough to rely on the bug's words and accorded him shelter. The bug concealed himself in the cavity of the stich of the bedsheet. It was night and the king stretched himself on the couch. The bug grew very impatient on smelling

the blood-odour. He prepared himself to bite the king. He forgot the promise he gave to the louse. Indeed the mean follows hardly value their promise. They give many false promises but they do not fulfil them. "I am like your cow, please leave me this time. I shall never return to this country". With these words Mohammed Ghori, the aggressor of India escaped the iron hands of Prithviraj. He invaded India seventh time and confined Prithviraj to prison.

Here the bug gave a sting to the king and tasted the sweet blood of the king. The king was still awake and he at once got up on being stung by the bug. He began to examine the couch carefully and the attendants rushed in. They asked : "Your Majesty, what is the matter ?" He said : "I think there is a bug in my bed". The attendants now minutely began to spy through the bedsheet. The bug after giving a bite at once escaped in the leg of the couch. He could not be caught by the attendants ; but that louse which was living in the stitch of the bedsheet was apprehended by the attendants who took it to be the right culprit. She was crushed to death by the attendants and the king retired to sound slumbers.

Resort only for a night given to the mean bug resulted in loss of life for the louse, then what shall be your fate when you have accorded resort to the evil Karmas since long. You might say ; "Yes, we know it. The result will be great sufferings for us". But these words merely dance on your lips, they do not flow from your heart otherwise the situation would be quite different. You would not rest in that case silently. You walk on a path to hear the words of alarm, "snake ! snake" ! what would you do then ? Would you not change your path ? or you would continue walking on the same path ? When your next house has caught fire, would you sleep on your couch ; make merry or begin to run away ?

You must be still remembering the incident of 1942. Singapore was captured and it was feared that Bombay would be bombarded. Do you remember what you were about to then ? You disposed of your valuable house-hold assets at throw away price. You packed up your bags and baggages to leave Bombay. You waited long for six to eight hours for the train and you paid even twenty rupees to the porters instead of two rupees without any reluctance. Your faces were all overpowered with nervousness. You were all eager to reach your native place by the train. When you strive



yourself to escape from a snake, from fire or from bomb explosion then how much should you strive to escape from karmas which are many more times more detrimental. But it is highly regrettable that you are indolent, passive and inactive. Without manly endeavours you cannot even eat a berry fruit under your nose ; then how can you eradicate the evil influences of Karmas without such endeavours.

You will be betrayed if you leave the karmas to take their own course to be destroyed as they cannot be destroyed of their own accord. If you do not break off the shakles of karmas in this life, then either in the next life, or in the third one or in the fifth or in the eleventh or in the hundredth life, you will have to break them off. Then why should you not break them off today ? If you are calculating in these terms that you shall break them off in future sometime on some good opportunity arising, then present life by itself is a good opportunity. This human existence is a very rare and valuable opportunity as you have attained this human existence after having wandered in innumerable existences. Those souls which consumed the karmas, did so in this very existence as a human being. Never it happened that any soul in the life as that of a God, a creature or a hellish being could consume the bonds of karmas totally.

*Question :* Whether it would happen in times to come ?

*Answer :* What never happened till today can never happen in future. In future also those souls which will consume the karmas shall do so during human existence only. You would be the first persons to book your tickets in a queue for the rockets if they fly to heavens, but Gods also aspire to achieve human existence in order to annihilate karmic bondages. Gentlemen, you will not meet with such opportunities again and again. Therefore, arise, get up and start the blessed endeavours to annihilate Karmic bondages. If you do so, you will be able to observe religious mode of life.

More facts will be considered at the proper occasion.

## DISCOURSE XXXV

### POWER OF RELIGION

Gentlemen,

The consideration which is very essential in the present age has commenced from the previous discourse. That consideration has established religion as an essential entity and therefore more consideration is essential in this connection. The power of Karmas prevails all over the universe—over all the creatures. Even Indras, Vasudevas and Prativasudevas cannot escape from the influence of Karmas, then what to say of other creatures? But religion can dissolve this power of karmas. You know who is victorious when a cobra and a mungoose fight. If the cobra gives a poisonous sting to the mungoose, the latter enters its abode and smells the herb, 'Nolveri' to counter-effect the poison. The mungoose is not afraid of the cobra's hood, its venomous teeth, and its coiled body. It goes on fighting bravely till it overpowers the cobra.

Same is the case with religion. Despite very strong power and influence of Karmas, religion continues its fight heroically to overpower the karmas. In this fight of Karmas and the religion, the religion is victorious and *this is the reason why it is honoured and praised. If the soul is vanquished then none would praise it and honour it.* The world always pays tributes to the victor. You garland the victorious and not the vanquished in the election fights. The banquets are offered in the honour of passing candidates and not failing ones.

You might doubt as to why innumerable souls are wandering in this universe when Religion is equipped with such great power. Why they are not liberated by this time? We would reply that the world abounds in iron ores and also in Paras jewels. Iron is not transformed into gold till the necessary contact between the two is not effected. If contact is effected then the iron would turn into gold. The reason why the innumerable souls are wandering in the universe is that they have not established contact with the religion as much as required. When the contact will be established then the souls will break off the fetters of karmas to realise emancipation.

Banks of Bombay are overflowed with millions of rupees and still thousands of paupers are strolling on footpaths. The reason is they do not own this money or they do not deserve to own it. If by any means they try to deserve then they would not be helpless without money. The illustration applies properly in the case of religion. The religion propounded by the learned is existing in this world but we should try to deserve to achieve it.

A rod can defend us from enemy and can punish the enemy but what would be the result if the rod is at a distance of 20 feet from you? You must catch hold of the rod to protect yourself from the aggressor. Thus by embracing and properly practising religion, karmas are annihilated and emancipation is secured easily.

*Question* : What is the portion of the mass securing emancipation?

*Answer* : This portion is infinitely small.

*Question* : This proves that karmas are much more powerful than the religion.

*Answer* : No, the extent of region does not establish power. British Islands were much smaller in extent in comparison with India, still they dominated over India for about 150 years. France, Portugal, Belgium etc. are small states and still they dominated over many countries of Africa.

We can consider this matter in other way also. An elephant is very huge physically and a mosquito is a very tiny insect, but that tiny insect entering the elephant's ear overpowers the elephant. A spark of fire is very small but can consume the big bales of grass. Thus region or space is not a deciding factor of power.

Here let us clarify certain points about 'Majority'. When a class of people enjoys majority then it does not mean that the same class represents truth only. A tale of monkeys will convince you on this point.

#### MAJORITY AND MONKEYS

Some of the monkeys were tamed in a royal palace. The royal attendants and princes bathed them and fed them with fine eatables. So the monkeys enjoyed much in the royal palace.

There was also a small herd of sheep domesticated in the palace. The young princes used to ride the sheep and enjoy. There was an infuriated and intoxicated sheep in the flock. It always entered the royal palace and ate away whatever it found there. The cook flung forth a rod, a stone, a vessel at the sheep but the sheep did not abandon the habit.

One old monkey constantly watched this and he felt that what happened was not proper. The cook is very wrathful by nature and the sheep is obstinate. Sometime the cook would fling a burning log at the sheep who being burnt ablaze would enter the horse-shed full of grass. The grass would catch fire and the horses would be burnt. The fat of monkeys being very effective remedy for burns the King would order our massacre. With these calculations the entire flock of monkeys thought of departing.

All the monkeys assembled in a lonely place. The chief of the monkeys stated, "Brothers, constant fight is going on between the cook and the sheep. It is possible that we shall be a target of destruction some day. Therefore, let us depart from here before the catastrophe arrives. We shall live on twigs, fresh flowers and fruits with joy".

Hearing these words a monkey said : "This is very strange ! How are we affected by the fight between the royal cook and the sheep ?

The other monkey said : "If the catastrophe were at all to come, it would have come already. As it has not arrived still, it proved that the danger apprehended is false".

The third monkey said : "It is unreasonable to apprehend danger where it should not be apprehended. We cannot leave the royal palace under such false apprehension".

The fourth monkey retorted, "We shall indeed not find pleasures there in the forest as we do here".

The old monkey thought : "It is useless to speak out every thing frankly when no one considers any matter in right earnestness". He said : "I have fully considered this matter with seriousness. You may believe it or not".

One monkey said : "As this matter is very serious, we cannot rely on one man's opinion. Let us follow the majority".

The voting was held and none sided with the old chief. It was held with overwhelming majority that they should continue their stay in the royal palace as usual.

The old monkey on seeing this state of affairs was deeply pained and he having abandoned the palace retired to the forest. He was ridiculed as a great fool by the rest of the monkeys.

Now after a few days it so happened as the old monkey did judge with his foresight. The cook flung a burning log of wood at the sheep and the burning sheep bleating entered the horseshed where it rolled on the grass catching fire to spread round. Many horses were burnt to death and some of them were seriously injured with burns. The veterinary physician prescribed fresh fat of monkey for application. The King was pleased to find the remedy easily available at hand. He ordered for the mass massacre of monkeys. The royal servants stoned and hammered the monkeys to death and cured the horses with their fresh fat.

In life also, many times we cannot follow the voice of majority. In family the voice of the head of the family is carried out and the rest of the members are superseded.

The opinion of many quack-doctors is set aside by qualified experienced doctors. The opinion of a skilled engineer is accepted in contradiction with that of hundred labourers.

Scriptures declare that the word of a man of learning overweighs the babbling of thousands of fools. Thus the opinion of a man of learning must be accepted. The world abounds in fools and the learned are very few. The righteous are very few and the wicked are plenty in number. Therefore, there are all chances of being led astray and degraded if the majority is respected in matters of religion.

It is not a proper and reasonable trend of people to follow what is followed by many. What is truly beneficial and conducive to welfare is only to be followed and not otherwise despite the fact that it is followed by the few.

#### RELIGION—THE SHELTER OF THE HELPLESS

You shall have to resort to religion if you aspire to break off the bonds of karmas, or escape from the influence of Karmas.

“When calamities befall in series, like a series of ants, and when friends, relatives and companions show their backs, then religion is the only right resort”.

When a man falls in the clutches of a disease then also religion is the right resort.

In a town named Talegaon near Poona, there lived a Jain lay devotee who suffered from diabetes. He neither observed nor could observe any penance. He was inspired by Shri Vijay Yashodevasuriji, to observe ‘Aththai’ penance which he carried out in full devotion. The disease which defied all remedies was uprooted by the end of this penance. The doctors were struck with wonder and hardly believed that such disease could at all be eradicated. The patient was fed sugar and his urine on examination contained no sugar.

The tale of the sage Anathi is already narrated by us, wherein we mentioned clearly that his disease which defied all remedies was uprooted in the morning with pious and pure religious resolve entertained at night. There are many more illustrations of this type to substantiate importance of religion.

What other better resort could there be for one despaired of life, and apprehending imminent death ?

No relative, friend, father, mother, sister, uncle, aunt can afford any shelter. Your friendship of the top ranking Government Officers proves of no avail then. You can evade judicial warrant with a bribe but death warrant is unavoidable. Then all shirk away but religion is the only resort. Despair and bereavement arising from the death of an only young son, sudden and premature death of a wife, an elder leaving the house suddenly with no trace of being found, business accidentally collapsing or incurring heavy losses can only be wiped out with the resort of religion.

Thus in this world persons deeply agitated with sorrow in various ways find solace only when they resort to religion. This is the great power and influence of religion.

#### NUMEROUS BENEFITS ARISING FROM RELIGION

Gentlemen,

You are all businessmen. You endeavour when you are sure of a gain, therefore, we inform you that resorting to religion is a

fair deal of profit and not a transaction of loss. Just listen carefully what are the benefits of religion.

One who leads righteous life is born in a highly cultured and noble family. This is indeed a great benefit. Those who are born in low and mean family learn to act sinfully right from the beginning. They become skilled in such sinful acts. Just consider the plight of those born in koli, Vaghari, slaughterer, leather-tanner, thief or robber family and you will be able to estimate the value of a birth in a noble family.

Those who follow the path of religion are fully equipped with the powers of all senses—a great advantage indeed—some are lame, limping, stammerers, deaf, or blind. Such handicapped persons have to undergo lot of sufferings in life. In comparison, a person with all the five senses in tact is much happier.

Blessedness is achieved by observing religion. Blessedness means winning affection from all. You all aspire for the blessedness achieved by merchant Kayvanna, but you never care to find out how he achieved that blessedness. That merchant achieved that blessedness only by properly observing religion.

Long life is secured by properly resorting to religion. Some die in the womb of the mother before they are born and some are nipped in the bud after they are born. What is the purpose of human existence of such soul? With long life, man can undergo pilgrimages and penances to render human existences fruitful. Thus, long life indeed is of great advantage for following the path of religion.

Proper practice of religion begets physical strength. Those who are weak and emaciated are harassed by many and their life is wrecked. Thus, physical strength is one of the means of success in life.

Proper practice of religion secures unadulterated fame, knowledge and wealth. Who does not choose fame? Every one likes to be wished by a few persons and to be seated in front. Only the performer of religion can secure fame alround and none else. A learned man is respected by all but his learning is attributed to the practice of religion. Wealth or prosperity also is the product of religion.

When you have entered in a frightful forest who protects you except religion? Similarly, any fear arising from an elephant, a lion, a serpent, fire or a goblin is waived by religion only.

You relish the sweet dreams of heaven, but these dreams are not fulfilled without any effort. Those who have properly practised religion only can realise this happiness of heaven. Liberation of soul which is profound with infinite joy is only achieved by practising religion properly.

Thus religion has many advantages and the people of understanding should practise religion to the best of their capacity.

#### WHAT WOULD YOU PREFER, RICHES OR RELIGION?

Some say, "We want money, and not religion as with money we can secure food, clothing and prestige". To them we reply: "With money you can get food and clothing but not prestige. We do find some such people who have no prestige with millions to their credit. Really speaking the society condemns them on the contrary. People do not wish to remember them in the morning. If money can beget fame or prestige then such persons would purchase any amount of fame. Those wealthy persons who command great respect and fame in the society are very generous at heart and they spend their wealth for the acts of religion and benevolence. Thus, respect and fame are not the fruits of wealth but are the fruits of spending wealth out of their feelings of homage for religion.

Still let us presume that wealth fulfils the desire of food, clothing and prestige, but then how do you earn wealth? If labour begets wealth, then all the labourers should earn equal amount of wealth. But this is not so. One man with less labour earns much wealth, the other man with much labour earns nothing, while the fourth one despite great labour, incurs loss. To what should we attribute this distinction? If you reply that it is fate then fate may be good or bad. In that case, we should consider the factors which decide good fate and bad fate. Those who acted righteously, performed meritorious deeds and followed the path of religion in the foregoing lives, secured good fate and those who acted sinfully and performed unmeritorious acts and acted irreligiously secured ill-luck. Thus, finally everything rests on religion. Our wise people say as the



frogs proceed to a pond overflowing with water and the birds fly to a lake, all forms of prosperity spontaneously flow to the abode of righteous acts. Some say that with religious mind we cannot earn money and that is why we have to resort to immorality, injustice and even sins, but this belief is merely an illusion, and we shall prove our contention with the help of a tale of Dharmabudhi and Papabudhi narrated hereafter.

#### TALE OF DHARMABUDHI AND PAPABUDHI

Two Banias (Businessmen) named Dharma Budhi and Papabudhi stayed in a city. They had formal intimacy. They helped each other's cause and so they contracted friendship.

One day both the friends thought, "We could earn a million. We should undertake some business venture abroad. None would make fortune unless one travels abroad". With this thought they left for a foreign country and amassed large fortune in business risks. Then they returned home.

When they approached their native place, Papabudhi entertained evil thought in his mind". If, by some means I deprive this fellow of his wealth, I would multiply my wealth immensely. Let me therefore, make some plan". He said to his friend, "Brother, with great difficulty we have amassed this fortune, if we take it home, our relatives will make a demand of our wealth and we shall have to part with major portion thereof. Let us therefore, store underground major portion of the wealth under some tree and carry home only as much is essential. We shall dig out later when necessity would arise".

Dharmabudhi was simple-minded and innocent. He agreed to his friend's proposal and both of them stored their major portion of wealth underground near the roots of some tree.

Papabudhi was all the while worried about the wealth underground as he thought perhaps his friend might dig out the wealth stored underground. A sinful man's mind is always under various doubts. One night he went to the spot, dug out all the wealth and returned having packed up the pit as before.

Now after a few days Dharmabudhi, feeling need for money went to the spot along with Papabudhi. On digging, when nothing

was found, Papabudhi striking his head against a stone cried and said : "Alas, I am undone. Now what shall I do ? I had all my possession here only. So you alone came here and stole away my wealth. Return to me my share or else I shall go to the royal court for justice".

Dharmabudhi said : "Oh you wretch, what do you say ? I would never steal but I feel you alone have stolen my wealth. Return, therefore, my share or else I shall drag you to the Court of law".

But Papabudhi was not easily to be taken in by him. He on the contrary began to scold Dharmabudhi. Thus quarrelling, both of them approached the Judge in the court of law. The judge hearing both the parties said : "I shall have to rely on mystical evidence in this matter". The Papabudhi said : "This is not proper form of justice. Documentary evidence is most reliable and then follows oral evidence. In the absence of these two forms of evidence only, the mystical evidence is to be resorted to. In our matter sylvan deity is my witness". On hearing this plea the judge released both of them on bail and called them in the next morning.

Papabudhi narrated the entire account to his father at home and he further confessed that he did steal the wealth. He further added that with the help of his oral evidence he would succeed in swallowing the whole amount of wealth.

His father exclaimed : "How is it possible ?"

Papabudhi said : "In that region there is a tree (Khijada tree) with a cavity inside the trunk wherein you should lie concealed just now lest some one would smell the secret. In the morning when I will arrive there along with the judge you will be asked by me : "Oh, Sylvan God, you stand to our witness. State therefore, who could be the thief ?" Then you should say "Indeed, Dharmabudhi is the thief".

Now the father was not so wicked as the son. He said : "This is not proper. I feel this will not lead to any good". But Papabudhi compelled his father and added : "If you do not act so, we shall be doomed. Do not find fault with me when consequences follow". A sinful man induces others also to commit sin and leads them to calamity.

In the absence of any other alternative the father had to follow the son's wishes and he lay himself concealed in the cavity of the said tree.

In the morning Dharmabudhi and Papabudhi arrived there along with the judge and other officers. The words from the tree resounded meaning that Dharmabudhi was a thief. The officers were surprised and began to reflect as to what sort of punishment should be inflicted on the culprit. Here Dharmabudhi was immensely embarrassed to find all this strange development. He was deeply pained to find himself convicted as a thief notwithstanding his innocence. Suddenly an idea flashed in his mind and he having piled grass round the trunk of the tree set it to fire. The tree caught fire in no time. Then one fellow screaming rushed out in partially scorched condition.

The Government Officers asked him : "Who are you ? State what is true".

That fellow said with faltering words : "My wicked son degraded me to this plight". With these words he fell on the ground. He departed for good for the other world. The Officers were convinced that this was the plan of Papabudhi to prove Dharmabudhi as a culprit.

He confessed that he compelled his father to stay in the cavity of the tree and made him utter the words : "Dharmabudhi is a thief". So they held Papabudhi guilty of the offence of theft and having searched his house restored to Dharmabudhi the wealth which was found. Then Papabudhi being prosecuted for the offences of breach of trust, false representation, cheating and producing false witness was sentenced to death.

See what consequences follow when one tries to obtain wealth by sins, injustice or unrighteousness. Papabudhi did not obtain wealth, father was burnt and he himself had to face death. Even, today we come across such incidents.

Wealth obtained by immoral, unrighteous and unfair means proves suicidal for the obtainer. It does not leave rest and peace for the obtainer. Such wealth given over to others, also leads the recipients to degeneration. A mendicant who received golden coins earned by immoral means entertained filthy thoughts of

cohabitation with a prostitute. Despite coming across such instances man's mind does not attain purification, and does not concentrate on righteousness inspired by religion.

#### POWER OF RELIGION IS INCONCEIVABLE

You cannot fathom the power of religion. It is inconceivable and incognizable. One who resorts to it is benefitted beyond doubt. More you will be enlightened in this matter by personal experience pronounced.

“All beings act with a common aim of achieving happiness and the same cannot be achieved without religion. So a human being should be thoroughly engrossed himself in religion”.

More matter will be discussed at the proper occasion.

## DISCOURSE XXXVI

### IDENTIFICATION OF RELIGION

Gentlemen,

In preceding two discourses it was clearly pointed out that every man has to practise religion unfailingly to achieve real aim of human existence. Power or efficacy of religion is unfathomable, inconceivable and boundless. But what is religion? What are its characteristics? How to identify religion? We cannot practise religion unless we know all this. In the current discourse we shall put to light all those ingredients of religion.

What is religion? This query is answered by various men in various ways. Someone declares: "Religion means service". The other lays down: "Religion means duty". The next person means morality by religion. Someone opines: "Religion is right conduct". Still another person proclaims: "Religion is devotion to God". Someone says: "Religion is giving in charity". Religion is a holy thought". "Religion is devotion to knowledge". "Religion is the tradition-conduct of one's family". "Religion means injunctions and prohibitions laid down in the scriptures". These are the various opinions held by various thinkers on the nature of religion. But all these definitions are imperfect in one way or the other and they fail to convey the real nature of "Dharma".

If by religion we mean "Service" then the question arises as to who is to be served? Men, in order to fill their belly serve many people in various ways. Is this religion? Some serve even their wives and children, can this be called religion? Some people enjoy the fruits of wealth and power under the guise of "Service", they wrap any selfish activity in the garb of service. Moreover, they fakely believe that in the name of service any sinful act is justifiable. Thus the meaning of religion declared as service is unacceptable.

Even if we accept the definition of religion as duty then also real nature of religion is not conveyed because the world abounds in numerous concepts of duty. Some declare that to produce progeny is our duty. We should produce progeny as our parents produced us. If we do not do so, our race would become extinct.

Some say all things in the world are meant for enjoyment so it is our duty to relish various kinds of enjoyments. Some say that the gods are pleased by consuming liquor, meat and fish and by resorting to sexual enjoyment. It is our duty therefore, to resort to these objects of pleasure. Some hold that Gods are pacified with the animal or human sacrifice and thus it is the duty of everyone to offer a human being or an animal in sacrifice. Some hold : "It is our duty to enrich the poor by impoverishing the rich. Equality cannot be established unless we resort to such means".

It is the duty of a cultivator to till the land, of a tradesman to trade, of a tailor to stitch clothes, of shoemaker to prepare shoes, of a potter to make pots, of a carpenter to erect a shed, of a blacksmith to forge iron tools, of a tanner to carry away the carcass of an animal, of a sweeper to sweep, of a thief to steal, of a prostitute to cohabit with number of men and of a slaughterer to slaughter animals. These are indeed their duties. Now if we consider that these duties comprise religion then the very idea of sin evaporates from this world. Can the various acts performed as duties by a servant serving under the contract of employment least minding for the nature of service (for example a teacher teaching for six hours as agreed upon, a clerk preparing accounts for six hours would go to collect the dues or to carry out some work as instructed by the employer—a labourer would toil for six hours a watchman would watch for six hours, he would follow up an absconding thief or would hammer the scoundrels—an artisan would carry out his designs for six hours ; serving as a slaughterer one has to slay animals and as a liquor vendor one has to serve liquor to the people) be considered as the acts of religion ?

By construing religion as morality also we cannot grasp the real nature of religion as the standards of morality vary from time to time and place to place. Such standards of morality which are current, comprise of good and evil elements. Many authors of the texts on moral philosophy have enumerated peaceful, pecuniary, punitive and dividing measures as moral. Here peaceful measures convey good advice which is a wholesome element. If anyone refrains from any wicked, unjust and unfair action by peaceful advice then certainly it is desirable. But pecuniary measures imply all illegal gratifications like bribe etc. for getting the selfish motive realised. Such measures indeed are not desirable. In the

very manner it can be proved that causing dissensions leading to degradation is also not praiseworthy. Punitive measures meaning punishments also are not worth encouraging. Thus religion does not welcome the notions of pecuniary, punitive and dividing measures as laudable.

Right conduct also cannot fully connote the concept of religion. Indeed it conveys partially the concept of religion but not in entirety representing the true nature of religion. Religion meaning right conduct amounts to meaning Bombay as India. India includes many cities, rivers and mountains. Similarly religion includes various concepts of faith, knowledge, emotions etc. Moreover, right conduct conveys different notions according to different types of people. Some people hold that right conduct means daily baths in the morning and evening and not touching anyone. Some, mean by religion feeding Brahmins, offering alms, watering Pippala trees, feeding grass to the cows, and feeding beggars. Therefore, it is not reasonable to hold that religion means right conduct only.

Religion meaning worship of God also is an imperfect description of religion. God's form or nature is assumed in various ways by various types of people and thus their modes of worship are also various. What should we then mean by worship? This is indeed a problem. When by religion we mean worship only, then where should we place knowledge, and meritorious acts? We do not mind worship as the part of religion but it is improper too.

If you mean giving in charity by religion then also the definition is too narrow as it does not cover all the ingredients of religion. Good character, penances, vows and emotions are the various ingredients of religion. How can mere giving in charity convey religion?

If you mean by religion righteous thought then also it is a connotation too narrow. Do you mean that a man would realise his spiritual ideal merely by entertaining righteous thoughts? Righteous conduct should accompany righteous thought but such conduct is not conveyed by this explanation.

If by religion you mean acquisition of knowledge then this definition would exclude all religions injunctions, ceremonies and rites.

If you mean family or traditional conduct by religion then this definition is also very narrow and in that case irreligious acts would be deemed as religious. Father of Maheshwaradatta while dying said : "It is our traditional conduct to slaughter a he-buffalo at funeral obsequies to be performed after death and this is our family tradition". Then Maheshwaradatta slaughtered a he-buffalo. Now can you call it religion ? Such traditional conducts vary from place to place and race to race and such conducts are found to be contradictory. One is prohibited to perform that rite which the other persons enjoy to perform. To illustrate : There is a tradition that a woman is delivered after her first pregnancy at the place of her parents, while some other tradition lays down that in such delivery the woman is not to be sent to the parents' place at all.

The meaning of religion which conveys injunctions and prohibitions laid down in scriptures is also not proper, as the scriptures are numerous and consequently such injunctions and prohibitions are also numerous. To illustrate : One scripture prohibits nocturnal diets while the other scripture lays down to dine after moon-rise under prescribed rites. Some scriptures lay down that a devotee should abandon all pamperings for the body, he should even drop his bath while the other scripture lays down that such a devotee should preserve his physique with all care and he should take regular baths. Thus it is very difficult to regard or disregard any of such scriptural injunctions as they are self-contradictory. Thus it is not proper to mean scriptural injunctions and prohibitions as religion.

Sometime back a social worker wrote to prominent social workers asking about the meaning of religion and he also received the replies resembling the definitions or explanations of religion refuted by us as above. From this you can judge that the prominent leaders also have not properly digested the true concept of religion.

#### MEANING OF DHARMA (RELIGION)

In fact, it is not so easy to define or to derive the meaning of a word. Such definition or derivation of a meaning necessitates full knowledge of grammar, glossary, tradition and various scriptures. Our authors of the scriptures are well versed in grammar



glossary tradition and scriptures and that is why they are capable of establishing the true meaning of a word which only should be acceptable to us.

You cannot interpret or define a scriptural term to your whim and caprice as in that case much confusion arises and you incur the fault of false interpretation. Sometime back a learned man explained the term 'Upadhyaya' as 'teacher'. Who would accept such explanation? Upadhyaya means a monk who has abandoned all worldly affairs and who is teaching sacred texts of Jain religion. He deserves all prostrations. Instead, if we mean a 'teacher' by the term 'Upadhyaya' then prostration is implied for all the teachers engrossed in worldly affairs. In that case what would be the result?

Word 'Dharma' is derived from the root 'Dhru' in Sanskrit which means to sustain or to maintain. Having borne in mind this verbal root our authors of the scriptures declared that it is 'Dharma' (religion) which sustains the creatures, which preserves the creatures from falling prey to degradation. This is indeed a very clear and lucid definition. Let us understand fully the meaning of this definition. That consideration, or that path or that rite or ceremony which sustains, holds up or keeps up the creatures from falling into degradation, is called religion.

Religion not only saves or protects a creature from falling into degradation but uplifts or elevates him to the higher state of existence also. This is properly conveyed in the following stanza :

"It is called religion or 'Dharma' as it elevates the soul gliding down to the path of degradation".

#### CHARACTERISTICS OF RELIGION (DHARMA)

Anything is identified only with the help of its characteristics. How do you decide that a particular man is good and the other man is bad or someone is wise and the other one is a fool. Certainly you can say so from one's characteristics. You can call one a fool when he does not make efforts despite his abilities, approbates himself in the assembly of the learned, rests on ego and hypocrisy, aspires to earn riches by gambling, undertakes much more difficult tasks than what he is actually capable of, maintains his family

by incurring debts or marries in old age. Similarly you call him a fool who speaks irrelevant matters, quarrels when benefits are due, entertains anger while on dinner table, enters into rivalry with lustful persons in spending wealth extravagantly, does not pay heed to others' benevolent advices out of ego, or expects reciprocal benefits from one who is regardless of any obligation.

Religion also could be identified with the help of certain characteristics. The learned men of ours have laid down certain characteristics for identification of religion. Those characteristics are laid down by Shri Sharyambhava Maharaj in the initial stanza of Shri Dasa Vaikalika Sutas.

“Religion is something most suspicious, it is characterised by non-violence, self-restraint and penance. Even God pays them homage in whose hearts religion so characterised resides”.

We desire to elucidate on a ‘sutra’ (aphorism). Aphorism conveys profound meaning in few words and the words carry sterling value. More you reflect on the words of an aphorism, more you are enlightened. Such is the significance carried by the above mentioned aphorism (sutra). Same is properly studied by millions of Monks and Nuns who have realised solutions of problems arising about religion. You might ask perhaps “How is it possible?”. We reply : “Every man is anxious to know what is the most auspicious thing in this world?”. The reply to this query is that religion is the most auspicious and the blessed thing in this world”.

*Question :* But then prostrations offered to “Five divine beings” are also termed as the most auspicious ones !

*Reply :* These prostrations are auspicious and that is why they are called religious rites. If they do not contain righteousness then they cease to be auspicious. Here also it is implied that religion is a most auspicious thing.

Aspirants also doubt that there are number of religions in this world, then should we consider them all as most auspicious ones ?

This doubt is dispelled by the expression ‘Non-violence, self-restraint and penance’. This expression means that that religion which is characterised by non-violence, self-restraint and penance is only the most auspicious religion and not the other ones. This

reply gives proper advice to the aspirant as to what religion one should resort to. He might further doubt as to what could be the reward of resorting to such religion? To this, reply is conveyed by the words, "Even gods pay their homages to those who resort to such religion". Now if such a devotee is worshipped even by Gods then what to talk of men? This implies that he becomes the centre of worship of the entire world whereby he fulfills the mission of his human existence. You now realise the intensity of the power of religion.

Gentlemen, religion is not an ordinary thing of lay category but it is something quite supreme—extra ordinary. Parasa jewel transforms iron into gold by its touch but religion transforms a man of the meanest type into heavenly lord. You must listen to the tale of the Saint Dradhaprahari to be convinced on this point.

#### TALE OF SAINT DRADHA-PRAHARI

There was a Brahmin boy named Durdhara. Since his childhood he kept the company of the vicious persons and became addicted to gambling. He was much persuaded by his parents to abandon gambling. They said: "Leading kings were ruined by gambling and you are nothing. Gambling is the abode of disasters and it will ruin you". But Durdhara did not desist from gambling. When adverse fate is waiting at the door, most benevolent words do not carry any appeal.

In gambling he badly required more and more money, whereupon he began to break open treasuries of the rich merchants to steal the valuables. But such state of affairs cannot continue long. He was arrested by the city superintendents on receiving complaints from the people and was produced before the King. The King was convinced that Durdhara was a habitual thief and he punished him with transportation. Transportation in those days meant that a person to be transported was clean shaved on head with lime besmeared, was pasted black on the face, was garlanded with shoes, was seated on a donkey and was carried throughout the city heralded by a broken pot-noise. Then the culprit had to leave the borders of the state. Durdhara also had to face the same fate. He wandering here and there arrived at some forest, where the thieves caught him and produced him before their chief. The

chief was well versed in judging a man from his looks, so he found him useful for his 'mission'. Being asked Durdhara agreed to follow the chief's desire. He was prepared to stay with the chief if he so chose.

Since the very day Durdhara began staying with the thieves and also began to execute works entrusted to him. The chief was pleased with him and Durdhara became the chief of the thieves on being adopted as the son of the chief. Durdhara was very enterprising and plundered many villages after sudden raids. And one who opposed was promptly executed with head being severed from the trunk with the sword. Durdhara's stroke was unfailing and so he became popular as 'DRADHAPRAHARI' (with stroke unfailing).

One day he raided the city named Kushasthala which was well guarded with the soldiers who made Durdhara's efforts difficult, still with the number of desperate companions he could overpower the soldiers and plunder the city freely.

Then, a thief entered a Brahmin's house. The Brahmin was very poor and maintained himself by begging. There was nothing worth robbing in his house but on the children's insistence the Brahmin had brought by begging some materials for milk-rice pudding. Brahmin's wife had kept ready the preparation to serve the children. The thief in the absence of other diet picked up the pot containing the milk-rice pudding.

The Brahmin was extremely enraged and dejected on seeing the pot picked up by the thief. He could not bear the sight of his children bewailing in hunger and a wretch swallowing the ready food. He lifted the bolt to attack the thief and physical fight between the two followed. In the meanwhile Dradhaprahari arrived who finding his man assailed gave a blow with his sword to chop the head of the Brahmin off his trunk.

Seeing the husband brutally murdered, Brahmin's wife trembled with fear along with her children. Now the Brahmin had domesticated a cow, which showed great fondness for the Brahmin. She at once having dismantled her ties attacked Dradhaprahari. You can just mark the loyalty of even animals! Dradhaprahari displayed his sword on the cow's neck and severed it.

Brahmin's wife was very much enraged to find her dear husband and affectionate cow brutally done to death. She rushed on the murderer with abuses, but was ruthlessly cut to pieces with the sword, her foetus emerging out as she was pregnant. Moments of excitement make a man lose all sense of discrimination. What would be the consequences when a frail and innocent female deer tries to attack a fierce tiger ?

Now seeing the sight of multiple murders of innocent creatures, Dradhaprahari's heart was deeply moved and he reflected, "What have I done ? Four murders at a time ? A Brahmin, a woman, a cow and an unborn child ? Indeed I am a great sinner. I am a wretch, most wicked and a mean unsurpassed. My wickedness has no bounds".

With such reflections he left the town Kushasthala, but the most tragic sight did not leave his mental screen. He every now and then began to condemn his most atrocious act and so doing he had tears of repentance from his eyes.

Repentance is highly effective and it melts even a heart of adamant to make it a delicate flower. We are reminded of a well-known couplet of Kalapi's poem :

"Indeed flows from heaven  
the stream of repentance,  
Wherein the sinner plunges  
and purifies himself".

Dradhaprahari arrived in a forest where an ascetic was practising penances. He approaching the ascetic piteously cried at his feet. The saint said : "Blessed one ! Be calm, why do you lament so much ?"

Dradhaprahari replied : "Lord, I am a great sinner, most wicked murderer. For no reason I committed murders of a Brahmin, a cow, a woman and a child. What plight shall I be reduced to ? Oh, merciful one ! save me, come to my rescue".

The saint said : "Good fellow, your commission of an act is anyhow over, but there is a way out, if you determine not to repeat such sins in future. Lord Jineshwara has prescribed great mode of life with five great vows, viz., non-violence, truth, non-stealing, celibacy and non-hoarding. You should embrace this mode of life and you will be purified and freed from all sins".

Dradhaprahari's mind was tranquilised and his doubts dispelled on hearing the words of the ascetic. He was initiated into five great vows and he further took a vow not to accept food and water till he remembered four murders. Gentlemen, Monks very often during their course of penances accept various kinds of abstinences or vows. Such sort of vow as mentioned above is indeed very rigorous to go through. Just consider what high degree of mental concentration and penances are necessitated for erasing some incidents from the mental slate. Out of high intensity of emotions saint Dradhaprahari undertook this vow or initiation. He engrossed himself in contemplation at the gateway of Kushasthala.

This city was robbed without reluctance by him and his help-mates and so the people there naturally began to pass abusive remarks against him as "He is a hypocrite ! "He is a great cheat". "He rightly deserves stones and shoes, what to wait for ? Go, hammer him well". With such remarks people began to throw bricks, stones and filthy matters, till all materials were piled up to his nose level. Then he silently moved to the other gate and continued his austere penances. People are gregarious by nature. One imitates the other and then all follow like a flock of sheep. Thus the saint Dradhaprahari moved from place to place for six months incessantly without breaking his severe penances till finally Omniscience was revealed to him.

Now the people realised that Dradhaprahari was not a hypocrite nor a cheat and he did not play pranks with the people. On the contrary he was a true saint, a great soul indeed. The people offered their prostrations in his feet and began to purify themselves with his feet-dust.

#### TEST OF RELIGION

Gentlemen,

Bear in mind very well three characteristics of a true religion declared by authors of scriptures. Whenever you have to judge about a particular religion, firstly you should see what importance is attached to non-violence. If violence is implied and solicited directly or indirectly then rest assured that such religion is not acceptable for you. Offering creatures in a sacrifice, sacrificing animals to please gods and goddesses are the various kinds of

violence which are pushed in fore-front under the pretext of being religious rites. For this reason you should be on your guards perfectly when you judge the claim of a religion to be worth the name.

Again when any so-called religion is presented before you, you should consider how far self-restraint is emphasised in that religion. If luxuries, entertainments and sensual pleasures are allowed anyhow and control of senses is not given due importance then rest assured that it is not the religion ideal and beneficial for you.

Lastly you should also scrutinize in a religion what importance is attached to austerities. When no such importance is attached then such religion cannot annihilate your karmas. Some people presuming futility of physical austerities emphasise mental austerities. Just see what kind of daily mode of life they practise :

“Shakya Putra realised that emancipation can be attained by professing religion which prescribes sleeping in soft beds, drinking milk in the early morning and sipping rich broth, relishing full dinner at noon, drinking liquor in the afternoon and swallowing grapes and sugar”.

Gentlemen, this is the main standard of testing a religion and the same has been laid down by the Omniscient Lords. Utilize this standard scrupulously and you will be able to judge true religion to cross over the worldly ocean.

We shall discuss further in this connection at the proper time.

## DISCOURSE XXXVII

### PRACTICE OF RELIGION

Gentlemen,

Words 'Karma' and 'Dharma' in Sanskrit contain only two and a half letters, still there is a vast difference in their meanings as the former degrades and makes the soul wander in worldly wilderness to suffer various miseries whereas the latter elevates the soul, confers ecstasy and grants bliss unrivalled, inexhaustible and fathomless.

In Sanskrit, both these words are similar in spelling except the first letter which changes the entire concept. Study the words Marana (death) Sharana (Shelter) Bhakshana (diet) Rakshana (Protection). Two persons with similar backs but different faces bear different characters. Same is the case with 'Karma' and 'Dharma'.

'Karma' and 'Dharma' are contradictory in nature and characteristics, as both have different aims and ideals, both lead to different paths and different nature. None chooses an object which is contrary to one's nature. If you place sugar before a donkey, it would not accept it as it is contrary to its nature to consume it. A slaughterer would not relish the advice on mercy nor a prostitute the advice of maintaining good moral character.

Karmas intrinsically are like Kauravas and so they all the while follow crooked policy and would not allow the soul to rest, would interfere with the Soul's efforts to practise righteousness and would not allow the soul to follow the path of truth. You come here to listen to the preachings and you are feeling drowsy. When you think of helping the poor you feel reluctant to do so. This is all the trickery played by Karmas. You plan to go for a pilgrimage and you find that your family members are ill, big loss is apprehended in your business or you are detained for some important family project—here also Karmas prevail with their powerful influence.

We have already mentioned that Karmas are very dominating. You heard it many times from us and you feel bit nervous as you think that you are extremely insignificant as compared with gigantic predominance of Karmas. So you might be inclined to



salute them, not to oppose them, not to counteract them and that is why you are sitting quite passive and inert. But just listen carefully that the power of Dharma is more efficacious and more predominant than that of Karmas.

Jarasangha was indeed very powerful but not as Lord Krishna was. If he were not so he would not have been overpowered and killed by Lord Krishna. Ravana was merely popular as a powerful king but existence of more powerful persons was established when he was killed by Laxmana in the battlefield.

Will you not pay your respects to 'Dharma' when you realise that it is very powerful : but you mostly worship the rising sun and not the setting sun. You formerly used to respect the kings but today you turn your faces away from them as no more they are in power. Today you celebrate a minister's arrival and strive best to get in touch with him as he is in power today but when he would leave his office-chair tomorrow, would you pay him your respects ?

Karmas if uncontrollable would certainly not allow the soul to escape from their clutches but karmas are helpless before the influence of Dharma. Religious influence nullifies the Karmic influence and bestows full emancipation to the souls under its sway. Gentlemen, you could not reap good fruits from your long standing of companionship with the Karmas. Now try to realise what nice rewards you can reap by contracting friendship with religion (Dharma). By the companionship of religion, right conviction is acquired, sense of propriety is strengthened and aversion for worldly affairs is emanated. Self-restraint and practice of penances become very conveniently possible. Self restraint puts a guard against the aggression of Karmas seeking ingress into the Soul. Practice of penances creates the possibility of Karmas already contracted to dissolve, to break off and to wane out. When all the Karmas are consumed your Soul attains perfect Omniscience, perfect intuition and perfect sense of propriety and inexhaustible vigour. But do you form companionship with religion ? When you desire to contact friendship with an aristocrat you try to eat and drink with him, you try to maintain his constant contact to enhance your relationship with him, but you do not seem to make any such effort to contact friendship with Dharma (religion).

When you are a child your intelligence is not properly developed with the result that you cannot decide as to what is your exact duty. You while away your entire childhood in sports and plays. Some souls influenced by anti-natal auspicious merits desire to earn religious merits in childhood but then parents dissuade them from doing so saying that they are too young to undergo religious practice. They further preach them to eat, drink and make merry and practise religion on attaining youth. Some blessed soul determines at this stage of childhood to be initiated into monkish order of life and then there is a big uproar, "How can a small child of eight or nine be initiated into monkhood? One can be initiated only at the age of 18 or 19 after completing education and cherishing the desire to be so initiated". As a result a bill forbidding child-initiation was introduced and passed in Legislative Assembly of Bombay which prohibited such initiation but when State of Baroda merged in Bharat then this law also became null and void. Thereafter, that very bill was introduced by one Mr. Patwari in Legislative Assembly of Bombay. You are quite aware of the great opposition which the said bill had to face. The bill was placed for public opinion and numberless people staunchly recorded their opposition. At last, Bombay Government was advised to drop the bill. Many arguments for and against the bill were set afoot and finally it was decided that it was not advisable to pass any act for child-initiation for the present. Consequently the bill was dropped. The scriptures forbid to initiate a child below 8 as such a child would be incapable to observe and maintain properly monkish discipline. The scriptures further do not forbid initiation of a child above 8 if found deserving. In Jain religious order many persons are initiated in this manner, i.e., in childhood (above the age of eight years). The leading Acharyas mentioned below were initiated in their childhood: Shree Hemchandrasuri, Shree Jina-chandrasuri (Kharatara-Gachchha), Shree Devasuri (Shri Mahendra-sinha suri (Anchala Gachchha) Shree Som Prabhasuri, Shree Jinchandra Suri (Kha), Shree Sinha Tilaksuri, Shree Gnanasagar suri, Shri Kulmandan Suri, Shree Jaykirti Suri, Shree Hirvijay Suri, Shree Gnanvimal Suri, Shree Vijay Ratna Suri. These Acharyas being initiated into monkhood practised austere penances and minimized their worldly wanderings.

In Vedic religion too we find Dhurva, Pralhad, Shankaracharya,

Namdeva and others got aversion for worldly affairs and devoted themselves to God in childhood.

When one is initiated into religious mode of life in childhood then one can properly practise vows of self-restraint and penances. In families of righteous culture children abstain from food and water after sunset, join their parents in Samayika (self-study), regularly visit temples for the holy sight of gods, and even fast on sacred days. Instances are recorded that children below ten have practised austere penances like (ATHAI). From this account, people who deny children's ability to understand the concept of religion should derive a lesson. They are those who never strived to create amity with religion, who never overpowered a single object victimising the senses, and who never manifested affinity for self-restraint or penance. Their denial amounts to a fisherman's denial of possibility of mercy or a lascivious man's denial of celibacy. The wise and the prudent would scarcely rely on the speculative opinions of such persons.

If you are confident of the fact that religion is a sincere companion then allow your children to contract intimacy with religion since their infancy, get them in touch with religion and let them practise it to their capacity. When a child born in a family cherishing fondness and love for religion does not practise religion then it resembles a man unable to quench his thirst despite the vicinity of a lake overflowing with clear and cold water. Such soul's worldly existence is futile.

Gentlemen, we do not know when and how the icy hands of death shall pounce upon us. Under the circumstances, it is not wise and reasonable to postpone the practice of religion.

If you cordially love your child then it is not enough that you should merely bathe it, feed it and ornament it. You teach it also to practise religion to rectify its fate and render its existence purposeful.

In youth, you mostly indulge in passions and fully plunge yourself in acquiring wealth—the chief means to satisfy your passions. Then you find no leisure to think of religion as you are fully engrossed in affairs concerning your wife, children and other material welfare. Then you think : “let us enjoy for the present, we shall

practise religion on attaining old age. We have ample leisure in old age". But are you sure of attaining old age? Just scrutinize the list of your relatives, kinsmen, friends and well-wishers to find a number of premature-deaths. Even brides and bridegrooms in the marriage pandol have abruptly expired. Persons going to bed safe at night have passed away before day-break in bed only. The cause is often reported as heart failure. Then all cravings for temporal joy are left unenjoyed (unfulfilled) with no provisions of religious merits in store. What a sorry plight for such souls!

There is no reason to believe that we shall escape such a plight. It is very likely that we might even have to face such fate. Thus there is no wisdom and sense in postponing religious act for future disposal. Death blows its trumpets all the while as cautions but men turn their deaf ears to these sounds. How surprisingly the authors of the scriptures declare "Just as a lion pounces upon a deer in the herd, death also pounces upon a person staying in a family and carries him far away. None of the relatives like wife, father, mother or son can come to his rescue".

How a man dieing with various attachments realise happiness? For such persons there is only one remedy that they should follow the path of religion since their infancy and should mould their soul possessed of auspicious resolves.

Today the state of young people is very pitiable. On one hand they are not equipped with religious impressions and on the other hand materialism intensely entices them. Consequently they are dragged towards materialism. What do they realize then? Physical enjoyments in attire, music, palatial buildings, gardens, parks etc. give pleasure only for temporary period but after some-time they cease giving any pleasure. The greatest evil of materialism is mental unrest. Every man badly needs mental peace. Young people therefore, should cultivate affinity for religion leaving aside all other botherations.

It is so said: "One should follow the path of religion despite having mind agitated with mental worries, diseases or with social calamities as a bullock with eyes strapped bound to go round an oil extracting mill continues eating grass and going round".

Those who plead that they would pray and worship god in old age should realise how far they will be capable of doing so. In

old age, senses are enfeebled, physical vigour is abated, teeth are lost, ears refuse to hear, eyes stop their functions, hairs shine silvery, waist prop bends down, skin has wrinkles, movement is not possible without support of a stick and food is not digested. Moreover, there are worries from many sources. How can one practise religion under such conditions. Leave aside such practice but even hearing religious preachings is not possible. Most of such people reap the fate as that of an old dame named "Gomati".

#### TALE OF GOMATI

In a city named Shripura there lived a wealthy man Vasu by name. Gomati was his wife and Dhanpal was his son. Vasu died suddenly and the entire domestic burden was being borne by the widow. She was bitter-tongued and quarrelled often with her daughter-in-law. Son Dhanpal sorrowfully once uttered, "Old mother, these are the days when you should practise religion. Therefore, cast aside worries for the home and listen to religious preachings. From tomorrow one very learned preacher shall come to our place to preach scriptures". The learned preacher arrived on the next day with Mahabharat and took his elevated seat. Gomati and other ladies sat in front and religious narrations commenced. He said: "Bhisma said". But immediately Gomati's attention was drawn to a dog in the verandah and she got up. She took up a stick and drove away the dog. She placed the stick at the proper place and again took her seat to hear the preachings. The preacher resumed his narration and said: "Bhisma said". But the old lady looked at the kitchen wherein a cat crept toward a milkpot. The old woman at once got up and complained: "No one is vigilant here. The cat is about to drink the milk". She drove away the cat, put other articles in order and returned to the seat before the preacher.

Third time when the preacher commenced, she saw a calf running away from the cowshed. The old lady got up, tied the calf to the post and returned to listen to the preachings.

The preacher found her behaviour quite abnormal but he could not help. He commenced to read the scriptures for the fourth time. He said: "Bhisma said . . . ." But the old lady got up to fly the crow which perched on the roof. She said, "This crow does not allow me to listen to the preachings".

Having removed the crow, she returned to her seat and began to pay attention to the preacher. This time the preacher felt confident that his narration would not be interrupted then and he with all his zeal once more said : "Bhisma said . . ." but immediately the old woman was excited to find a beggar just near the door of her house and the preacher was wrong in his judgment. She said : "Beggars like you daily loiter here. We cannot offer to every one and you have come at the wrong time. Preaching is going on, go away from here at once".

Thus almost one quarter of the day passed away, but the preacher could not proceed further and stopped frequently merely after uttering, "Bhisma said . . . .". From the next day the preacher stopped going to the old lady's house for religious preachings.

Such is the plight of those who have all through-out their life wasted their time clinging to the worldly and domestic affairs. It is proper that habit becomes second nature and it is too difficult to wipe it out at later stage in life. Those who cherish affinity for religion since their infancy become more and more interested in religion later on in life but those who never care to turn their ears or eyes to religion would be completely invalid for religious outlook on old age knocking their doors. Moreover, some physical buoyance and zeal are essential for the practice of religious rights and ceremony and the same are found wanting in old age. Consequently, religious affairs cannot be carried out in old age. From this narration we have to derive a moral that when senses are overflowing with vitality and physique is strong and sound then we should practise religion.

#### FOUR KINDS OF UNQUALIFIED PERSONS FOR PRACTICE OF RELIGION

Religion also chooses the right person for contracting friendliness. Religion avoids four kinds of persons for friendship. Merciless, devoid of discrimination, obstinate and partial (unjust) persons are avoided by religion for contracting friendliness.

#### TALE OF LUBDHAKA

Nenapati was a king with many attendants. One of the attendants named Lubdhaka was very wicked. He grew extremely

envious of anyone's welfare. When he learnt anybody had acquired immense wealth then he strived best to involve him in any offence and get him heavily fined to appease his malice. His relatives and friends advised him not to entertain any malice for others. He was even advised by the monks and saints ; but he could not change his nature. Wicked persons hardly change their nature.

Lubdhaka was sweet tongued and he won immense influence in kingdom gradually. The rich and the self-seeking persons tried to seek his pleasure and avoid his displeasure. They offered him presents and bribes.

Lubdhaka was irreligious, unrighteous, immoral and non-fearing about the existence hereafter. He fully exploited this opportunity to enrich himself.

There lived a farmer named Tungabhadra near Lubdhaka's village. He was well-to-do ; with sound social prestige and good physical strength. He offered alms to the poor, fed the monks and satisfied the wishes of the supplicants. He was popular as "Bhagat" (devotee) due to his liberal and religious nature. He commanded great respect of many. Lubdhaka grew very envious of this farmer. He thought : "This farmer twisting tails of bullocks ; offering few bits of loaves to the vagrants seems to gain great popularity as a saint. He never comes to me to pay respects. I would set him right".

The only offence was that he neglected Lubdhaka in paying his respects and he had to pay heavy fine for it. Wickedness of the wicked is boundless. Lubdhaka planned a strategy to trap Tungabhadra in vain. Even second time he could not be trapped. Third time also Lubdhaka did not succeed in manoeuvring to trap Tungabhadra but it is not easy to ruin a meritorious person. In fact it is next to impossible. Most skilled plans are frustrated to ruin the meritorious.

Before Lubdhaka could harm Tungabhadra, he became ill and his illness gradually enhanced. Prominent physicians attended him with all his wealth at his command but incurable is beyond cure. He realised that his death was imminent. He grew very much worried and nervous. Those who have properly observed religious mode of life enjoy perfect peace in their last hours of

life. There is no agitation. But Lubdhaka never thought of religion and so he grew very nervous and worried.

Seeing him worried his sons asked him : "Father, why are you so much worried ? Let us know your desire so that we may fulfil it. We would grant ornamented cows in charity, beds to Brahmins and silver coins equal to your own weight after religious rites to secure peace and happy-state for your soul hereafter.

Lubdhaka said : "I do not care for religion. You know I got punished heavily all whom I envied. I got their property confiscated. But one farmer named Tungabhadra has escaped my clutches. So plan out to get him fined after my death".

The sons said : "Father, do not talk so. Pray to God and earn merits by offering alms etc".

Lubdhaka said : "I am not concerned with God, nor with religion. Fulfil this my desire if you are my true sons". Sons had to submit to the obstinacy of the father and they agreed to carry out their father's desire.

Lubdhaka said : "Then act as I command and not otherwise. Do not lament after my death. I swear you by me not to weep. Carry my dead body to Tungabhadra's farm and set afloat the allegation that Tungabhadra killed me. Then the policemen will arrest him and get him severely punished".

The sons agreed to carry their father's wish and Lubdhaka expired. We need not narrate what happened thereafter and what were the consequences that followed. We merely intend to point out that the most of the persons most wicked by nature do not realise religious merits.

#### BHUTAMATI

In a village named Kanthapura there lived a Brahmin named Bhutamati who was educated at Benares. He was not married till long in life as he had no proper means of maintenance. He was running a 'Pathshala' to earn his livelihood.

Some of his followers gave him some money to spend for marriage and he married with a beautiful Brahmin maiden named Yagnadatta. By the passage of time he became very much



attached to her with love and found himself very happy in her company.

Many students from abroad came to his Pathshala for studies. One student Devadatta by name was poor and so he was given a resort by Bhutamati at his place with food provisions. Devdatta made good progress in studies as he was very clever. Bhutamati also had great fondness for him. Now Devdatta became very homely with Yagnadattā:

Yagnadattā was young and she found no satisfaction with her husband, Bhutamati. She was attracted towards Devdatta. In the meanwhile Bhutamati received an invitation to officiate a sacrifice at Mutra (city). He was likely to earn some money and fame there, so he decided to attend the sacrifice.

While leaving the place he said to his wife Yagnadattā: "I cannot bear your separation even for a moment but as we are running short of money I must go. I will return after four months and in the meanwhile you live cautiously and on your guards".

Hearing these words, Yagnadattā said: "I cannot live without you even for a day, so postpone your journey for the present".

Bhutamati said: "I equally cannot bear your separation, but grant me leave with pleasure and I will return having finished my job".

Yagnadattā granted him leave with pleasure and Bhutamati instructed Devadatta to take care of the house and his wife. Thereafter he left for Mutra.

Yagnadattā was now alone and she requested Devdatta to enjoy with her sensual pleasures; the only reward of youth. Devadatta was a bit reluctant but later on he stooped to her carnal cravings. Devdatta, became proof to all moral consciousness in course of time. Four months had almost passed and Devdatta said: "Now your husband will arrive and drive me out".

Yagnadattā said: "Do not worry, I will plan out in such a way that we shall live together for good".

One night Yagnadattā brought from the funeral ground two corpses (one of a male and the other of a female) and having placed

them on the coach and on the verandah respectively left the house after setting it to fire.

The fire spread quickly and the crowds of people tried to extinguish the fire which was controlled after a few hours. They found two corpses totally burnt which were presumed to be the dead bodies of Yagnadatta and Devdatta. The news, however reached Bhutamati who was simply stunned to dumbness with regret. He promptly returned to his town to find everything reduced to ashes. He fell in swoon and regaining consciousness piteously lamented for his beloved wife Yagnadattā and wept for Devdatta too with words of affection.

A Brahmin friend who was in the know of illicit communion of Yagnadattā and Devdatta said : "The wise do not lament after the happenings. Mostly women are very cunning and so it does not befit you to rely on a woman so much".

Words were true but the man under delusion could not find them palatable. Bhutamati on the contrary said to his Brahmin friend : "How you dare preach me ? I am quite clever to judge the character of my wife Yagnadattā. I cannot erase her grace and virtues from my mental screen. Oh, Yagnadattā, when shall I see thee ? Oh ! Devdatta, you too have left me".

That Brahmin friend said : "Even the sense of highly learned men get stagnant under intense delusion as you do not relish my words which are beneficial for you. Whatever her character, but you shall not see her now, therefore, cast aside your attachment for her and pray to God to get best of your life still to go".

All his well-wishers left after expressing their deep felt condolences. Bhutamati having packed ashes of the (presumed) dead bodies of his wife and friend left Kanthapur some early morning to offer them in the waters of the sacred Ganges.

Now watch the mysterious designs of fate. No sooner did Bhutamati enter a particular town than Yagnadatta and Devdatta met him as accidentally both of them happened to stay in the very town. They were extremely non-plussed to see Bhutamati face to face, but there was no alternative for them but to fall at Bhutamati's feet. They said : "Oh Learned Scholar, Pardon us we repent much for our fault, we were just thinking to come to you but fortunately we have met you".

Bhutamati said : "Who are you ? With whom do you talk ?"

Devadatta said : "You cannot make us out. This is your beloved wife Yagnadattā and I am your pet student Devadatta. We talk with the erudite scholar Bhutamati who imparted learning to the students of Kanthapura".

But Bhutamati was not convinced. He said : "Oh, you scoundrels ! Do not try to cheat me. I am the last man to be taken in by you. My beloved wife and disciple have been already consumed in fire that broke suddenly in my house. I am going to offer the holy ashes to the sacred Ganges. You do appear as Yagnadattā and Devdatta but you are not they in fact. You may be their spirits. Spirits often deceive human beings but bear in mind I am a Brahmin—Bhoo-deva (earthly god). I can burn you down with my charms and incantations. I spare you out of mercy. Leave from my sight or else terrific consequences shall follow".

Anyway Yagnadatta and Devadatta got what they wanted. They immediately left. Bhutamati offered the ashes in the Ganges. He said : "Oh, God, Oh Lord, Grant peace and bliss to the souls of the dead. They were so pure and deserved thy mercy".

You can realise to what extent a man under delusion loses his wisdom and sense of propriety. They are not prepared to accept truth though it stands before them pure and simple. How such persons would realise truth and in the absence of truth how would they acquire religion ?

We shall discuss further in this matter at the proper occasion.

DISCOURSE XXXVIII  
PRACTICE OF RELIGION

Gentlemen,

In Arithmetic there is an example, "If a snail climbs a wall with the speed of 2 inches in day time and descends  $1\frac{3}{4}$  inches in night time, how much time would it require to reach the peak of a pole 60' in height?" The example is easy. Even a novice in the studies of arithmetic would work it out in no time. In a day of twenty four hours it would climb only quarter of an inch. In four days it would climb one inch and in 2,880 days, i.e., in eight years it would reach the peak of the said pole.

This example might set you thinking that a man would reach the peak in 2 or 3 hours and a snail is comparatively too slow. But Gentlemen, you need not be proud. You are all much slower in matters of earning religious merits. Suppose the pillar of religion is 60' or 70' in height when would you reach its peak? Some cannot reach its peak even in their entire life-time comprising of sixty, seventy or eighty years.

Man usually lives for hundred years but very few persons live the full span of hundred years. Those who live for sixty seventy or eighty years are deemed as living long life. Most of the persons pass away between 51 and 60. Our highly revered Acharya Shri Vijay Siddhisurishvarji expired at the age of 104. He was honoured as 'the unprecedented' of the present age.

The snail would reach the peak in eight years at the speed of quarter of an inch per day, but you would not reach even in eighty years. Then what is your speed? Some of you cover  $1/8$ th,  $1/16$ th, or  $1/4$ th of the pillar. Now calculate your average speed. One who climbs the pillar in eighty years has the speed of  $1/40$ " in a day, one who climbs one fourth part of the pillar has the speed of  $1/160$ " per day, one who climbs one sixth part of the pillar has the speed of  $1/240$ " per day, and one who climbs eighth part of the pillar has the speed of  $1/320$ " per day. How slow is the speed. But what speed would you affix to the person who does not cover even so much part of the pillar?

The snail climbs two inches in a day and descends  $1\frac{3}{4}$  inches in night but some of you climb two inches and come down two inches. How would they climb one foot, six inches, four inches or even two inches on the whole.

When you come in contact with the saintly persons, listen to their preachings and read good books then you are zealously inspired to earn religious merits but then suddenly indolence, sluggishness, indifference dawn upon you and you postpone your practice of religion. This your conduct is analogous to the conduct of a snail climbing two inches in day time and coming down again two inches in night time.

#### TRIAL BALANCE OF LIFE-TIME

On year ending you prepare trial balance of your capital. You try to realise your profits and loss. Why do you then not prepare balance statement of your life. You certainly should try to ascertain debits and credits. You should debit the time spent by you in bathing and washing, in eating and drinking, walking and wandering, in sleeping, in enjoying, in bragging, in hating, in playing and sporting, in theatricals, in quarrels, in sickness etc. You should credit the time invested in the company of the saintly persons, in hearing the religious preachings, in spiritual studies, in devotion and prayers, in the acts of benevolence and practice of righteousness. Put your figures accurately and you will know the real position.

A trader whose capital is getting emaciated and debts aggravated becomes insolvent. His reputation is lost and businessmen as you are need not be taught in this respect. If your business dealings lead you to insolvency beware and mind your affairs carefully.

The authors of the scriptures lay down specifically :

“The time invested in spiritual studies and religious acts should be deemed as fruitful while the rest of the life-time is the cause of worldly existences”.

Here in the context by the phrase “Spiritual studies and religious acts” you should mean all religious acts like worships etc. by implication. The time invested in such acts of religion weaken the rigidity of Karmic bondages and so such time is fruitful and the

rest of life-time is the producer of Karmas, fastener of Karmic bond and that is why it is futile and it multiplies worldly existences.

We said in the preliminaries of the current discourse explaining the meaning of a stanza beginning with the words, "Jinavayane-Anuratta (Devoted to the commands of Lord Jina)". "The souls which are devoted to the commands of Lord Jina, which bear firm conviction in them which follow them with cordial zeal and which have their actions spotless and which are without mental excitement get their worldly existences minimised.

#### FOUR FACTORS WHICH GET THE TEMPORAL EXISTENCES MINIMISED

By now you must have grasped the significance of this meaning. There are four factors which contribute to reduce worldly existences. First is the firm faith in commands—preachings of Lord Jina. This is the affectionate devotion to His preachings. How can one tread on the path enunciated by him unless one has entertained firm faith in the form of holding as true whatever is laid down by Lord Jina and one achieves one's highest welfare by translating in life the very preachings. We have already pointed out in the preceding discourses that charity, righteous conduct, penances, worships, pilgrimages, mercy, and sacred vows only bear fruit when equipped with right-belief. No mansion would stand without foundations. But we have to consider as to how one would entertain such affectionate devotion or firm faith. Some of the Souls exhibit such faith in an inborn manner but they are very few in number. Now the rest of the souls acquire such faith through the contact of an ideal-preceptor. When you listen to the preaching of the Lord from the mouth of your religious preceptor, right belief begins to sprout in your heart and assumes rigidity in course of time. Thereafter, your mind remains stable when any sort of agitation confronts you.

Some one would ask a devotee of religion, "What is religion?" If such devotee fails to satisfy the inquirer as regards the nature of religion then he would be again confronted with a retort that it is useless to practise religion without understanding the true nature of religion. With such retort a lay man would be non-plussed and would even renounce whatever scanty religious rites he observed ;

on the other hand when a man has remained in the constant company of a learned preceptor and digested his erudite discourses then he would respond to the inquirer saying, "What do you mean by observing religion and by understanding religion. Do you mean understanding is understanding the literal meaning? Whether doing a particular rite fully understanding the meaning of the text amounts to doing with full understanding". With these queries the opponent shall grow nervous as he does not profess perfect knowledge. His understanding also is not complete. He also performs certain rites with whatever little understanding he has.

If you stay in religious environments, form the habit of reading religious books and enjoying the company of ideal preceptor then you will undoubtedly realize that religion is meant for the bliss of Soul, for destruction of Karmas and for the achievement of emancipation; and such realisation or belief is the true realisation or true belief. When you perform religious rites with such belief or understanding then they are the rites performed by right or proper understanding.

Those who have no faith in religion, who are tinged in the hue of materialism and who stand in the row of atheists try to put forward various kinds of crooked and distorted arguments to degrade religion and represent matters in such a polished fashion that even top-ranking persons would be perplexed; but do not listen to them, do not ponder over their talks. If you by chance listen to them do not confide in them even if you pondered over their talks.

Revered authors of the scriptures have mentioned about four ingredients of faith and have stressed upon renouncing loss of right faith and false view point.

The text in this connection runs as follows :

"Consideration of the proper concept, service rendered to the monks who are conversant with such proper meaning and renunciation of loss of right faith and false view point; are the four main ingredients of faith".

Consideration of the proper concept means weighing true meaning. Service means service of the preceptors who have mastered the right concepts. Loss of right faith is such loss of faith achieved about living and non-living entities after proper thinking. Such

loss of faith is created due to obstinacy, undue persistence or wrong beliefs. Contact of such persons who have lost their faith is believed to bring about dreadful consequences. It is also declared elsewhere :

“Evil company brings about evil intentions which induce to evil actions which further lead to a chain of miseries”.

False view point means perverted view.

We shall discuss about “Sixty seven words” to guide you in the path of maintaining your right belief as un-adulterated and fully protected. The second requisite for the right belief as laid down in the stanza, “Jina-Vayane-Anurattā” etc., is the practice of religious rites zealously carried out. How would Karmas be destroyed when you mean the prophet’s words as true, when you mean the rites laid down by them as proper and do not practise them at all in life. How can a patient be cured of a disease when he does not use the medicine despite having the knowledge about the medicine and having obtained the very medicine. Thus actual observance of religious rites accompanied with faith and understanding is also essential.

Some hold that mere knowledge leads to salvation whereas the others opine that mere religious rites procure salvation ; but they are only relatively true or true when viewed from only one point of view. One sided view is a false view. Doctrine of relative judgment declares that salvation is obtained by knowledge and practice of religious rites. Knowledge cannot without such practice individually beget salvation. In this connection the Jain ‘Acharyas’ have quoted interesting analogy of “a blind man led by a lame man”.

#### BLIND MAN LED BY A LAME MAN

A city caught fire and all the residents vacated the city in no time, whereas a blind man and a lame man could not leave the city. The blind man thought : “Alas, if I could see ; blind as I am, I cannot escape”. The lame man reflected : “Alas ! I cannot walk at all. How can I run away to save myself” ?

The fire spreading wide and wild was approaching the blind man and the lame man with leaps and bounds.— They failed to find the way out. But the lame man was struck with an idea. He said :



"Oh blind friend, you are quite robust, you can lift me on your shoulders. In that case I shall point the way out for us both to escape. The fire is approaching fast and there is no other alternative left for us to save ourselves".

The blind man welcomed the proposal and both of them with mutual assistance left the city to save their lives.

Here the blind man can be compared allegorically with a man without knowledge while the lame man with a man without practising religious rites. As none of the blind and the lame man could alone get out of the city, knowledge or religious rites alone cannot rescue the man from this wordly ocean. When both knowledge and religious rites jointly operate one can escape from the conflagration of the world.

#### FIVE KINDS OF RITES

Religious rites are not motivated by uniform emotions. All people observe these rites with varying emotions and intentions.

The revered authors of the scriptures have declared five varieties of intentions with which the rites are observed.

They are Vishanusthan, Garanusthan, Ananusthan, Tadhetvanusthan and Amrutanusthan.

Vishanusthan (poison-like-observance) brings about poison like rewards if the intentions of performing or observing the rites are perverted or adulterated despite the very rites being capable of bringing about unrivalled excellent rewards. The observances of rites which are intended for acquiring miraculous powers, fame, temporal luxuries etc. are declared as 'poison-like-observances'.

Garanusthan (slow poison like observance) is the observance which is carried out with a view to acquire various divine pleasures and enjoyments in the other world (hereafter) despite aversion for the pleasures of this world. This sort of observance is not so bad as the former, still it is un-welcomed undesirable and deserves to be abandoned. Renouncing temporal pleasures and craving for divine pleasures lead to the same catastrophe. In fact, one should observe the religious rites without any craving for temporal as well as celestial pleasures.

Ananusthan (void observance) is the observance which is blindly carried out without any specific intention. This sort of observance proves beneficial for the lovers of religion to some extent therefore, it is declared as acceptable somehow.

Tadhetanusthan (observance with a specific intention) is the observance carried out with specific and sacred intention of securing emancipation of the soul. Obviously such observance is desirable and acceptable.

Amrutanusthan (Nectar-like-observance) is the observance marking sharp contrast with poison-like-observance. One is highly acceptable whereas the other is highly abominable. Such observance is carried out with full faith, cordial zeal, and emotions and merely for eradication of Karmas. This is the most excellent form of observance in the entire lot and therefore stands as highly acceptable and desirable.

These varieties of observance clearly show that religious rite though uniform in appearance is bound to be excellent, mediocre or mean due to accompaniment of likewise intentions. That is why one should entertain only higher and nobler kind of intentions. Those are higher and nobler kinds of intentions which aim at mere eradication of Karmas and achievement of salvation of soul and those are mean and lower ones which hanker after worldly pleasures.

Two persons, supposing, eat the same quality and quantity of food but one of them might be doing so, purely to sustain his body, to earn religious merits thereby; while on the other hand the other fellow must be doing so, to make his body muscular and robust intending to enjoy various pleasures of life. In this instance the act of the former is auspicious while the act of the latter is not so. Thus one must entertain higher and nobler aim while observing a particular religious rite.

Third factor mentioned in the stanza is the 'pure state'. How can we attain perfection or purity if we do not practise in life the preachings of the Lord though we may be devoted to them and even observe the rites laid down by Him. False belief etc. are the internal pollutions of the soul. They are six: desires, wrath, greed, pride, prejudice and joy. That which pollutes the inner soul is the stigma of the Soul. Penances, muttering the names of god and meditation act as purifying agents of the Soul.

Fourth factor mentioned in the stanza is the state of non-agitation. The state consequent upon passions and prejudice is the state of turmoil or agitation. When such turmoil is wiped out, state of equanimity arises and the soul can realise its intrinsic nature. Such souls have highly minimized their frequency of worldly existences and this fact is beyond doubt and surprise.

Gentlemen ! faith, devotion to religious rites, internal purity and equanimity (State of indifference) jointly minimise the Soul's worldly wanderings and these four qualities are achieved through one's devotion to religion.

In the preceding discourse we stated that religion bears no affinity with four kinds of persons : Wicked, Stupid, Obstinate and Partial. We narrated two tales to support two kinds of persons and the rest types will be narrated by us today.

#### OBSTINACY : PRINCE ANDHARAJ

A prince was blind since his birth but he was very generous hearted. He gave away in charity to the poor even his ornaments. The minister of the State was annoyed at such conduct of the prince as it proved very difficult to get daily new ornaments for the prince.

The minister one day said to the king : "Your Majesty, wealth is consumed in three ways ; giving in charity, enjoyment and destruction. Now giving in charity is no doubt the best way of consuming the wealth as both the donor and the recipient are benefitted thereby. Still however, it has its own limitations. "Excess in anything should be avoided" declare the authors of the science of Social morality. If the prince continued this flow of charity our royal treasures will reveal bottom in no time.

The king replied : "Minister, you are no doubt true but I do not intend to offend the prince so you may seek out some sort of contrivance to maintain the treasures without offending the prince".

Walking on these lines, the minister invented a contrivance. He called the prince in seclusion and said : "Dear Prince, I know your fondness for ornaments and so I have taken out for you old ornaments worn by your fore-fathers. I would like to give you if you do not part with them in favour of the supplicants. When

you will wear these ornaments you will bristle with the glory of the king of kings or a divine prince. But beware, the world abounds in selfish persons. No sooner would they see these ornaments than they will plot in various ways to deprive you of these ornaments. Some one might say : "These ornaments are quite cheap and low. They are made of iron, you should not wear them, but you should disregard their words".

The prince said : "I agree to your conditions. I shall not part with them in favour of any one and I shall punish them who would speak about them as made of iron. Give them to me for my use".

Having thus prepared the mind of the prince, the minister gave to him iron ornaments to wear. The prince was overjoyed and he took his seat in front of the main entrance of the royal palace. In the meanwhile some of the supplicants and beggars approached him. With surprise they said regarding the ornaments ; "Prince how is it that you wear iron ornaments today. It does not befit you to wear such ornaments".

Hearing these remarks the prince took up a stick lying nearby and thrashed the beggars with the stick. He said : "You scoundrels, you desire to rob my ornaments. I am fully conscious. Get away from here".

The beggars ran off. Later on, some royal attendants came over there and expressed great wonder to find the prince decked with iron ornaments. They out of regard for the prince said : "Your honour, these ornaments of iron grant you no glory. We have ample ornaments of gold, then how is it that you chose today to wear iron ones".

The prince said : "Mind well, I shall take you to task if you condemn my ornaments. I never wore such ornaments got prepared by my ancestors".

No sooner did one of the attendants begin to retort than the prince thrashed one or two of them with the stick, The attendants departed.

Some of the relatives of the prince who approached him to pass their remarks about the ornaments also met with the same fate. The prince paid heed to nobody's advice.

Thus any one whose mind is prejudiced or pre-occupied with some idea does not listen to any advice. Such minds become obstinate and are not amenable to any sort of ideal or excellent preaching of the great men. Consequently, such persons lose the benefit of religion.

#### PARTIALITY : SUBHATA

Subhata was some state officer. His wife, Surangi was very noble. They had a son named Sonpal. After she delivered Sonpal, her beauty began to fade and Subhata lost his attraction for her. The Poets have rightly compared mean person's love with evening hue or sandy walls.

Spending good amount Subhata married with beautiful and graceful lady named Kurangi. Subhata was totally captivated by her and he all the while showered great favour on her. Gold and woman are the main objects of fascination but the latter is more powerful object than the former. Some Poet said : "Woman is the lake of love in which entire world is plunged. None can take out the man who has plunged in this lake of love. Whom should I call out for help ?".

Kurangi was fair in complexion but black at heart. In her, malice, jealousy and pride were swelling. She was also loose in moral character and she pined to dally with various good looking men, but Surangi's existence foiled her desires. She was the co-wife and a hindrance to the fulfilment of her desires. She started alleging Surangi in various ways and poisoning the ears of Subhata.

Kurangi's captivating physical charms had overpowered Subhata. He gave Surangi some household furniture and little money to stay separately. Indeed, even a learned scholar, valorous or a wise man is made to dance by a charming woman.

Sometime after, war was declared and the army-chief Subhata had to leave for the battlefield. Kurangi emotionally said : "I cannot live without you even for a day. I am like a fish without water when you leave me, why not take me along with you in the battle field ?"

Subhata said : "War is very dreadful. Women should avoid it. Moreover, under royal command we cannot take our wives along

with us. So oh, dear one, stay here and enjoy life. We have everything at our disposal in our house".

Kurangi said : "I shall obey your command but return soon. It is very difficult for me to pass a day without you in this house ; you know our neighbours are very mischievous".

Subhata left for the battle field having joined the army. Kurangi was alone and she decided to fulfil her long standing desire.

There was a handsome and well-dressed goldsmith in the village. His name was Chango. She craved for him and called him for cleansing the ornaments. After some sideway talks she said to him : "We are alike in all respects and pleasure-seeking. If you agree, we would enjoy sensual pleasures. If you do not agree, I shall commit suicide and you will reap the reward of the sin".

Chango was a great scoundrel. He took wine and gambled. He visited brothels and prostitutes and risked to trap beautiful maidens falling to his sight. Here he received invitation on the contrary. He said posing prudence, "Adultery is very risky, but as you talk of suicide I agree with you". Both freely indulged in amorous dalliance and squandered money without restraint.

Days glided on. After four months Subhata sent a message that he was about to arrive in four days ; so Chango robbed Kurangi of all the rest of the valuables and reduced her to pitiable plight. What did she gain in debauchery ? She lost her character, she committed a breach of her husband's faith and she lost her assets too. Debauchery is a great sin leading the sinner to hell undoubtedly.

Subhata approaching nearer conveyed one more message that on the next day at twelve O'clock he would come and she should keep his lunch ready. On receiving this message, Kurangi was much agitated as she had nothing left with her to prepare sumptuous dishes. At last, applying her sense, she approached Surangi. Surangi was non-plussed to see her suddenly at her place for the first time.

Kurangi said : "Dear sister, I have good news for you". Kurangi said : "Our husband arrives home to-morrow at noon after a lapse of one year".

Surangi replied : "Dear sister, I congratulate you for bringing to me good news but how should I welcome him as he is not on speaking terms with me".

Kurangi said : "Do not worry, I will persuade him to take his lunch at your place. So keep dishes ready".

Surangi was delighted and she got up early in the morning to prepare variety of food. She eagerly awaited the arrival of her husband.

On the next day noon, when Subhata arrived, he found the doors of his house shut. As he conveyed the message in advance, he expected cordial welcome from his wife awaiting at the doors. But the sight was altogether different. He said loudly : "Oh dear, I have arrived and open the door". There was no reply and Subhata addressed her with many sweet and affectionate words whereupon Kurangi opened the doors and sat in a corner turning her face aside. Subhata thought that Kurangi had taken ill due to some unknown reason. So in order to win over Kurangi, he said : "Darling, point out my offence which forbids you to talk with me lovingly. Stand up and serve me the dinner.

Immediately, Kurangi with gesticulation said : "You are a great pretender. You have conveyed to Surangi that you would be dining at her place while you tell me to serve the dinner".

In the meanwhile, his son sent by Surangi arrived and politely paying respects to Subhata said : "Father, dinner is ready, please come".

Subhata could not make out what all that confusion was. He stared at Kurangi, but she contemptuously said : Enough of your pretensions. You can go to your beloved Surangi. She will feed you to your heart's content".

Subhata was much annoyed with such bitter words of Kurangi, and he arrived at Surangi's place. Surangi was eagerly waiting to accord her hearty welcome. She accorded a warm welcome to her husband, bathed him with hot water and seated him on the wooden seat to take his lunch. Various delicious eatables were served but Subhata did not stretch his hand to eat. Surangi asked : "Lord, why do you not eat ? Is there anything missing ?" Subhata replied : "Yes, there is one thing missing. If vegetable

prepared by Kurangi is added in this dish, then the entire food would be as palatable as nectar”.

Surangi said : “But without tasting any of the vegetables, how do you know that the vegetables here are not as tasty as those prepared by Kurangi?”.

Subhata said : “I can make out from the very flavour. It is not necessary to taste them”. Surangi found that her husband’s sense is eclipsed with partiality, and he would not be convinced with any amount of arguments. She got up and went to Kurangi with a pot. She said to Kurangi : “Sister, Our husband’s heart is deeply attached to you and he cannot relish delicious vegetables prepared by me. Please give some vegetables prepared by you so that he would dine with interest”.

Kurangi found that her husband loved her sincerely though she condemned him. Still however, she wanted to taste his sincerity. She said to Surangi, “Sister, wait in the verandah for sometime and I shall prepare vegetables”. Surangi waited in the verandah and Kurangi brought some cow-dung from the rear portion of the house and having added all spices prepared soup-like preparation for Subhata. She gave it over to Surangi.

Surangi produced that vegetable before Subhata, who said, “How fine is the flavour of this vegetable, and look at the appearance. How nice”!

Subhata began eating. He ate less food prepared by Surangi but ate more vegetable prepared by Kurangi and while doing so, he frequently praised the taste and flavour of Kurangi’s vegetables.!

This illustration will convince you that man whose mind is obscured with partiality cannot realise truth and consequently he cannot realise religion.

We shall discuss further at the proper occasion.



## DISCOURSE IXL

### VARIETIES OF RELIGION

Gentlemen,

We have made considerable progress in the discussions on Religion. At the outset we considered the importance of religion, then we became conversant with the power of religion, thereafter we understood definition of religion and studied its characteristics. Finally we studied how and when we should practise religion but the matter does not end here. We have covered half the journey and we have still half the journey to cover. We have many important issues still left for discussion.

You have listened to the full series of discourses on Soul and Karmas. Now you should also listen to discourses on Dharma (religion) till the end. Some say, "Better half than never"; but it is really good if you listen to the entire series of discourses. You must particularly listen to the last discourses as they contain the essence of the subject under consideration.

You cannot get butter if you leave curds half churned. You cannot reach your destination if you get down at some flag-station in the midst of your journey. Scholars on moral philosophy have opined that one should reach the end of an object or subject once begun, and all great men try to follow this principle. We hope, you will also follow the footsteps of the great.

This world abounds in multiplicities of religions. Some of them are very ancient. Some of them are started fifteen to twenty five hundred years ago. Some of them are only one hundred to five hundred years old. To illustrate, Jainism is a very ancient religion, vedic religion is ancient while Buddhism, Christianity, Islam have been founded 1,500 to 2,500 years ago. Shikhism, Aryasamaj, Brahmosamaj, Prarthanasamaj are started only one hundred to five hundred back.

We say old is gold and if this test of antiquity is applied to religions, Jainism is the most ancient and therefore, the best religion. Some believe that Jainism was promulgated by Lord Mahavira. But such belief is not proper as Mahavira was preceded by

twenty three prophets. Some believe that Jainism started with Lord Rishabhadeva, but such belief is not proper, as in view of the current ascending—descending wheel of time Rishabhadeva was the first prophet to promulgate Jainism but such numberless wheels of times have flourished with numberless prophets. Thus Jainism has no beginning and it is the most ancient religion therefore.

Some deny the varacity of the statement what is old is gold. But it is also essential to think how a particular thing could stand against the tides of time. A firm with a standing of two hundred years enjoys great reputation in the market and people can rely upon the firm without reservation. People do not deal with a newly floated concern so freely. Of course, Jainism tops the rest of the religions in matters of quality as well, but this was merely intended to argue out the case of antiquity attributed to Jainism.

Some hold, in considering the excellence, we must take into account number also along with time factor. Greater number of followers also is the criterion to judge the excellence of a religion ; but we have discussed this point of majority or number in our preceding discourses. It is a very slippery or deceptive factor to judge a religion from the number of its followers. In that case we shall have to affix numbers to the religions of the world. You cannot judge that a dealer is honest if more number of clients buy their goods from him. Clients multiply either due to prominent situation of the shop or good propaganda carried on by the dealer, or liberality of the dealer, or absence of such shop in the vicinity or gross ignorance of the customers. Therefore, greatness of a religion is to be decided from its merits and truthfulness.

Some say we are confounded by hearing contents of various religions and so it is advisable to combine all religions into one to eliminate the difficulty of choosing a religion for practice, but this proposition is devoid of any understanding of reality existing in the world. Variety is the very nature of the world and we cannot dispense with it. Those who advocate unity of all religions should also think why all the people of the world are not clad in uniform dress. Why do they not eat uniform food, practise uniform customs and follow uniform traditions ? If all this is possible then only unity of religions is possible. Today the situation is entirely different. Even four ladies of the same family put on different

dressess. One is clad in Gujrati style, the other chooses deccan style, the third one likes Punjabi style and the fourth one enjoys Bengali styled dress. On a marriage or some such festival day a woman changes her clothes six to seven times and delights in such changes. How can you expect unity of religions, when the world chooses variety so excessively.

Castles which have no bearing on reality are the castles in the air. A person sitting under the shade of a Banyan tree beside a lake thought, "If the lake turns into the lake of clarified butter and the leaves of this trees turn into loaves . . . . . I would dip them in butter and eat . . . . . and eat on . . . . ." But these are all absurd mental figments based on no reality.

Some hold, let not all the religions be unified into unity but we should respect all the religions and should accept from them what is true, but this is also not the proper trend of thought. We would not abuse or degrade any religion but we would certainly scrutinize its merits and would only declare a particular religion as true and proper. Equalising all religions and respecting them without weighing and balancing them and without testing their propriety is analogous to equalising gold and iron. The religion which ordains to protect minutest living creature is certainly better than one which ordains to sacrifice or to slaughter an animal in the name of religion. The religion which ordains to refrain completely from meat and liquor is certainly better than one which allows meat and liquor consumption.

We do not mind to accept what is good from anywhere but how to judge that goodness? The revered authors of the scriptures have laid down the standards of such judgement. That is good which respects non-violence, self-restraint and penances. That is bad or evil which is deprived of these ideals or which respects them with reluctance. With this rod of judgement we would certainly accept what is true and good.

Gentlemen, we have to discuss about varieties of religion and this was just the casual discussion which was indeed essential. Today the young men and women being educated at colleges, bring and practise such thoughts as ideals. They bring them from different gatherings or conferences. It was necessary to wipe out their wrong notions.

Now let us come down to varieties of religion. At this moment a gentleman asks, "In the sacred Navkar Mantra homages are offered to God and Preceptor and not to religion. Thus religion seems not to be the fundamental root and it is futile to discuss its varieties." We reply to the gentleman, "Do you properly understand the meaning of Navkar Mantra? Have you properly thought over the significance of this Mantra? The Mantra has five phrases in the beginning and then follow the words "Esso Panch—Namas karo Mangalam." Here the homage offered to five gods is the religion. This religion is described as the destroyer of sins and securer of highest bliss. Praises here amount to prostrations and so religion is the fundamental basis.

In the first phrase of Navkara Mantra, Lord Arihanta (Tirhtamkaras—prophets) is paid homage as he has promulgated religion. In the third fourth and fifth phrases Acharya (preceptor) upadhyaya (vice-preceptor) and sadhu (monks) are respectively prostrated as they bestow religious benefits upon the devotees. Thus religion being fundamental basis is perfectly implied in Navkarmantra.

*Question :* Why relation of religion in the second phrase is not shown ?

*Reply :* In the second phrase 'Siddhas' (emancipated) are prostrated. They stand as testimony to the benefits accrued from emancipation. Siddhas are those souls which have been purified after annihilating Karmas through acute practice of religion. Thus prostrations offered to the siddhas also show importance of religion.

"We still want to ask one question."

"You are at liberty to do so."

*Question :* You said, religion upholds souls from degradation and secures elevated states in heavens or emancipation. At the same time you said, "It is religion in the form of prostration offered to five gods." Now what is true?

*Answer :* Both our statements are true. Securing emancipation and upholding from degradation are the characteristics of religion while prostrations to ~~five~~ gods is the external form or nature of religion. These very prostrations up-hold the

souls from falling into degradation and secure emancipation for the soul.

Scriptures clearly lay down :

“All those souls which are emancipated and are being emancipated deprived of Karmic pollution have reached that state with the influence of Jina—Navkar—Mantra.”

Due to some reason or the other when a soul does not achieve emancipation, it certainly achieves heavenly state with the influence of Navkar-Mantra. There are many popular illustrations justifying veracity of this statement. A cobra burning in a wood, on hearing Navkar Mantra became Dharanendra.

Dharma (religion) can have many varieties. One, two, three, four, five or six.

Self-purification is a variety of religious state. Self-purification means absence of perverted emotions. When perverted emotions begin to fade away, the Soul begins to attain its intrinsic nature:

Dharma means intrinsic nature of a thing. Sweetness and bitterness are the intrinsic natures of sugar and neem leaves respectively. Similarly, religion is the intrinsic nature of soul. Intrinsic nature of soul comprises of knowledge, intuition and righteous conduct. We had ample discussion regarding them.

*Question :* Rather than confounding ourselves with this new definition of religion, should we not accept the usual definition of religion viz., it is religion which upholds the creatures from degradation and secures emancipation or heavenly state.

*Reply :* Yes. On attaining pure state the soul saves itself from being degraded and secures better or elevated state.

Retrogression from evil acts and progress towards righteous acts are the two varieties of religion. That is evil or untruth which is false, sinful, inauspicious and causing Karmic fetters. Retrogression is retardation, retirement or retreat from evil acts. That is true and righteous, which unties the fetters of Karmas and which is beneficial. Progress is the act of advancing in such acts. Renunciation of eighteen forms of sins is one of the ways of retrogression from evil acts. Whereas, spiritual studies, worship, repentance

for sin, fasting, giving alms in charity etc. are some of the forms of righteous acts.

Religion has two forms from the point of view of mental resolves and conduct. Resolves aim at pure state of soul and the same is regarded as religion in that case. While conduct aiming at means considers all means of self-realisation as religion. Here we cannot accept one as true and the other as false. Both are interdependent.

Some hold that we have been observing various religious ceremonies and rites not to realise emancipation till this day ; so we should abandon all such rites. But how can we realise soul without means ? Preceptor, discourses, books etc. are the means.

Some hold, no emancipation is possible with religious rites so stick to rites only. But self-purification should be the aim of such rites and without such aim emancipation is not possible.

Thus both resolve and conduct are essential equally. Disregard of one of the two leads nowhere.

Religion has two forms from the point of view of materials and emotions, conduct is material form and emotions constitute the form of mental resolves.

Scriptural and disciplinary are the two forms of religion as declared by the revered authors of the scriptures. Study of twelve branches of scriptures and other relevant scriptures is the scriptural form of religion.

Partial non-attachment and complete non-attachment are also considered as the forms of religion. Complete non-attachment is observed by the monks while partial non-attachment is observed by the house holders.

There are still more varieties of religion: Refraining from mental coercion, oral coercion and physical coercion. Refraining from mental coercion means not to offend anyone mentally—not to mentally think of anyone's fall or degradation. Refraining from oral coercion means not to offend anyone by words and refraining from physical coercion means not to oppress anyone physically—not to act with violence.

Devotion is right knowledge, right intuition and right conduct. They also form varieties of religion. Revered Umasvati said in

the beginning of 'Tatvartha—Adhigama—Sutra', "This triad forms the royal road to emancipation. Knowledge, intuition, righteous conduct and penance are the four forms of religion."

Scriptures enjoin :

Souls resorting to the path of knowledge, intuition, righteous conduct and penances attain salvation. Here in this context religion understood as the upholder from degradation and securer of emancipation fits properly. Sixth, seventh, eighth and ninth phrases of Navkar Mantra speak of these four forms of religion.

Charity, righteous character, penance and emotions are also declared in the scriptures as the forms of religion.

"The religion comprising of charity, righteous character, penance and emotions compared with a boat to cross over the worldly ocean is declared thus fourfold by the merciful Lords."

Moreover it is also declared,

"May that fourfold religion comprising of charity, righteous conduct, penances and emotions declared by highly merciful Lords for the benefit of worldly creatures, be established firmly in my heart."

What is giving in charity ? What are its varieties ? What is the right mode of giving in charity ? What is righteous conduct ? What are its species and sub-species ? What are religious emotions ? Why they are deemed as very important ? These are the topics worth understanding but we shall discuss about them at the proper occasion.

Relatively speaking conduct is also called religion. That conduct is five-fold and thus religion is also five-fold : conduct for knowledge, conduct for intuition, conduct for righteous behaviour, conduct for penance, and conduct for various acts. Conduct for knowledge is eight fold e.g. proper time, discipline, respects etc. Conduct for intuition is eight fold Nihshankti, Nishkankshita etc. Conduct for right behaviour is eight fold (five disciplines and five 'Guptis'). Conduct of penance is two-fold. External and internal ; each one being sixfold. Conduct of valorous act is three fold-mental, oral and physical.

Religion is also deemed as six fold from the point of view of six fold restraint viz., restraint of five senses and mind. Those who control these senses and the mind realise the true reward of spiritual enterprise and destroy all fear of degradation. Jainism takes note of an attractive incident in this connection.

Monk Keshikumar descended in the lineage of Lord Parshvanath. Gautam was the chief disciple of Lord Mahavira. One day when both of them had an encounter Keshikumar asked, "How do you win over thousands of adversaries among whom you continue to stay?" Lord Gautam said, "Oh Saint, by winning over one, I win over five, by winning over five, I win over ten, by winning over ten, I win over all. Thus I win over all my adversaries."

The reply was as significant as the question.

Monk Keshikumar further asked, "Whom do you consider as your adversaries?"

Gautamswami replied, "Mind unvanquished is my adversary. Unconquered senses and passions are also other adversaries. Having conquered them all I move on the path as laid down by the Lords."

The idea is : By conquering only the mind, four passions can be conquered. Thus one can conquer all the five enemies. When these five enemies are conquered, five senses automatically are within control. Thus by conquering these ten enemies all the enemies can be conquered.

Monk Keshikumar put up one more significant question, "Oh, Gautama, How is it that you are not lead astray though riding on a mischievous dreadful and adventurous horse?" Gautama replied, "Oh Saint, with the reins of scriptural commands I put my horse under check and this is the reason it does not lead me astray."

Monk Keshikumar said, "Which is that horse?"

Gautama replied, "Indeed our mind which rambles in various worldly objects."

From this you can make out how difficult it is to conquer mind and senses. Shri Anand-Ghanji while offering his homages to Lord Kunthunath, the 17th prophet said, "Oh Lord, Mind indeed is



difficult to be controlled.” We should properly digest the frivolity of mind as described here.

Thus many other forms of religion are possible but anyway they can be included in the forms mentioned here and so we refrain from stating them all.

You need not be baffled on learning all this multiplicity of the forms of religion. The great men have laid down these forms for the guidance of the devotees and they aim at spiritual bliss.

Some times great men prescribe some thing very strange befitting the propriety of a particular soul. We might be surprised at such prescription but it is aimed at the welfare of the soul. This will be clear to you on learning one or two illustrations.

#### VOW OF SEEING BALD HEAD OF A PORTER

There was a religious minded merchant. He had a son impudent and mischievous by nature. He hardly knew what is religion. He never visited temples nor monasteries nor listened to the words of wisdom preached by parents.

One saintly person visited his town. Many people assembled round the saint to listen to his sermons. The merchant also went there along with his son. When all left the place the merchant said, “Oh great one, preach my son, so that we would secure his welfare. He doesn’t try to follow any of my advices.”

The saint preached the boy and insisted upon the boy to take up any vow. The impudent boy said, “I cannot take any vow but a potter is staying nearby. I can take the vow of taking my food only after I see his bald head.”

The saint said, “Well, this is very good. But maintain your vow properly.”

Man who takes a vow to break it is degraded.

Potter sat regularly at some usual place to make clay-pots. His head could be seen from the merchant’s house only by raising his head little. The vow was easy to be maintained and so the Saint left the place.

Now the merchant's son dined only after seeing the bald head of the potter. One day he returned from his work but he did not see the potter. He raised his head two or three times not to find the potter there. He went to the potter's house and asked his wife why potter was not to be seen? The Potteress said, "Potter has gone early for digging out clay and has not returned as yet. I am also waiting for him. He would soon return."

Merchant's son was very hungry and would not wait for the potter. He left the village in haste and walked to the place where the potter dug for his clay.

The potter while digging found a coffer full of golden coins. He was overjoyous to find this sudden gain of wealth in his poverty. *He covered the coffer with clay and continued digging further expecting more such coffers.* He was perspiring and he laid his turban aside.

Now the merchant's son approached the spot to have a glimpse of the potter's bald head from a distance. He was glad and he cried, "I saw it, I saw it."

Hearing the words, the potter suspected that the merchant's son did spy the coffer full of gold. With some nervousness and to avoid all troubles *on the spot he called aloud*, "Sir, come here, when you saw it, let us share it."

Merchant's son, a shrewd business man followed the situation at once and he said, "Potter you cannot swallow the whole of it. To avoid troubles we should give something to the state officer." The booty was shared accordingly and both of them grew wealthy.

The merchant's son reflected, "I accepted a small vow merely in joke and still I am amply rewarded. Certainly great rewards can be reaped by accepting big vows with proper understanding. I would certainly take bigger vows from the saint if he comes back."

After sometime the saint moving from place to place arrived in the town of that merchant's son who narrated the entire incident to the saint. He asked the saint to give him bigger vows. Then the saint said, "Great and the most excellent are the five great vows. By observing these great vows *unflinchingly* the man acquires eternal happiness."

The merchant's son accepted five great vows and having observed them unflinchingly attained godly state in the twelfth heaven.

#### FOUR ABNORMAL VOWS

One preceptor named Ghan-Tunga moving along with his disciples arrived at a small village. Monsoon had set in and it was drizzling, so he decided to stay on there only. Vankachula, a kshatriya by caste was the chief of this village. He maintained himself by robbing the people of their valuables. The preceptor asked him for some place to halt and Vankachula arranged for some place. He also instructed the preceptor not to preach religion till he lived in the village. He feared his accomplices might leave their 'trade' after listening to the moral preachings of the preceptor. The preacher agreed and the monsoon was spent by the preceptor there only.

The preceptor was very learned, possessed of self-abnegation and he practised penances. By his little company Vankachula entertained high regards for him. When he left Vankachula walked along with his family. When he covered some distance the preceptor asked, "Vankachula, to whom does this land belong? To you?"

Vankachula said, "This land belongs to some one else. My region is over."

The Preceptor said, "We were bound up to you with condition not to preach till this moment ; but now I tell you for your welfare to accept some vow."

Vankachula said, "With pleasure you can give me any vow you like." The preceptor gave him four vows : 1) Not to eat any fruit of unknown nature. 2) To retrograde seven steps before attacking anyone with a weapon. 3) Not to cohabit with a king's wife (queen) . 4) Not to eat a crow's meat.

You might feel how insignificant are the vows given by the preceptor to Vankachula. Vankachula himself felt that the vows were very easy to be maintained. He accepted the vows and the preceptor left.

Now just see how these easy-looking vows test a person's character and what consequences follow.

Sometime Vankachula raided a village. While returning he was lost in the forest and his accomplices were overpowered with hunger. They found attractive fruits on a particular tree. They brought them over to Vankachula. Vankachula asked, "What are these fruits?" But they replied, "we don't know." Vankachula said, "I cannot eat them as I observe a vow not to eat unknown fruits." All his companions ate the fruits and all of them died in no time as they were 'Kimpaka' fruits. He was much wonderstruck and he said, "Such a small vow saved my life. I will minutely observe the vows given by the preceptor." Anyway he reached his village.

Once upon a time he had left for some other town when some actors came to his village. They thought of inviting the chief of the village before they started with their play. They came to Vankachula's place when Vankachula's sister realised that the players hailed from the enemy's town. If they made out the absence of Vankachula, they would inform the enemy who would raid their town and plunder it to ruins. She said, "You may start the play. Vankachula shall arrive just now." Thereafter, she wore Vankachula's attire and sat in the audience along with Vankachula's wife. The play ended late at night and she having paid some gratification to the players returned home and slept with Vankachula's wife without taking off her attire.

By fate, Vankachula returned on the same night early at dawn. He found his wife sleeping with some man. He was red hot with rage and was about to strike having drawn out the sword; but he remembered the vow of going back seven steps before he would strike any one with a weapon. He retarded seven steps and his sword struck against the wall with the noise. His sister awoke from sleep and said, "Good Morning, My brother". Then his wife also got up and Vankachula was highly astonished to see all the state of affairs. His sister explained fully what actually happened and Vankachula was pacified. Second vow proved very beneficial and he was very happy. If he were not bound by the vow, his own sister might have been murdered with his own hands.

One day Vankachula entered the royal palace to commit theft. Despite creeping cautiously, his hand touched the queen and she got up from slumbers. Due to some reason the king slept in the adjoining chamber and the Queen was alone. Maid servants slept

in the Verandah. Finding seclusion and a young man she was inclined to enjoy sensual pleasures with him. She said gently, "Oh, young man, why have you come here? If you want wealth I shall grant you ample but enjoy with me."

Vankachula said, "I am bound by a vow, and I cannot do so. A Queen, infatuated with youth, decked with ornaments, isolation and request from a woman—all these factors are enough for an ordinary man's downfall." But Vankachula knew well the importance of a vow and he was bent upon not to break it at any cost. So he did not stoop to the Queen's demand. Just watch how a man is guarded when he sticks to his vow.

The Queen irritated on being refused made roaring complaints and the attendants arriving instantaneously tied Vankachula with a rope and produced him before the King.

The Superintendent complained, "Your Majesty, this wretch has entered the harem and has attempted to violate the chastity of the Queen. He deserves deterrent punishment."

Fortunately, the king had watched the entire happening from the adjoining chamber at night and he said, "Release the prisoner. He has of course entered the royal palace but has not attempted to violate the chastity of the Queen. He has acted in the manner befitting a noble soul. I have personally witnessed the incident with my own eyes. I appoint him as the chief of my army."

Vankachula was simply struck with wonder on hearing these words. He apprehended death sentence but was rewarded with enviable post and position. He was convinced that all the miracles were to be attributed to the vows he was maintaining rigidly.

As time passed Vankachula won grace and pleasure of the king. One day Vankachula was attacked with some sort of disease which swelled day by day. No remedies proved efficacious. At last the king made proclamation, "One who will cure Vankachula shall be heavily rewarded."

One old physician having diagnosed the disease of Vankachula prescribed crow's flesh as an unfailing cure.

Vankachula said, "Let my soul pass away from the body, but I would not touch crow's flesh."

The king highly applauded his strength of character and tenacity of clinging to the vow once undertaken and engaged one jinadasa in the services of ill Vankachula.

Jinadas said to Vankachula, "Brother, Soul descended on this earth is alone and shall depart alone. Relatives and friends, companions, wealth and riches are only the traps of enticements. Do not therefore, keep your soul entangled in them. Five great gods are the only resorts. I therefore, recite the hymn which contains prostrations to the great five gods. Listen to it patiently." Then Jinadase recited divine phrases one by one and Vankachula offered his prostrations to the great five gods. His soul departed from his frail body to be produced as god in the twelfth heaven. Just watch, what benefits are rewarded by maintaining the vows once undertaken.

The substance is, that the rites and vows which are ordained by the great for acquiring religious merits are all the forms of religion. Thus it becomes difficult to enumerate all the forms of religion, but all these forms of religion aim at spiritual bliss—welfare of the soul.

That is religion which elevates or which upholds the Soul.

Further discussions will be held at the proper occasion.

## DISCOURSE XL

### AVOIDING SINS

Gentlemen,

You must have realised from the discussions so far that the attributes of the soul constitute religion—and the path of religion is the path or the channel to realise salvation. Attributes of the soul are right knowledge, right intuition and right conduct. The soul is as well possessed of other attributes over and above these attributes.

False knowledge, false intuition and false conduct do not belong to the soul but they are the products of Karmas. The products of Karmas multiply temporal existences, cause frequency of deaths and births and make the soul ramble in millions of existences frequently.

False intuition means false conviction—false belief. We have discussed profusely on this subject in preceding chapters and so we desist from dilating further on the subject.

False knowledge means wrong knowledge i.e. ignorance. There are three varieties of ignorance (1) Intellectual (2) Scriptural (3) Vibhanga. We have already discussed about them in our preceding discourses.

False conduct means commission of sins: resorting to sinful acts. Right conduct can be manifested till commission of sins is refrained from, and the soul cannot attain salvation till right conduct is not manifested. Jain scriptures lay down :

“Right intuition cannot be had unless right knowledge is acquired, without right knowledge right conduct cannot be achieved and without right conduct soul is not freed from the fetters of Karmas and without such freedom soul cannot attain emancipation.

Today we are going to discuss about commission of sins or about avoiding the commission of sins.

What is sin ? What is the definition of sin ? Such questions are mostly put up by the seekers of truth. The reply to these

questions is found in “the commentary of Shravak-Pratikramana Sutra” composed by Shri Ratna-Shekharasuri.

“That is sin which consumes righteous merits, which pollutes the garment of soul.”

Abodes of sin are called “Papa-sthanak”. They are eighteen :

1. Taking some one's life (killing).
2. Telling lies.
3. Stealing (taking away what is not given willingly).
4. Cohabitation.
5. Hoarding.
6. Anger.
7. Pride.
8. Deceit.
9. Greed.
10. Attachment.
11. Jealousy.
12. False allegation.
13. Quarrel.
14. Disclosing secret.
15. Overjoy and over-sorrow.
16. Hating others.
17. Deceitful and false speech.
18. False convictions.

*Question :* Pratikraman Sutras refer to eighteen kinds of sins. This reference is made in Gujarati language, and so it is doubtful whether such mention is made in old aphorisms.

*Reply :* Pancha-Pratikramana contains a text about “Santhara Porisi.” In Pravachana—Sarodhdhara”, there are stanzas referring to eighteen kinds of sins. Sthanaga Sutras also refer to them. Fifth branch of Jain scriptures, Bhagvati sutras also contain some problems regarding sins, which we shall discuss later on. Thus treatment of eighteen forms of sins is very ancient and beginningless.

*Killing :* Means destroying life. Killing any living being's life is destroying life. Killing is the most heinous sin and so it tops the list.



*Telling Lies* : Lies mean bitter, unpalatable and untrue words.

The statement which is not palatable and which is harsh is unpalatable. The statement which is not advantageous is non-beneficial. That statement is false which does not contain the mention of a matter of fact. In ordinary course of life stating false facts is known as "telling lies".

*Theft* : Theft is receiving or taking away what is not wilfully given over. A thing which is not willingly given over by the owner of a thing is called 'not-given'. Receiving a thing which is not given with wilful consent is called theft in normal routine.

*Cohabitation* : means amorous dalliance—Illicit contact. Word 'Maithuna' is derived from 'Mithuna' which means a couple'.

Physical communion between man and woman is Cohabitation (Maithuna).

*Hoarding* : Is acceptance of commodities under legal title of ownership. Nine varieties of hoarding are popular.

*Anger* : means wrath, mental agitation or excitement.

*Price* : means ego.

*Deceit* : means fraud, cheating.

*Greed* : means avarice, craving to possess more and more.

*Attachment* : means passionate liking.

*Jealousy* : means aversion, contempt.

*Quarrel* : means dispute, fight.

*False Allegation* : means alleging someone of fault which does not exist.

*Disclosing Secrets* : means divulging private matters confided ; condemning somebody in his absence ; back biting.

*Joy and Sorrow* : feeling overglad and disappointed.

*Condemnation of Others* : that is passing bitter remarks for others.

*Deceitful Talks* : mean cunning talks of worldly affairs.

*Deceitful and False Speaking* : telling lies for selfish purpose as in business etc. False conviction is a sin of holding wrong belief.

*Comparative treatment can make mention of more or less acts of sins but scriptures and ordinary world routine specify only these eighteen kinds of sins.*

No religion in the world preaches to commit sin and the religion which does so, deserves not to be called religion as such. The primary duty of religion is to forbid commission of sin. Jain scriptures declare, "A wise man should be fully conversant with the nature of sins and should avoid their commission. Moreover, it is also enjoined, "None should commit sin and should not cause others to commit sins." The stanzas of Santhara-Porisi have mentioned sinful acts as the courses of self-degradation. Buddhism also forbids commission of sins with the words 'Savvapavassa Akaranum' etc. Vedic religion also prohibits commission of sins with the words "Prashastani sadakuryat" etc.

Christianity, Islam, Zoroastrianism, Judaism also specifically command not to commit sins. Thus, all the religions of the world equivocally agree that none should commit sins.

There are various opinions in the world regarding the nature of sin ; still however, violence, falsehood, theft, debauchery and hoarding are universally accepted as sins by all the religions of the world.

You can properly realise dreadful and evil nature of sins ; therefore Jainism affixes high esteem to vows, to religious rules and to acts of retrogression from sins. Retrogression from sin means renunciation of sins. When you perform the religious rites viz. retrogression from sin of violence then it is deemed that you have renounced the sin of violence.

*Question :* What sin is renounced while observing the rite of retrogression of 'Navkarshi'?

*Reply :* Under this rite sin of attachment is renounced. By 'Pratyakhyan' you merely understand mental resolve but have you ever tried to understand the real meaning of 'Pratyakhyan'? Shri Haribhadrasuriji in his commentary on Avashyaka Sutra said, "Mental, oral and physical restraint from something which is evil, is called Pratyakhyan. In Prakruta language, it is called 'Pachkhan'.

What is the fruit of listening to the religious discourse ? Knowledge. What is the fruit of knowledge ? Distinguished knowledge. What is the fruit of distinguished knowledge? Pratyakhyān (Regression from sins). When you hear the words of the great Lord through the lips of your preceptor you get knowledge. When you go on promoting your knowledge with the help of the contact of the great men and self study, you acquire distinguished knowledge. When you acquire such distinguished knowledge you are inclined to abandon sins and thereby non-attachment arises. You must have learnt that non-attachment is the fruit of knowledge. You will come across these words written on a board somewhere in the monastery. This means that knowledge is fulfilled in observing vows.

We may preach before you but if you do not observe any vow then believe that you are not awarded with the fruit of listening to our preaching. After some portion of the discourse being delivered there is a call for 'taking vows' and you take up some of the vows to your ability. This is our usual ancient Jain convention.

Someone would argue, "Why do you talk of abandoning sins first ? You must talk of earning religious merits. If a man having earned wealth by unfair means gives it in charity or spends it after serving the saintly persons and other benevolent acts ; his sins are wiped out ; but this sort of argument or understanding is not proper as the scriptures do not preach to spend in charity after earning by immoral means. They on the contrary lay down that one should not practise unfair means, unjust measures, and immoral ways of earning wealth. Wealth so acquired though scanty shall make you happy and charity executed with such wealth shall bear multiple rewards. Here it should be clarified that sins and merits cannot be counter-balanced. You shall have to reap rewards of your sins and also rewards of your merits. One who has committed sins shall be compensated for the sins and one who has given in charity shall also be compensated like-wise. Thus one must abandon sins.

Supposing an outlaw having robbed the people gives in charity his entire booty, what would be the justification ? Sin or merit ? Think well and reply. If you regard this as an act of merit, then trade of manufacturing liquor is also an act of merit, as act of

manufacturing liquor is sin but numerous people satisfy their lust for liquor. In that case you will have to include even prostitution in the list of meritorious acts. Thus it is clear that sins are not allowed as a means to charitable end. Sin is sin by all means and should be avoided by all means.

We would also like to clarify as to why we have given priority to the act of avoiding sins. When you want to dye a cloth with fast colour, you have to bleach it and get rid of all its impurities or else no fast colour would last on the cloth. Would you be able to dye a dirty spotted cloth with light yellow or light violet? We can argue about the soul on similar grounds. Soul has been committing sins, since the times immemorial and it is accustomed to commit sins and so it continues to commit sins. Till such sinful activities are not avoided or got rid of, soul shall not be inclined to act meritoriously.

It is not easy to relinquish habits. Do you know how hard one has to strive to get rid of addiction to opium once contracted rigidly.

#### LALI'S HABIT : HER SECOND NATURE

Lali was a girl who contracted the habit of stealing wherever she went. She was contented only when she stole something. Her parents gave her many times good advice, but her second nature could not be averted. Sometimes the family had to leave to participate in marriage ceremony when her parents said, "We shall leave Lali here, as she would defame us by stealing at the marriage place." Lali promised not to steal and insisted to accompany. Anyhow the parents relied on her and took her along in the marriage. They cautiously watched Lali to avoid any trouble. The marriage was over and they all left in a cart for their home back. Parents this time felt satisfied with Lali's conduct as no theft was reported. The cart began to jolt on the way and suddenly the clothes of Lali's neighbours in the cart were spoilt with some wet substance. On enquiring it was found that in some earthen pot Lali stole some soup and the pot gave way with the jolting of the cart. The parents exclaimed with regret, "Alas, Lali's habit could never be changed."

Our soul also like Lali has frequently listened to the advices of the preceptor and solemnly determined not to commit sins but it

again once more and ever again goes on committing sins. Here we are reminded of an illustration quoted in Bhagavatisutra.

When last prophet Lord Mahavira arrived in the city Kaushambi, then the kind Udai, his aunt Jayanti and his mother Mrugavati went to have holy sight of the Lord.

Jayanti had right faith, knowledge of truth and she accorded resort to the monks. She had spacious place to stay and the monks could find their residence, self study and meditation very comfortably at her place. She served the monks with sincere faith and devotion. She was the most popular among three lakhs and eighteen thousand women-lay-disciples. You can just think how popular she could be for her esteem and worth.

These three lakhs and eighteen thousand women lay disciples were those who were initiated into some vows. Ordinary women lay disciples were not included among them. Some feel that the followers of Lord Mahavira were not many but those who believe so seem not to have studied the scriptures and history properly. Scriptures record the entire retinue of disciples of the lord as follows. Lord Mahavira had fourteen thousand monks, thirty six thousand nuns, three hundred monks well versed in fourteen branches of scriptures ; thirteen hundred with limited range of divine knowledge, sixteen hundred monks skilled in modifying physical body, sixteen hundred with omniscience, sixteen hundred due for Anuttara heaven, five hundred with Manah-Paryaya-knowledge, fourteen hundred debators, one lakh and fifty nine thousand male lay disciples, and three lakhs and eighteen thousand women lay disciples—ordinary lay disciples are not included in this record. It is easy to decipher great majority of ordinary lay disciples from the number of those who were initiated into vows.

After offering her due homages Jayanti asked the Lord, “Oh Lord, when is the soul light and when is the soul heavy ?”

Lord replied, “Lady, Soul becomes light by abandoning eighteen kinds of sins and becomes heavy by committing them.” What an excellent and striking reply!

Body becomes heavy with diseases and weight; similarly soul becomes heavy with Karmas ; but the worst part of it is that the heaviness is not felt like gross heaviness of material commodities.

If soul had not the load of Karmas it would have acquired Omniscience and would have crossed over all the miseries but the load of Karmas does not allow it to enjoy real happiness, but we do not realise misery as misery and it is great wonder that advice and moral preachings of your preceptor are meant for abating this load and for realising miseries as miseries.

Soul's slavery to Karmas is very rigid. A servant is dependent upon his master but his master who does not serve anyone is equally dependent. This dependence is the dependence upon Karmas. The master has to come to the shop, has to maintain accounts, has to remain in touch with the broker and commission agents arrived from abroad. He has to worry and care for his wife and children. Moreover, he has to take his lunch in time. He keeps a clock in front in the dining hall to watch the time carefully. If it is late by ten minutes he takes the cooks and the servants to task, but they are helpless and slaves of the Karmas. He has to endure everything, what is ordained by Karmas without grudge.

Indeed load of Karmas is very heavy. Those who realise Karmic burden try to reduce to it. Reduction of this Karmic load is real earning and any increase in Karmic load is loss.

Gentlemen, due to this burden of Karmas, soul undergoes death in various existences at various times. We have to consider how this burden can be lessened.

Every aspirant should reflect every moment how many kinds of sins does he commit and how many kinds does he avoid.

A monk has to retrograde from nine forms of sins. He has not to commit sins mentally, orally or physically, nor cause anyone to commit, nor encourage anyone to commit. The lay disciples have to retrograde from six forms of sins. They have not to commit sin, nor cause to commit. A lay disciple is allowed the concession of encouraging the commission of sins but this does not mean that he should enjoy this concession to his whim and free will. Suppose a man enjoys the concession of eating twenty five types of vegetables, it does not mean that he must eat all of them daily. This concession lays down the maximum limitation.

A man took a vow to serve the ill monk in monsoon. So he daily saw the monks and enquired if there was any monk ill. But no

monk was ill during the entire monsoon. So he began to lament saying, "Alas, no monk was ill and so I could not serve any. I regret I could not observe my vow." This is gross ignorance. His vow was sacred but his feelings bore no common sense.

Word 'Jayana' or 'Yatana' is current here in our religious parlance. This word implies that however liberal the concession allowed would be, one should strive to avail of it as rarely or as little as possible only as and when found hard-pressed to do so.

*Question :* Why one should not take up to nine types of retrogression from sins when engaged in self-study (devotional-sitting) ?

*Reply :* Because one cannot observe them. When the son returns from abroad having earned immense wealth, father would rejoice and here arises encouragement.

*Question :* Can a monk not entertain such encouragement ?

*Reply :* A monk cannot entertain even the attachment for a son or notion of being possessed of a son. Notions of being possessed of a son, a wife, a relative etc. are the notions of worldly attachments and hence the absence of encouragement. This is the reason why a monk has to retrograde from nine kinds of sins.

*Question :* Followers of Sthanakvasi-fold retrograde from eight types of sins!

*Reply :* They add two varieties of non-encouragement, mental and physical ; but the scriptures enjoin only six types of sins to be avoided by a lay disciple. Those who depart from the original try to introduce something new. A verse in Sanskrit runs as follows :

'A man can be famous by breaking a pot, by tearing garments or by riding a donkey.'

Now such a man would argue in defence that in scarcity of horses he would prefer to ride a donkey. Such an argument would meet with compliments and claps, such a man riding a donkey would make others ride donkeys and win compliments. At present, the hypocrites are garlanded and a man earning with immoral means is worshipped.

Thananga Sutras declare, "There is strife, calamities and deaths where the contemptuous are adored and the selfless are condemned and disregarded." We actually witness such state of affairs today.

If one has a mind to abandon sins, then Karmas begin to be dissolved and with a mind to commit sins, Karmic bondage is contracted with intensity and soul becomes heavier with sins of load. It does not matter when such mind is entertained, either while sleeping, while standing or while sitting. It is very essential to wipe out sinful thoughts from mind.

If you cultivate right understanding, if you refrain from presuming your physical self as your very 'self' and if you give birth to *non-attachment* then only your intention to commit sins would be wiped out and you would be benefitted exceedingly.

Of course, the authors of the Scriptures have prescribed 'atone-ment', 'repentance', 'retrogression' etc. for the commission of sins already executed and numberless souls have reaped the benefits therefrom but we hold that one should be fully scrupulous to avoid sins from the beginning. A truly religious man is he who strives his best not to commit a sin and who regrets with all his heart for such commissions already executed.

We shall hold further discussions at the proper occasion.



## DISCOURSE XLI

### RIGHT CONVICTION—FAITH

Gentlemen,

You must have realised from our discourses so far that 'Right Conviction' (Samyaktva) is a very important factor in religious conduct, devotion or observance. We declared supporting our contentions with the quotations from scriptures that without right intuition right knowledge cannot be acquired; without right knowledge right conduct cannot be achieved and without right conduct annihilation of all karmas is not effected and in the absence of such annihilation of karmas highest goal of emancipation becomes impossible. Thus right faith or right conviction is the fundamental basis and the very groundwork of religious practices.

The revered authors of the scriptures have proclaimed revealing the greatness of this right conviction.

"No jewel is more precious than the jewel of right conviction, no friend is better than the friend in the form of right conviction; no relative is superior to the relative in the form of right faith and no gain is better than the gain of right belief."

You attach more importance to copper than iron, to silver than copper, to gold than silver, to jewel than gold as, each former commodity is more precious than the latter. Even in jewels you value more a jewel with better radiance and more weight. Very recently a popular newspaper recorded informations about popular diamonds of the world. They contained their names, values, and weights. Today 'Jubilee' is the costliest of all the diamonds. It weighs 239 carats. It is valued at 7 millions of rupees. Second in value stands 'Regent' weighing 137 carats and is valued at 6.7 millions of rupees. Third stands 'Great Mogul'. It weighs 269 carats and is valued at 5.5 millions of rupees. Fourth stands 'Kohinoor' weighing 106 carats and is valued at Rs. 5.2 millions. None of these diamonds values at 10 millions of rupees. But let us presume that there are diamonds costlier still and they value at Rupees 10, 20 or 30 millions of rupees, but can any of these diamonds be equalled with the value of 'Right conviction'? All the diamonds of the

world, nay even all the royal riches of the world taken jointly would be surpassed in esteem and value by 'Right Faith'. Even the entire kingship of suzerain king of the universe would be surpassed by 'Right Faith' as nothing in the world can equal 'Right faith'.

Diamonds, jewels and regal pomp entice a man, make him commit many evil acts and lead him to hell and ruin him in the end; whereas right faith bestows right vision upon a man; makes him firm on the path of religion and leads him to the reservoir of eternal and inexhaustible bliss. Now tell us, how would you compare right faith with any material object of the world? Thus the statement evincing incomparable value of right faith is valid and worth.

Hitopadesha, the popular treatise on moral philosophy lays down :

"A house without a son is desolate, and life without a righteous friend is desolate."

Here note carefully the word, "a righteous friend," as there are many a friend posing friendliness, and contracting friendship for selfish purpose in this world. Those who make friends for selfish motive, disappear after their motive is fulfilled and behave thereafter as strangers. Such friends are not righteous friends. Righteous friend is he who loves truly, who is aggrieved at our pains, and who helps in calamities without any reserve. In this connection there is an interesting story about four friends in Panchatantra which you must learn.

#### FOUR FRIENDS

There was a big tree of Shalmali on the bank of river Godāvāri. A crow dwelt on the tree. Seeing a hunter one day in the morning it thought, "The day seems to be inauspicious as in the morning I see the evil face of a hunter." In the morning you get up and folding hands you see curved line on your palm to remember Siddhashree. (The location of the emancipated souls). The reason is, you pass your day happily thereby.

The hunter scattering rice grains, spread the net to trap birds and concealed himself in the neighbouring bush. Birds on flight in the sky, having spied these grains thought to come down to eat the grains. Old leader of the birds, Chitragreeva said, "Brethren,

think properly before you act. How grains of rice are possible in this forest. I smell some thing treacherous."

But the young birds could not digest the advice of the aged leader. They were inclined to enjoy white pearl-like grains and they came down. They were trapped no sooner did they commence picking up the grains. They began to discuss among themselves as to what course they should adopt then. Chitragreeva said, "The hunter would arrive soon and we would be caught soon. Waste therefore, no time and jointly fly up with all your might to save our life."

Task which cannot be accomplished by an individual is gone through by many people operating jointly. Thus unity or union is solicited. In second world war when England was under apprehension of being bombarded by Germany, Prime Minister Churchill expressed that only union of states would bring them victory and no unnecessary debates. England got victory. Here pigeons also followed the advice of their old leader and with joint efforts uprooted the net-trap from the ground. They flew in the sky with the net.

The hunter was disappointed and he made off. That crow followed the pigeons to know what happened next.

Having covered some distance the leader said, "We are out of danger completely, let us come down on the bank of the river Gandaki. There is a rat named Hiranyaka our friend who will relieve us from this calamity." So all the pigeons come down on the bank of the river Gandaki.

Hiranyaka received his friend and his companions cordially and having gnawed the net-threads with its sharp teeth liberated them all. The pigeons returned home.

Observing this incident the crow Laghupatanaka thought, "This rat Hiranyaka seems to be very intelligent. I am by nature fickle minded. I do not trust in any one and mostly I am not cheated by anybody still I would like to make friends with him, as in the state of helplessness a friend comes to rescue."

He came near the hole of Hiranyaka and said, "Oh Hiranyaka, I am a crow Laghupatanaka by name and have come to contact friendship with you."

Smart Hiranyaka said, "Oh friend crow, normally I am the victim of crows, how friendship is possible between us two?"

The crow replied, "You are right but I have not come to you with the evil intention—you helped Chitragreeva today and similarly you also might help me someday in future. So I seek your friendship. Please fulfil my wish and oblige."

Hiranyaka said, "You are very fickle by nature and it is no use loving a fickle person. It is said, "One should not trust in a cat, a he-buffalo, a sheep, a crow and a coward man."

Laghupatanaka said, "Yes it is right but you can get many statements to support the contentions of either side of a debate. You should realise my feelings. I sincerely crave for your friendship. If you do not agree to make me your friend I shall starve to death."

Hearing such words Hiranyaka accepted him as his friend. One day Laghupatanaka said, to Hiranyaka, "There is no rain here. There is famine and it is very difficult to feed our belly so I leave for Dakshinapath region. There is a lake Karpurgaura wherein my friend Mantharaka, a crab resides."

Hiranyaka said, "I would not enjoy here without you so let me also follow you."

The crow carried the rat in his beak and both of them arrived at the lake Karpurgaura. Both of them were accorded warm welcome by the crab Mantharaka who expressed, 'This is your place, you both live here, eat drink and enjoy life here.' Real friend welcomes his friend and helps him in adversity to his best, while other friends like Nityamitra and Parvamitra shut up their doors under any pretext and leave their friend to his fate.

All the three friends stayed on the bank of the lake and passed their time in various talks on various topics. One day a deer named Chitranga came there to drink water. Mantharaka very hospitable by nature said, "Welcome, dear Deer, I hope you are quite hale and hearty."

Chitranga said, "Not so, I was chased by a hunter's dog and I have luckily escaped myself."

Mantharaka said, "If the place you live in is infested with fear

and apprehension of death, then better come over here and stay. Graze green grass and sip cool clear water of this lake."

Chitranga said, "I extend my compliments for your hospitality. I wish the world abounds in good fellows like you. But I am a stranger here. I would enjoy this place if you make friends with me."

Mantharaka said, "Friend, you are very frank hearted and sincere. I would certainly enjoy friendship with you. From today onwards you are my friend." Thus the crow, the crab, the deer and the rat became close friends and passed their days happily.

One day Chitranga, the deer did not return even late after sunset and all the three began to worry about him. Laghupatanaka, rose high up in the sky in search of the deer. He found the deer trapped on the bank of the lake. The crow asked, "Friend, how is it that you are so trapped."

Chitranga said, "There is no time to explain all this. You call over here Hiranyaka without delay and he would soon relieve me from this trap."

Laghupatanaka returned to carry the rat in his beak. Mantharaka also arrived on the spot. Hiranyaka said, "Mantharaka, you should not have left your place, as on trap being cut the deer will run off, crow shall top the tree and I shall creep in the hole, but it will be very hard task for you to escape."

Mantharaka said, "When I found our friend in difficulty I could not but keep patience and came over here to help the friend to my utmost. Now let me face my fate."

Hiranyaka began to gnaw the trap very speedily but in the meanwhile, the hunter approached. The rat crept into the hole, the crow flew away in the sky and the deer with all his might ran away. Only the crab could not escape. The hunter found the crab and thought, "Good that I lost the deer but I found a crab." The hunter caught the crab tied it with a string and began walking with the crab hanging at the end of his bow on his shoulder. All the rest of the friends decided to save their Mantharaka. They made out a plan and according to the plan Chitranga kept himself lying dead on the bank of the lake. Laghupatanaka posed as if it was wheedling out his eyes. The hunter seeing the sight threw aside

the crab and rushed forward to catch hold of the deer. The rat Hiranyaka at that very time cut off the ties of Mantharaka who crept away into deep waters of the lake. Here Chitranga jumped off and ran away in the forest. Laghupatanaka flew in the sky crowing loudly and Hiranyaka entered a hole nearby.

The hunter returned to find the ties cut off and the crab lost for ever. All the four friends with mutual co-operation and aid enjoyed life.

Such friends can be rightly called true friends ; but friendship of 'right faith' is the best of all types of friendships, as it smoothenes the path of the soul, to get out from the endless worldly miseries. We mean to say that 'right faith' is unrivalled in friendship.

Relatives and caste-fellows are our friends. They stand by our side in adversities and man secures great consolation from them. Of course, in this Kali age such relatives only play nominal part and they care for us only if we are worth some valuables ; when deprived of money, none cares for us. Even a father loves an earning son, but your friendship with right faith is true and sincere. It guards you always and by all means. It helps you always so that you would make spiritual progress. This is the reason why the revered authors of the scriptures have compared it with an ideal friend.

Now let us consider what benefits are accrued from 'Right Faith'. You are pleased to get delicious food, fine garments and power when you crave for such food, garments and power but such benefits are perishable when compared with those accrued from right faith. Shri Bhadra Bahu Swami said in Uvasggahara :

"Oh Lord Parshvanath, Right faith derived from you far surpasses even the wish-fulfilling tree or gem as with right faith souls acquire emancipation—the immortal state uninterruptedly."

It is also so declared, "With right faith only various kinds of charities, righteous acts, penances, worships, pilgrimages, non-violence, ideal conduct of a lay-disciple or observance of any vow grants great rewards."

This means that any religious rite or ceremony must be based on right faith or conviction without which these rites and ceremonies do not bear any fruit as expected. Securing very scanty reward

sometime is not a reward at all as these rites and ceremonies rightly deserve to bestow.

Touching the right faith, acquisition of right faith and the benefits derived from right faith are very significant landmarks in the history of spiritual progress as since the very moment of such acquisition the Soul wandering in this endless world of existences certainly achieves emancipation in the maximum period taken for 'Ardha Pudgala—Para yartana' and in the minimum period of 'Antar-Muhurta' having annihilated all the karmas.

Worldly existence of a prophet as a prophet is only deemed to have commenced only from the moment he touched or entertained 'right-faith'. We shall explain to you how and under what circumstances this right faith is entertained with the narrative of a merchant Dhana Sarthvaha.

#### DHANA SARTHVAHA, A MERCHANT

There was a city named Kshita-Pratishthita in the Southern region of the island Jambudwip. There lived a rich merchant named Dhana, eminent for his liberality, serenity, patience etc. Real value lies not in ornaments of gold and diamonds but in virtues.

One day the merchant thought, "A merchant is only popular when he earns wealth, therefore, having abandoned indolence I should earn wealth despite my immense possessions. An ocean though overflowing with waters hoards more and more waters. Only as rewards of meritorious acts a man can earn wealth. Let me therefore, go to the city Vasantpura."

With this resolve he proclaimed in the city thus, "Oh Citizens, Merchant Dhana is leaving for Vasantpura, so whoever intends to join him will be provided with all the food-provisions, utensils etc. and they also shall be well-guarded from thieves, robbers, all forest animals etc. by him in their journey."

Under this proclamation many citizens were ready to join the merchant. At this time a religious preacher possessed of forbearance, self-restraint and patience named Dharma Ghosha approached the merchant Dhana, who having got up from his seat respectfully asked his intention to arrive there. The preacher said,

“Gentleman, we also intend to join you for Vasantpura along with my disciples.”

The merchant said, “With pleasure you can join us. I shall look after you for all your comforts.” Then the merchant ordered his servants to prepare necessary food for the preacher and his band of disciples.”

The preceptor said, “No food specially prepared for a monk is acceptable to us. Moreover, water of the lakes and wells being full of life is not acceptable to us. Fire and weapons also are not acceptable to us.”

In the meanwhile a man produced before the merchant a big dish full of ripe mangoes. He said with joy, “Lord, kindly oblige me by accepting these ripe fruits.”

The preceptor said, “Fruits containing life are not acceptable to us.” The merchant was highly astonished and said, “Your vows are difficult to be observed, still you please join us. You will be served with the food and water acceptable to you.”

Merchant Dhana left with his grand paraphernalia and the preceptor also accompanied him with his band of disciples. Crossing fearful forests, streams and rivers, even and uneven grounds they arrived at a vast forest. Monsoon set in and all the roads of passage were obstructed with mud and stones and floods. Progress in journey being impossible the merchant resolved to stay on in the very forest. They erected tents for residence. Someone has rightly declared that the persons who act in accordance with place and time do not become miserable.

Preceptor Dharmaghosa took his resort in one of such shelters and passed his time in spiritual studies, meditation and penances along with his disciples.

As this detention was sudden and unexpected most of the food provisions were exhausted and they began to live upon fruits, bulbs, roots etc. Realising this position merchant Dhana began to worry for all. One night thus worrying he recollected that Preceptor Dharmaghoshā had joined him along with his disciples, who do not accept any food specially got prepared for them. Moreover, he does not accept any food which contains any living organism ; so how he would be pulling his life ; and that



he had agreed to look after him or to maintain him in all respects in journey ; but he could not look after him as promised. He regretted for his negligence and was reluctant to show his face to the preceptor.

In the morning, dressed in white and gay dresses, the merchant accompanied by his followers came over to the halting place of the preceptor. He found the preceptor as the incarnation of forbearance nobility, straightforwardness and contentment. Other monks were seated round about and some of them were engaged in meditation, some in observing silence, some in fasting till death, some in spiritual studies, while some were engaged in sweeping the ground. Dhan was deeply impressed with the spirit of atmosphere full of meditation, knowledge and spiritual studies. He offered his homages to the preceptor and the other monks. Atlast with his voice choked with tears he said to the preceptor, "Oh, Lord forgive me for my fault. I have greatly disregarded you. I have not served you properly. I am ashamed and I deeply repent for this fault of mine."

The preceptor replied, "Gentleman, you have guarded us on our way from fierce animals thieves and robbers. Therefore, we believe that we are properly treated and honoured. Moreover, your people extend to us required food and other requirements. I have no grievance in this matter. You need not regret therefore."

The merchant said, "Great men always appreciate virtues. Thus you only appreciate my virtues and do not condemn my vices or offences. Please show your grace to send some of the monks to accept food from us ; so that I shall feel satisfied with such offer."

The preceptor replied, "As the times would permit." Then the merchant left for the shelter. Two monks arrived to beg for food but then no such food as acceptable by the monk was found with the merchant. The merchant tried to find out something here and there to find a pot of clarified butter. He said, "Is this acceptable to you?"

The monk replied, "It is acceptable." The merchant was overjoyed with horripilation all over his body to find himself highly gratified with the acceptance made by the monk. He then bowed down to the monks and benedictions were bestowed upon him.

With influence of this charity made by the merchant enthusiastically he secured right belief, the very seed of salvation.

At night after his walk the merchant went to the preceptor. Having bowed down to the preceptor he sat near the feet of the preceptor with full devotion. The preceptor with serene and sublime voice delivered his preachings thus :

“Religion is the highest bliss, begetting heaven and salvation. It is an excellent guide to cross over the dense worldly forest.”

“Religion nourishes like mother, protects like father, pleases like a friend, loves like a relative, leads to the path of virtues like a preceptor and procures highest glory as the lord does.”

Religion is the magnanimous abode of happiness, impregnable armour against the enemies and effective drug destroying stupidity.”

“With the help of religion, one becomes a king, a Baladeva, a Vasudeva, a Chakravarti, or an Indra or even a prophet worshipped by three worlds. This means all the riches, powers and prowess are to be attributed to religion.”

“This religion is observed by practising righteous conduct charitable deeds, penances and entertaining emotions. Just as all the feudatory kings approach the Suzerain king on receiving his invitation, righteous character and other virtues approach the soul.”

Alms given in charity to a deserving person beget religious merit, if given to some other person, feelings of piety spreads, given to a friend thickens love, given to a foe destroys enmity, given to servants enhances their loyalty, given to a king begets honours and given to bard propagates fame—Thus alms given in charity never prove futile. Alms given in charity do not decrease wealth but increase wealth. It is so said, “We receive that in the next world what is extended by us in charity. By giving over, wealth is aggravated and not abated. Well gives over its waters daily but still new waters always spring up.”

Thus listening regularly about religion, the merchant Dhan rigidly affixed his faith to religion and observed religious practices to his best.

When monsoon was over and roads were cleared he reached Vasantpura along with his retinue. He earned immense wealth in sale and purchase of grocery. Preceptor Dharmaghosha left for some other place sanctifying the regions with his sacred preachings.

After some time merchant Dhana returned to his native place Kshitapratishita and died observing religious conduct with faith. In the next existence he was born in North-Kurukshetra as a divine being (Yugulia). From there after death he was born as god in Saudharma heaven. In the fourth existence in West Mahavidarbha, he was born as Vidyadhara near Vaitadhya mountain. Having aversion for the worldly affairs he became a monk. Having fasted to death for twenty two days he was produced as god Lalitang in heaven Ishan. Having migrated from this heaven, he was born as a prince Vajra-Jangha of King Suvarna Jangha in the city Lohargala, in Pushkalavati in Mahovideha. He was installed as the king of the country in course of time. He was just thinking of entrusting the royal powers to his prince and taking to renunciation of worldly affairs, but before he could do so the avaricious prince killed him with fire.

In the seventh existence he was born as a divine being in North Kurukshetra. In the eighth existence he was born as a god in Saudharma heaven. In the ninth existence, he was born as the son of a physician named Suvidhi, in Kshitapratishita city in Mahavideh-kshetra.

In the 10th existence he was born as a god in 12th heaven. He was born as god in the 11th existence in Mahavideha and in the 12th existence in Swarthsidha. In the 13th existence he was born in Bharat-kshetra as the son of Nabhi-Kulkar and Marudevi. Here in this life he became first prophet Rishabh-deva, the emancipated and liberated one to cast his numerous obligations over the worldly beings.

This means no sooner was Right-faith entertained by Merchant Dhana than his souls gradually realised progress, and he could acquire highest bliss for his soul. That is why we have been appraising Right faith so much.

Much remains still to be said about "right-faith" and it will be said at the proper occasion.

## DISCOURSE XIII

### RIGHT-FAITH

Gentlemen,

Religious conduct is adorned when equipped with right-faith as the lake, the night, the mango tree and the face are adorned with lotus, moon, cuckoo and nose respectively. A mansion without foundation, agriculture without rains, and an army without its chief cannot stand ; religious conduct also is not carried out properly without right-faith.

It is true that liberation is achieved with the help of knowledge and rites but they must be equipped with right faith. No knowledge or rite devoid of right faith is capable of securing liberation for anyone. We made it clear that Soul only on attaining right faith can reach the stages of partial or total non-attachment and thereafter acquires spiritual progress.

Do you know what is meant by right faith ? Have you ever thought about it seriously ? There are sixty periods of a day and a night ; how many out of them do you reserve for pondering over religion ? Tell us solemnly. Many blessed persons do not care to think about *religion* at all. How they would understand about *right-faith*.

#### MEANING OF RIGHT-FAITH

The word Samyaka-Tva has in sanskrit, 'Tva' suffix at the end; thus the word means goodness, propriety, the state of being good etc. But that goodness or propriety belongs to soul and not to any lifeless body. Till false conviction encompasses the soul, goodness does not emanate from the soul. No sooner is that stigma of false faith waived from the soul than goodness is manifested in soul. In short goodness is the intrinsic charm of soul—natural purity of soul.

#### VARIETIES OF RIGHT-FAITH

The revered authors of the scriptures say, "Right faith has one,

two, three, four, five and even ten varieties.” We intend to explain these varieties to you with clarity, as thereby you will be fully conversant with the real nature of right-faith, and your notion about right faith will be very distinct.

Liking for “Right entities” is the proper understanding of matters preached by the Great Lords-Jinas. This is one variety of right faith. It is declared that a person is possessed of right faith when he has right knowledge of nine entities viz., soul, non-soul etc. At the same time a person due to intellectual stupidity or worldly entanglements who does not understand about these nine entities is still said to possess right faith if he has firm and rigid faith in the words of the great Lords. It is also declared by the scriptures that the great Lords have designated them also as having right faith who accept Lord Jina as god, Monk as their preceptor and the words of Jina as the right form of truth and religion. Liking for nine “entities” means liking for nine entities like soul, non-soul, gods, preceptors, religion, etc.

Right belief is either inborn or acquired. Inborn belief is natural and acquired one is achieved from the preceptor’s preachings. Right belief can be concrete as well as abstract. General liking for the entities preached by the great Lords is concrete or material right faith, whereas knowing fully well these entities with proof and reasoning is abstract right faith.

Proof brings about all comprehensive knowledge about a thing and reasoning brings about partial knowledge. Cognition that “This is a pot” is all comprehensive knowledge while “This is a red pot” “This is a big pot” etc. is partial cognition or knowledge. Subject dealing with means of proof and reasoning is very elaborate and many treatises have been written on this subject. We shall discuss about them sometime.

Authors of the scriptures have laid down two varieties of right faith viz., fundamental (Nishchaya) and practical (Vyavahara). Right faith which is purely the product of Soul is fundamental and that is practical which is practised with faith and knowledge of 67 sub-species.

Varieties known as Aupashamik Kshyopashamic and Kshayika are also the three varieties discussed in preceding chapters.

Active (Karaka) chosen (Rochaka) and inspiring (Deepaka) are also three varieties of Right faith wherein "Active right faith" means insistence on muttering gods names, observing penances etc. as inducing faith ; "Chosen right faith" means merely having liking for right faith without knowing any purpose or illustrations laid down in the scriptures ; and "inspiring right faith" means that right faith which induces faith in others, without faith being entertained by person who induces it. This last variety of right faith is only a formal kind of right faith and does not deserve to be so-called in fact.

If "Sasvadan" is added in three varieties beginning with Aupa-shamic etc., then there are thus four varieties which are already explained to you by us when we discussed "stages of the merits of the soul."

When "Vedaka" is added to the abovementioned four varieties, Right faith has in all five varieties. That is called "Vedaka-Right faith" through which last folds of karmas obstructing Right faith are experienced before "Khshayika Right faith" is manifested.

If these five varieties are sub-divided into fundamental"and "Acquired" varieties then "Right faith" has in all ten varieties.

Scriptures contain different method of classification as follows.

**Fundamental choice (Nisarga—Ruchi):** Faith is entertained by the souls themselves with the help of knowledge of previous existences with firm belief in experiences of the great gods and with firm conviction in the manner of believing them as they stand and not otherwise.

**Advisory choice:** Faith entertained through preachings of the Omniscient and worldly preceptors.

**Instructive choice:** Faith entertained through instructions or commands passed by greatmen devoid of passions, jealousy, delusion, ignorance etc.

**Scriptural choice:** Faith entertained by learning scriptures or other treatises beyond scriptures.

Scriptures are those composed by Ganadharas led by Gautamaswami. They are : Acharanga, Sutra-krutanga, Sthananga, Samavayanga, Vyakhya-pragnapti, Gnata-Dharma Katha, Upashaka-

Dashanga, Anta-krut-Dashanga, Anuttaropapattika-Dashanga, Prashna-Vyakarana, Vipaka-shruta and Drashti-Vada. All these scriptures go to make "Dwadashangi." You must be knowing well that the third stanza runs as follows :

"I devotedly offer my prostrations always to the entire code of scriptures, which is the quintessence of everything in the entire universe, which is the illuminator of objects deserving enlightenment which confers awards of vows and righteous conduct which is the gateway of emancipation, which is restored to by highly intellectual monks, which is pregnant with profound significance, which is composed in miraculous style, which is possessed of twelve branches, which is composed in aphorisms by Ganadharas and which emanated with significance from the mouth of Lord Jineshwara."

From this stanza you can appreciate the magnanimous nature of "Twelve-Angas." Besides, Jain scriptures also include other aphorisms composed by eminent preachers like Bhadra-Bahu etc. These sutras are called "Ananga-Pravisti".

Seed-like choice : (Beeja-Ruchi)—By sowing one seed numberless seeds are produced ; similarly on learning one word or an illustration one entertains faith in many words and many illustrations—such faith is derived from seed-like choice.

Choice for the gist (Abhigam-Ruchi) : Choice arrived on the substance after studying scriptures extensively is called "choice for the gist."

Choice for expanse (Vistar-Ruchi) : Choice arrived for the main principle after studying six 'entities' with 'means' of proof and 'reasoning; is called the choice for expanse.

Choice for rites and ceremonies : (Kriya-Ruchi)—One who is adept in rites and ceremonies is said to possess the choice for "Kriya-Ruchi).

Choice for brevity (Samkshepa-Ruchi) : One who is inclined to choose the main-principle even on hearing small portion of scriptures. Saint Chilatiputra became interested in 'the fundamental entities' on hearing only the words 'upashama' 'Viveka' and 'samvara.'

Choice for religion (Dharma-Ruchi) : Choice for religion is derived

from listening to the discussions about Dharamastikaya (medium of motion) and Adharmastikaya (medium of rest), etc.

Each one mentioned above should be taken as one form or variety of 'Right faith'. Thus 'Right faith' has ten varieties.

#### SIXTY SEVEN VARIETIES OF RIGHT FAITH

For actual practice of Right faith in life knowledge of sixty-seven varieties of Right faith is extremely essential so we shall hold discussions about them here. Two stanzas of 'Pravachana-sara' refer to these varieties :

These stanzas convey :

"That 'Faith' is pure and unadulterated which comprises of four kinds of convictions (Sadhana), three signs of identification (linga), ten forms of discipline (Vinaya), eight propagators (Prabhavakas), five ornamentations (Bhushana), five characteristics (Laksana), six concessions (Jayana), six sentiments (Bhavana) and six tenets (sthana).

#### FOUR KINDS OF FAITH (SADHANA)

Sadhana means four kinds of faith (1) Parmartha-sanstava means faith derived from the knowledge of entities like souls, non-souls etc. This faith is entertained by reflecting in the following manners :

1. Soul is the first entity who is the doer of all good and bad acts, enjoyer of the fruits of all good and bad acts, wanderer in the world, withdrawing from the world, full of consciousness, and possessed of application. Full and exhaustive introduction of soul is given to you in our first sixteen discourses.
2. Medium of motion (Dharma) medium of rest (Adharma) space (Akasha), time (Kala), matter (pulgala) are five non-soul matters. All these have been discussed by us in the series of our discourses.
3. Third entity is good or meritorious act.
4. Fourth entity is sin or demeritorious act.
5. Fifth entity is 'influx' of karmas into the soul.



6. Sixth entity is 'stoppage' (samvara) which restricts the karmas from flowing unto the soul.
7. Seventh entity is annihilation of Karmas (Nirjara) i.e. separating soul from the bondages of karmas. You must not have forgotten a separate discourse which we delivered on annihilation of Karmas.
8. Bondage (Bandha) is the Soul's state of being fettered with karmas as amalgamation of water with milk. This is the eighth element or entity.
9. Liberation (Moksha) is the state of Karmas being severed from Soul. This is the ninth entity.

If proper faith is cultivated in these entities then only spiritual progress can be achieved.

*Question :* If one has no faith in one of these entities then what is the result ?

*Reply :* Then the spiritual progress is hindered and the soul has to keep on wandering in four states and 8.4 millions of existences.

*Question :* But some persons do not hold meritorious acts and demeritorious acts as independent entities.

*Reply :* They include them in 'Influx of Karmas' (Ashrava).

Influx of good acts is meritorious act and Influx of evil acts is demeritorious act. There they do not deny the existence of any of the fundamental entities. Those who deny or negate any one of the fundamental entities cannot realise highest truth, consequently their endless wanderings in this world remains uninterrupted. For example, having accepted the existence of soul if one does not accept bondage of karmas and emancipation then for such a person no practice of religion is necessary. When soul has not contracted any bondage the question of being freed from the bondage does not arise, and with such thought such people show indifference in religious practices. In fact they do not practise religion at all. Similarly having accepted soul's existence, if influx of karmas is denied then also religion stands no chance for practice. Thus we should consider the cases of denying other entities on similar grounds.

## SERVITUDE OF THE HOLDER OF RIGHT KNOWLEDGE

“Serving the preceptor well-versed in the knowledge of soul and non-soul-entities, full of religious fervour, preacher of pure and true form of religion.” They are called well-versed who have properly digested the meaning and significance of the aphorisms. Such persons along with their erudition are also full of religious zeal or fervour and aversion for worldly attachments. They preach and propagate the commands of Lord Jina in their true form. Then servitude, devotion and prostrations give birth to right knowledge of the entities ; and right faith also is generated and aggravated by such knowledge. Any doubt about the entities is soon dispelled by such preceptor and our right faith is perpetuated. This means that every aspirant of liberation should serve such greatmen possessed of right knowledge to his best.

All the great saints of India have equivocally proclaimed that those who do not serve the ideal-preceptor do not achieve spiritual knowledge and even the experience today also supports their contention.

You may amass any amount of knowledge from reading books but that will not be so sound and glorious as imparted by an ideal preceptor ; that is why even the learned scholars ought to serve their preceptors. You better know the consequences of not serving the preceptor after acquiring scholarship.

Third and fourth varieties are prescribed by the revered authors to see that right knowledge attained with the grace and pleasure of the preceptor is not polluted. Third variety is avoiding the company of those whose right faith is frustrated ‘Vyapanna Darshani’ is a person who has lost his right faith. Very often some people anyhow acquire right faith in the commands of the great lords but due to some reason that faith is frustrated. By keeping the company of such persons our right faith becomes polluted. A polluted person is worse than a really wicked person.

Fourth variety is avoiding a person with false faith who also brings about evil consequences. Slackness which we find in your righteous character is due to your contact with persons of false faith. We have drawn your attention to this fact occasionally and today we do so specifically.

## THREE SIGNS OF IDENTIFICATION (Linga)

'Linga' means a sign, a symbol of identification. Revered authors of the scriptures have laid down three signs with which one can identify a person holding "Right faith." First sign or indication is devotion to Holy Scriptures, second indication is intense liking for means of observing religious practices and the third indication is serving the preceptor and gods with all sincerity.

Holy scriptures are those composed by the Great Jineshwaras. Here word 'Parama' preceding the word 'Agama' implies that the 'Shaktas' even call their scriptures 'Agamas'. In order to mark distinction with their scriptures, we name our scriptures as 'Parama-Agama' (Highest Scriptures). "Devotion" means desire to listen. Thus first indication is the acute desire to study or hear the Holy Scriptures composed by the Great Lords. One who has entertained faith in Lord Arihanta, in mendicant preceptor and pure religion promulgated by the Omniscient Lords, is bound to crave a staunch yearning for hearing the Lord's preachings. When you esteem a leader or a scholar you deeply yearn to hear him. You reach the auditorium even at a distance of a few miles waling on foot, caring little for sitting accommodation and in the midst of heavy rush you rest content only when you hear him ; then why should you not yearn to hear one whom you esteem as the saviour of your life, and whose words you value as true and authentic. If there is no such yearning in you, then believe that 'Right faith' has not dawned upon you.

Love or affinity for means of religious practice is the second indication of right faith. Indifference to practice or non-practice of religion does not indicate any affinity for religion. Shrimad Yashovijayaji pointing out affinity of religion says, "When you cultivate affinity or yearning for religion as that entertained by a hungry Brahmin who having wandered across a forest finds tasteful sweet-meat then it is an indication of right faith dawning upon you."

Scrutinize your love for religion properly. When you have hardly any love, the possibility of deep love is absurd. You become crazy and mad to see a new cine-picture which arrives fresh. You rush in crowds to witness a cricket-match with foreign players and buy tickets even in black-market. You reserve your seats and arrive

in time for some dance festival ; but when you are called upon to perform religious rites you say you do not find any time, you do what is possible or you plead your inability. If you have staunch faith and love for religion such words would not emanate from your mouths, and such state of affairs would not prevail. Persons with deep love for religion do not waste their time in useless affairs and they try to achieve religious merits more and more in any amount of leisure they find and try to practise self-restraint to their best. In such leisure available he would chant 'Namaskara' Mantra and would render his soul more and more sacred.

Third indication of 'Right faith' is serving the gods and preceptor strictly according to rules laid down. Just as a person trying to accomplish some lore is fully engrossed in doing so, a person with 'Right faith' is regularly and constantly engaged in serving the gods and the preceptor. He becomes so much accustomed to such servitude that he becomes uneasy when he is not able to carry out such servitude.

Ravana had taken a vow of worshipping Lord Jina daily and he did not accept any food without such worship. Once upon a time he was on flight at noon and his aerial car was made to descend for offering his worship to Lord Jina, but then he found that his attendant had forgotten to carry along with them the idol of Lord Jina. The attendants therefore prepared an idol of sand and Ravana offered his worship to Lord Jina. He accepted his food thereafter. The sand-idol was submerged in the ocean. The idol was popularised as "Antariksha Parswanath" (Aerial-God).

A person with "Right faith" should also have such insistence for serving the gods and the preceptor. A person with true faith finds no relief, no ease unless he sees the preceptor, enquires about his health, etc. and offers his salutations according to prescribed rites.

#### TEN FORMS OF DISCIPLINE—RESPECT

For protection and purity of 'Right faith' one should maintain ten forms of discipline. By discipline we mean bowing down, showing cordial love, praising the merits, avoiding demerits and avoiding displeasure. This means that if a person desires to honour some one, he should bow down to him and he should express his

cordial love for him. Formality of bowing down with hands and folding hands become insipid and pretentious when love does not flow at heart. You should praise his virtues whom you intend to respect. Praising means appreciating the merits and not flattering ; at the same time you should conceal the demerit if revealed of the person whom you intend to praise ; and should behave in the manner which does not displease him.

These ten personages command respect. (1) Arhat (emancipated) (2) Siddha (accomplished), (3) Chaitya (God's idol), (4) Shruta (scriptures). (5) Dharma (religion), (6) Sadhu (Monk), (7) Acharya (Head of the monks), (8) Upadhyaya (second to the Acharya). (9) Pravachana (religious discourses), (10) Darshana (right belief),

Respect for the Arhant means respect for present Lords like Simant Swami and others. Respect for the accomplished (siddhas) means honouring all the emancipated great souls who are stationary at the siddhasheela having eradicated their karmas once for all. Respect for the idol means respect for Lord Jina's idol and respect for the temple wherein such shrine is installed.

Visitor of a Jain temple should avoid following eighty four acts of humiliation (Ashatana).

#### RULES OF CONDUCT TO BE OBSERVED IN A JAIN TEMPLE

1. One should not spit.
2. One should not gamble.
3. One should not quarrel.
4. One should not study archery.
5. One should not gargle.
6. One should not chew betel leaves and nuts.
7. One should not throw leaves.
8. One should not abuse anyone.
9. One should not pass stool or urine.
10. One should not take bath.
11. One should not comb hairs.
12. One should not cut nails.
13. One should not throw blood or flesh.
14. One should not eat fried corn.
15. One should not throw skin etc.
16. One should not vomit after taking medicine.

17. One should not vomit.
18. One should not cleanse teeth.
19. One should not take rest—not get one's legs massaged.
20. One should not tie animals.
- 21 } One should not throw dirt from teeth, nails,  
to { forehead, nose, ears and head.  
27 }
28. One should not sleep.
29. One should not think about charms, incantations, goblins and the king.
30. One should not carry on debates.
31. One should not prepare accounts.
32. One should not divide wealth.
33. One should not deposit one's wealth.
34. One should not sit with legs placed on each other.
35. One should not make cow-dung cakes.
36. One should not keep clothes for drying.
37. One should not grow pulses etc.
38. One should not prepare tasty breads.
39. One should not prepare Seva, Vadi (eatables) etc.
40. One should not conceal oneself under fear from the state.
41. One should not lament.
42. One should not narrate tales about devotees, women, kings and states.
43. One should not sharpen weapons like arrows, swords etc.
44. One should not keep cows and buffaloes.
45. One should not enjoy heat of fire.
46. One should not cook food etc.
47. One should not test coins.
48. One should not enter without permission.
- 49 } One should not enter with umbrellas, chowries,  
to { weapons and shoes.  
52 }
53. One should not keep mind unsteady.
54. One should not anoint oneself with oil etc.
55. Only fruits and flowers to be offered should be brought in.
56. One should fold hands seeing the Lord's shrine immediately.
57. One should not enter leaving garments and ornaments outside.
58. One should not offer worship without wearing the upper garment.

59. One should not wear a crown on head.
60. One should not uncover the face, turban etc.
61. One should not cast aside flower-garlands etc. from the head.
62. One should not bet.
63. One should not play hockey.
64. One should not wish the guests.
65. One should not play Joker's part.
66. One should not call anyone with impudence.
67. One should not fight for any claims.
68. One should not fight or wage a war.
69. One should not pinch hairs nor scratch head.
70. One should not sit with crossed legs.
71. One should not wear wooden sandals.
72. One should not sit stretching legs.
73. One should not whistle for gestures.
74. One should not remove dust from the feet.
75. One should not thrash clothes.
76. One should not catch or drop bugs, lice etc.
77. One should not have sexual intercourse.
78. One should not dine.
79. One should not carry on sales and purchase.
80. One should not practise medical profession.
81. One should not thrash one's cot.
82. One should not disclose one's private part of the body.
83. One should not play fisting nor arrange a cock fight.
84. One should not take bath with water conserved in monsoon and should not maintain utensils for drinking water.

Respect for the scriptures means respect for all religious rites right from Samayika to Bindusara (all Jain scriptures).

Respect for the religion means respect for the righteous conduct implying partial and total non-attachment.

Respect for the monk means respect for those great men with 27 virtues and possessed of total non-attachment. Respect for Acharya means respect for the head of the monks who practises right course of conduct and who inspires such practice into others. Respect for the second head of the monks is the respect for one who teaches all the scriptures and trains people in religious practices.

Respect for the discourses means respect for entire four-fold Jain community, and respect for Right faith means respect for three forms of right conviction.

### THREE KINDS OF PURITY

For maintaining purity of "Right faith" there are three kinds of purities as ten kinds of discipline or respects. That is mental purity by which all other schools of philosophy or all other religions except Jainism are understood as futile. That is oral purity which does not induce one to speak contrary to the tenets of Jainism and that is physical purity which does not induce anyone to bow down to any other God except. Lord Jina even at the peril of death caused with a sword-blow.

Great poet Dhanapal followed Brahmanism formerly but later on he became, devoted to Jainism with rigid 'Right faith' at his heart. Once upon a time King Bhoja took him to hunting expedition along with other Brahmin Scholars. They halted at Shiva-temple and having entered all of them except Dhanapal bowed down to Lord Shiva's shrine whereupon the King asked Dhanapal the reason of not bowing down to Shiva. Dhanapal replied, "Those who are anxious to bow down to Lord Jina, will not bow down to any other God. Bees anxious to drink rut oozing from the temples of intoxicated elephant would never lick saliva dropping from the mouth of dogs."

The King was very much offended with his reply but the great poet did not care to worry about. You can realise the strength of soul which is entertained by 'right faith'.

### FIVE KINDS OF FAULTS

Doubting, craving, sparring, praising false faith and appreciating the person holding false faith are five faults or blemishes which contaminate "right faith".

These factors are mentioned in the sixth stanza of 'vandittu-sutras' as tarnishers of 'right faith'. They stain the vows and violate the vows.

One should not entertain suspicion or doubt about authenticity of Arihanta and Siddha who are accepted as Gods with faith, about



monk observing five great vows who is accepted as the preceptor, and about the religion enunciated by selfless Lord and which is accepted as 'true faith', as such doubts defile true faith or right conviction. Moreover, one should not crave or long for any other faith or religion. Having accepted ideal God, ideal preceptor and ideal faith or religion who would cherish for any other fruit after relishing the taste of a fresh and ripe mango?

Dilating upon the excellences of Jainism the Scriptures declare:

"Faith enunciated by the Omniscient Lords is an excellent vehicle to traverse the path leading to salvation. This means that Jainism soon begets salvation. Jainism has destroyed pride of pseudo-debators. No debator can succeed before 'Jain faith' as the same is propounded on the Doctrine of relativity; and that is why it is declared as capable of destroying the faiths of pseudo-debators. This religion is worthy of resort for the learned men of erudition. Indrabhuti Gautam and others were gigantic scholars who embraced Jainism as all of their doubts were dispelled in this religion. I, therefore, bow down to this religion which excels all other religions of the three great worlds'. That is called 'spurning' which induces one to entertain aversion for dirty clothes and limbs of the monks. Such attitude also contaminates 'Right faith'.

Mind is enticed towards a person of 'False faith' by praising him and this causes pollution in right faith. One should safe-guard oneself from such praises.

Even the contact of a person holding 'wrong belief' or faith also causes 'adulteration' in right faith. Right faith is contaminated thereby, so one should avoid such contact.

Out of sixty seven varieties of 'Right faith' we discussed four kinds of faith, three kinds of signs of identification, ten kinds of respects or discipline, three kinds of purity, and five kinds of faults. Thus we have completed discussions about twenty five varieties. Rest of the forty two varieties will be discussed at the proper of occasion.

## DISCOURSE XLIII

### ‘RIGHT FAITH’

Gentlemen,

We are dealing with sixty-seven varieties of ‘right faith’ which is considered the abode of unrivalled merits, the very seed of all bliss, the boat to cross over the worldly existence characterised by birth and death, the axe to split up the tree of sins, and the very characteristic of sublime soul. We have dealt with the nature of faith held by the persons of ‘right conviction, characteristics of a person with right conviction, persons to be respected by them, purities to be maintained by them and faults to be avoided by them. Now we shall deal with eight propagators to continue the order laid down by us.

#### EIGHT PROPAGATORS

Those great men are called propagators who are capable of propagating the importance of ‘Right faith’. Such propagators have flourished numberless as Jainism is in existence since the times immemorial. These propagators are classified into eight types. They are (1) *Delivering discourses* (2) *Discussing religion* (3) *Debat-tors* (4) *Astrologers* (5) *Ascetics* (6) *Scholars* (7) *Accomplished.* (8) *Poets.*

The first kind of propagators are those who propagate Jainism, having mastered the Jain scriptures ; e.g. Shri Haribhadra Surish-warjee Maharaj.

Those great men who possess remarkable faculty of narrating religious matters and inspire religious spirit into others are called ‘Dharma Kathi’—propagators, e.g. Maharshi Nandisen.

In Jain religion three propagators named Nandisen are popular. One of them rendered highly laudable services of the monks, the second Nandisen was the author of Shri Ajit Shanti and the third was ‘Dharma-Kathi’—propagator of religion. This last one was the son of king Shrenika and was enlightened on hearing the preachings of Lord Mahavira. He had performed austere penances

to subdue his passion. He thereby had attained distinguished accomplishments.

Some day Nandishena Monk went for begging alms. He saw a white mansion. He entered and uttered 'Dharma Lābha'. The mistress of the house said : "We do not require Dharma (religion), but we require Artha (Money)". The monk was surprised with these words and he took out a straw and golden coins were showered in a moment. The harlot said : "Monk, you cannot return without accepting my gift. Please be kind. If you spurn at me and leave me, I shall commit suicide and you will incur the sin of murdering a woman". Hearing these words subdued passions of the monk became manifested and the monk made up his mind to stay on at the harlot's place. The authors of the scriptures have properly declared that circumstances very often predominate. We cannot say what kind of consequences are brought about by circumstances.

The monk stayed at the harlot's place but maintained such rule that he would dine only after preaching ten persons. He enlightened ten persons daily and then accepted his food. Here it is worth noting that a visitor of a harlot is mostly a man of weak moral character but still this monk continued preaching religion. These enlightened persons abandoned worldly attachments, whereby we can estimate the power of preaching of the monk.

This continued for twelve years. One day nine persons were enlightened and not the tenth. Monk Nandisena was striving hard to enlighten him and it was very late when the lady with whom he stayed arrived and said : "Oh Lord, time for dinner passes away. Please get up and accept food. This man does not seem capable to be enlightened by you".

Monk replied : "The tenth man must be enlightened and unless I do so I cannot accept food".

With a smile she retorted : "Perhaps you as the tenth man may be enlightened !"

Delusion of the monk instantaneously was dissolved and he took up the monk's attire and materials lying aside. Her smile brought about a catastrophe for her. She requested him frequently in vain to refrain from his resolve. The monk approached Lord Mahavira who having granted him expiation accepted him in the fold of the

monks. Monk Nandisena having practised self-restraint etc. acquired spiritual welfare.

Those are the debators who refute others' dogmatic views with the help of proofs, arguments and fundamentals. They represent third kind of propagators. Shri Mallavadi suri is the instance in point. He was the author of Dwadasharanaya chakra and other treatises and he gave a crushing defeat to Buddacharya at Broach.

Those great men who propagate religion with their mastery in the science of astrology and science of omens represent the fourth kind of propagators. Shri Bhadrabahu swami belonged to this kind of propagators.

Shri Bhadrabahu swami had a brother named Varah Mihira who was first initiated as a Jain but later on he renounced the faith and began condemning jain monks to imply his greatness—one day Varah Mihira cast the horoscope of the newly born prince and predicted that he would live for hundred years. Overjoyed with this prediction the king granted riches and honours upon Varah Mihira who remarked before the king that Bhadrabahu did not come to confer his congratulations upon the prince's birth.

The king made inquiries but Bhadrubahu replied : "It is no use coming twice as the prince will die on the seventh day being hurt by a cat".

The king on receiving this report banished all the cats out of the city and put up strong 'Bandobust' to protect the prince.

On the seventh day when prince was sucking the nurse-mother, accidentally a bolt from the door being dislocated fell on the head of the prince producing fatal injuries. Varahmira blushed with shame and did not appear before the King. Swami Bhadrabahu approached the king and preached the nature of worldly affairs consoling him. The king highly applauding his erudition in astrology asked : "But how is it that the son did not die because of a cat?" Acharya ordered for the condemned bolt and to the great surprise of the king it was found that cat's figure was carved on the bolt and allegorically speaking the prince was killed by a cat. The king became the Acharya's staunch devotee and thus Jainism spread better.

Fifth propagator is the ascetic who propagates religion with the help of his ascetic practices. In this connection we have narrated monk Vishnukumar's life in early chapters.

Sixth propagator is one who spreads religion with the help of charms and incantations. We can look up to the life of Shri Aryakhaputacharya.

This great saint flourished about 2000 years ago. He moved in the countries in vicinity of Broach. He proved tremendous efficacy of charms and incantations against the aggressions of the Buddhas and the Brahmins. Thus he spread Jainism.

They are called accomplished (Siddhas) propagators who uplift the greatness of Jain religion with mystical powers of ointments powders and collyriums. Shri Badalipsuri could fly in the sky when he besmeared his feet with some mysteriously accomplished ointment. He also could turn any metal into gold. With such powers he spread eminence of Jainism. Prominent chemist Nagarjuna having accepted him as his preceptor had attained this lore from him. He in memory of his preceptor established a capital named Padaliptapuri at the base of mount Shatrunjaya. The said capital today is popular as a sacred place-Palitānā.

That great man who with his poetic genius captivates the hearts of others is called the eighth propagator—Kaviraj Siddhasen Diwaker, Shri Bappa-Bhatti suri and Shri Hemachandracharya were great poets and writers.

You might perhaps say today we do not come across such propagators but they flourish at an interval of long duration of time and sometimes many such propagators flourish simultaneously. In the period during which such propagators are not heard of, then those who practise self-restraint and officiate pilgrimages and worships with full dignity, should be deemed as propagators. Shri Yashovijayji Maharaj has clarified this point in "Songs of Prayers" (Sajjayas) concerning sixty-seven factors or varieties of 'Right faith'.

#### FIVE ORNAMENTS

That is an ornament which beautifies an object. Five objects beautify 'Right faith'. They are known as five ornaments (Bhu-

sana). First of them is steadiness, i.e., stead-fast devotion in religious observances. Right faith does not deserve to be adopted by those who are tempted under greed and losing ground on rise of obstacles. In the third discourse we narrated a tale of a minister who was invited by the king when he was observing religious fast and worships (Poshaha). You remembered what he replied. He said : "To-day I observe Posaha, I cannot come". The king was angry and he took back his official symbol of ministership, still however the minister did not budge an inch from his observance. He returned the symbol and expressed, "Thank god, I shall be more free to observe more religious rites". When soul's resolves take such shape, you should presume that steadiness has dawned.

Second ornament is propagation (Prabhāvanā). Today by Prabhavana you only mean distribution of almonds, sugar cakes, or coconuts or sweetballs. The word Prabhavana is widely connotative. The word 'Prabhavana' etymologically conveys those acts which spread glory of religion. Such acts include religious festivals sacred processions, and religious literature as such acts expand and spread religious glory and make numerous souls inclined towards religion.

Third ornament is devotion. Devotion means devotions of Lord Jina and the preceptor. Today we come across some people who hold that Jainism merely preaches renunciation and non-attachment and cult of devotion is borrowed from Vaishnavism. But these people who hold such belief have neither scriptural study nor study of history. Any whimsical statement does not imply wisdom. Vaishnavism was enunciated by Shree Vallabhacharya and even if cult of Bhakti is presumed to be earlier it cannot be older than 2000 years ; while Jainism is a religion millions of years old and its very foundations lie in faith-devotion and self sacrifice, i.e., 'right conviction'. From six essential daily observances, second 'essential' is 'Chaturvimshatistava' and third essential is 'Vandana' -paying homages. This comprises of devotion to Lord Jina and the preceptor.

Worship of Lord Jina is executed by remembering him by bowing down to him and by adoring him. Such worship is carried out in various ways—Five, eight, seventeen, sixty four or one hundred and eight ways. The authors of the scriptures declared, "Worship of Lord Jina consumes Karmas accumulated in past existences".

Adoration of the preceptor comprises in bowing down under prescribed rules, asking about his health and peace etc. offering food—eatables drinkables etc. and offering medicines, books place of shelter etc. Reward of such devotion is also very great. Merchant Dhana offered fresh clarified butter to his preceptor and thereby he obtained right faith, and by the passage of time he became a prophet Rishabhdeva. Nayasara also acquired right faith through worship of his preceptor and later as he became a prophet.

Shri Gautamswami asked : "Oh, Lord what reward is accorded to a person who pays his homages to his preceptor?" Then Lord Mahavir replied : "Oh, Gautama, by offering homage to the preceptor the soul loosens the fetters of karmas comprising of eight species, karmas of long duration assume the state of short duration, all the eight forms of karmas contracted with rigidity of intentions become karmas of loose intentions, karmas with wide regions contract their regions and such a soul stops its wandering in the endless and beginningless world". Thus the final reward of homages offered to the preceptor is salvation. First two phrases in the great Mantra refer to Gods and the rest three phrases refer to preceptor.

Fourth ornament is skill in performing rites. The great Gods have prescribed various rites for self-purification and for self progress. To show skill in these rites is the fourth ornament of right faith. How can soul be elevated if despite right knowledge there is no practice to that effect. Jain religion promises salvation only by *simultaneous operation of knowledge and practice*. Fifth ornament is visiting sacred places (Tirth-Sevan). Here the word Tirth includes moving to stable places of pilgrimage. Shri Shatrunjaya, Shri Girnar, Shri Abu etc. are stable places of pilgrimage whereas the selfless monks observing five great vows are moving pilgrimages. By resorting to sacred places and persons, glory or right faith spreads. The lay disciples should essentially go to holy places at least once in a year and so the scriptures plead that thereby a man becomes free from the daily routine of life and Lord Jina's worship is carried out with zeal and fervour.

#### FIVE CHARACTERISTICS

The revered authors' scriptures have laid down five characteristics of right faith.

They are peace (Shama), desire for salvation (Samvega), aversion for worldly wanderings (Nirveda), Compassion (Anukampā), and faith (Astikya).

'Shama' means peace, tranquillity of passions like anger etc. which bring about endless bondages. In spite of very vehement circumstances remaining present one should not stoop to anger. One should maintain forbearance—forgiving nature and peace. This is the first characteristic of 'Right faith'.

'Samvega' means desire for salvation. The holy texts declare : "A soul craving for salvation considers royal and heavenly happiness as roots of miseries. He has liking for nothing except salvation". This means that the soul with right faith understands spiritual bliss only as true form of happiness ; and temporal happiness as miseries as the ultimate consequences of such temporal happiness is misery.

'Nirveda' is aversion or dislike for worldly wanderings from birth to birth. Each such existence comprises of roots of miseries like birth, old age, sorrow, diseases, death etc. but unless you are disgusted with all these roots of miseries your intention to get rid of them would not grow very acute, and till then you do not become anxious to get rid of these endless cycles of births and deaths. Just think of a prisoner's uneasiness to break out of the prison gates, and till such uneasiness does not emerge from your heart, believe that 'aversion' (Nirveda) is not generated within you.

'Anukampā' is compassion for the distressed-feeling of mercy. Soul possessed of right faith has soft heart and he would never act mercilessly at any cost. We have drawn your attention to this point in our previous discourses.

'Astikya' is firm faith on the Lord's commands, firm faith on 'nine-substances', unflinching devotion for god, preceptor and religion. In the absence of such faith 'right faith' is not possible.

The order of these characteristics of 'right faith' has given priority to comparative virtue, i.e., each preceding is more qualitatively meritorious than the succeeding one, but from the point of view of origin each succeeding is earlier than each preceding characteristic. Thus, 'Astikya' (faith) is first, 'Anukampā' (mercy) is second, Nirveda (aversion) is third, Samveda (desire for salvation) is fourth and Shama (peace) is fifth.



When right faith gleams once, soul harbours faith in the meaning of 'Substances'. With advent of such faith soul lodges mercy for every one materially and mentally. Aversion or uneasiness for worldly existence is generated in his heart. This is 'Nirveda'. These souls with 'uneasiness' have only longing of one nature—i.e., longing for salvation. When such longing merely for salvation prevails, rest of the passions spontaneously become relaxed and peace reigns all over.

#### SIX KINDS OF ENDEAVOURS (YATANA)

Sacred texts have also taken pains to lay down, where a man with right faith has to make constant endeavours-efforts. These are six kinds of efforts.

(1—2) One should not offer homages to gods, worshipped by the followers of other religion. One should not worship them.

(3—4) One should not give in charities for the gods accepted by the followers of other religion, under the notion of deserving recipients. One should not offer them gifts.

(5—6) One should not start talking with the followers of other religion and one should not continue protracted talks with them.

#### SIX EXCEPTIONS

As law has exceptions, every religious vow has also certain exceptions. By following exceptions one does not break the vow. These are six exceptions, to 'right faith'.

1. RAJABHIYOGA (State-order) : If one has to act even against one's will under state-order then 'Right-faith' is not violated.
2. GANABHIYOGA (Mass-will) : If one is compelled to act against one's will under desire of the mass of people then one's right faith is not violated.
3. BALABHIYOGA (under the wish of the more powerful) : If one has to act against one's own will under the desire of the more powerful person then 'right faith' is not violated.
4. DEVABHIYOGA (will of Divine spirit) : When one has to act under the will of some divine spirit against one's own will then also 'Right faith' is deemed as unviolated.

5. GURU-NIGRAHA : When one is compelled to act under the wishes of one's parents, or the teacher in arts then also one's 'right faith' is deemed as unviolated.
6. VRUTTIKANTARA : When one is compelled to act contrary to righteous mode of living under helpless condition then also one's 'right faith' is deemed as unviolated.

#### SIX KINDS OF EMOTIONS (BHAVANA)

"One should entertain six kinds of emotions to foster 'Right faith'. It is the root of the tree in the form of righteous conduct." Thus one should reflect and such reflection is first kind of emotional feeling. If the root is green and fresh the tree grows and spreads with branches. Similarly if right faith is strong, righteous conduct also grows right and steadfast.

Second feeling is brought about by reflecting, "Right faith is the gateway of the city of religion". In ancient times a city was guarded round with a fort with gigantic gates. One could enter the city only through these gates. Today, cities have different styled erection and forts have no significance but here we have to entertain such kind of thought or feeling that only through the gate of right faith we can enter the city of religion and we can have glimpses of those valuables only after we enter the city.

Third feeling is brought about by reflecting, "A palace cannot stand without a pillar and without right faith, righteous conduct is not possible. We had already some discussions in this connection.

Fourth emotion or feeling is generated by reflecting, "Right faith is the reservoir of knowledge-intuition and righteous conduct". If this reservoir did not exist how could the basic merits of the soul exist? In such scattered conditions robbers and thieves in the form of passions are quite alert to steal and carry them away.

Fifth feeling is generated by reflecting : "Right faith is the very prop of righteous mode of life". Just as earth is the prop of all substances, right faith is the prop of righteous mode of life. Peace, self-restraint, forbearance, non-attachment etc. exist till 'right faith' is guarded and maintained. These virtues crumble down in absence of 'right faith'.

Sixth feeling is cultivated with the thought, "Righteous conduct is the pot containing 'Right faith'. Scriptures and righteous conduct are the excellent means for self development but these means can be had only in the pot in the form of 'right faith'."

Reflections about Right faith entertained in various ways affix firmly Right faith in one's heart and blemishes do not creep in.

#### SIX TENETS

To stabilize 'Right faith' spiritual ground is necessary and the same can be brought about by accepting heartily these six tenets or six fundamental principles. They are :

1. Soul exists.
2. He is permanent.
3. He is the agent of good and evil acts.
4. He is the enjoyer of the fruits of acts committed by himself—good or evil.
5. Having consumed karmas he can obtain salvation.
6. Religious—righteous conduct is the means of obtaining salvation.

In a series of discourses regarding soul and karmas we had ample discussions about these fundamental principles hence no reiteration.

Here ends the discussion about sixty seven varieties of 'Right faith'. One who digests them properly and acts accordingly can traverse this world over over-flowing with endless woes and strife.

We shall hold further discussions at the proper occasion.

## DISCOURSE XLIV

### RIGHT KNOWLEDGE (Navapadaji)

Gentlemen,

Prowess of nine secret phrases is very great in Jain religion with uninterrupted and time-defying glory, and that is why these nine phrases are constantly and regularly being propitiated. These nine phrases begin with Namō Ari Hantanam as the first and Namō Siddhanam as the second phrase referring to Gods, while Namō Ayarianam, Namō Uvajjayanam and Namō Loe Savvasahunam refer to the preceptor and Namō Dansanassa, Namō Nanassa, Namō Tavasso refer to the holy creed. Thus nine sacred phrases refer to significant attributes belonging to true god, true preceptor and true religion.

First phrase which refers to religion deals with intuition, second deals with knowledge, third deals with conduct and fourth one deals with penance. We had ample discussions about intuition. Intuition means right insight—right belief. Now following the proper order, we intend to hold some discussion about knowledge referred to in the second phrase, which you should listen with concentration.

We stress here on concentration of mind, because many good fellows arrive here with gusto, but due to their wavering mind, they cannot grasp the subject discussed here. Meditation or reflection over a subject is not possible in the absence of proper grasping of a subject.

Holy texts declare that proper knowledge about fundamental substances like soul, nonsouls etc. is possible through the process of listening to scriptural discussions from the mouth of an ideal preceptor; and as a consequence, distinguished knowledge to recognise intrinsic nature of soul is obtained, but such distinguished knowledge does not arise in the absence of listening to the holy scriptures with concentrated mind.

Some people state “we strive best to concentrate our mind, but the fickle mind becomes uncontrollable. Kindly show us some way

to make it steady at once". We have to reply in this connection, "non-attachment and constant practice are chief means to make the fickle mind concentrated or steady". Therefore, one should resort to these means. There are multiple desires and cravings lurking in your heart and so your mind remains always agitated and fickle, reflecting on various objects of desires. If you relinquish these desires and cut down threads of cravings, your mind will attain peace and it shall not loiter here and there. Thereafter, steadiness of mind will be quite easy for you. Second means as mentioned above is constant practice. If you observe spiritual study, (samayik) daily and continue it further, without break, then your mind will acquire peace very soon and it will not be difficult for you to concentrate your mind.

We preach before you religion every day and explain to you futility of worldly affairs. The reason is your mind should be dyed in hue of non-attachment and should enjoy peace. but the present situation is sorrowful. Your mind sticks to worldly enjoyments and luxuries as a fly sticks to saliva. Your mind remains all the while uneasy to acquire worldly objects of pleasure and so you do not enjoy peace.

You worship God, you mutter the names of god, and you observe various religions rites and ceremony but your mind is unbalanced and you cannot pour your soul in worship and other rites, and consequently you cannot reap the rewards of such pious acts.

This is just by the way. Now we return to the topic under discussion.

Right faith or right belief is the merit of the soul and knowledge is also the merit of the soul. Comparatively speaking, knowledge is the more predominant merit of the soul as this merit is its distinguishing feature which discriminates soul from lifeless body. One jain saint appreciating the value of knowledge declares : "All substances of the universe possess innumerable attributes, similarly soul is also possessed of innumerable attributes."

Among these attributes, knowledge and intuition are chief attributes and among these two, knowledge is more prominent as with the help of knowledge, intuition or right belief is obtained. Therefore, Oh, worldly people, just pay heed to my statements and devote

yourself for achievement of knowledge, mentally, orally and physically without any reservation and reluctance.

Soul cognises an object with the help of knowledge and relies upon such information. Thus with the help of knowledge intuition or right belief is acquired. A person without knowledge can never obtain right knowledge. A pot, or a pillar or a wolf cannot obtain right knowledge. Righteous conduct is the proximate cause for attainment of salvation. Righteous conduct is characterised by non-violence truth, honesty, celibacy and non-hoarding. These attributes are encouraged only with the help of knowledge. Without knowledge, righteous conduct losing all its glory.

Just imagine that there is a man—quite stupid. He is a dunce. He does not know, the nature of soul, non-soul meritorious acts or sinful acts. Now without such knowledge or understanding, can he practise or cultivate in life, virtues like non-violence etc.? Can such a person get thoughts as “I have taken certain vows. I must do this and I must not do this”. In the absence of such thoughts, how could his life be elevated. The learned men have equivocally opined that a man without knowledge and sense of discrimination can never achieve any spiritual progress.

Holy scriptures declare that the soul entertaining faith in soul and non-soul matters etc. acquire immortal and eternal state, but this does not mean that mere faith is important and knowledge is not essential. A degraded soul has no faith in these substances like soul and non-soul, and thus he cannot obtain right faith. Such a soul though possessed of learning does not achieve salvation while an enlightened soul entertains right faith and achieves faith in soul and non-soul substances to acquire salvation. Finally this means that without faith one cannot obtain salvation, but along with faith one requires right knowledge and right conduct. If mere right faith would procure salvation then proclamation of the sacred text promising salvation with the help of right knowledge right intuition and right conduct would prove absurd. Thus every statement is to be understood comparatively.

Without understanding the comparative meaning of the statement of the holy texts, one would face the fate of two travellers.

## TWO TRAVELLERS

In olden days, when robbers raided a town valorous men saved the people of that town at the cost of their lives. It so happened in a town that a brave man lost his life fighting against the robbers. To memorise the martyr, the people of the town erected a statue on the outskirts of the village. A sword and a shield were placed in two hands of the statue. One side of the shield was gilded with gold and the other side with silver.

One day two travellers arrived there riding from opposite directions. Having seen the statue one of them said : "I pay my homages to this great man who sacrificed his life for the cause of others". The other traveller replied : "Very few people value heroic deeds. I extend my compliments to the people of this town who erected a statue in honour of the martyr". The first traveller said : "This statue is indeed very handsome".

The other traveller said : "The shield and the sword in the hand of the statue are much better than the statue. The shield gilded with gold is finest of all".

The first traveller said : "What rot you talk ! The shield is coated with silver. The second traveller retorted : "I say what I can see with my real eyes. Let the blind man say what he likes".

The first traveller retorted : "Oh, you fool, you call me blind ! This is sheer foolishness to call this shield gilded with gold. This is coated with silver."

Both of them contesting came to fists and then to blows but just then some prudent man of the town arrived and said : "please exchange your position of standing and you will know the fact",

Jain scriptures regard absolute theories as spurious and false while relative theories as true. The notion that the shield was only golden is an absolute notion as it disregards other aspect. Similarly notion that the shield is silver is also absolute because in that case also other aspect is neglected. If on the contrary it is stated that a shield is golden as well as silver then such statement is true because here other aspects are relatively given proper justice.

If one desires to study the secret of comparative or relative theory then one should study typical jain doctrine of relativity (syādvād).

Jain sages have made very deep and scholarly study on this very doctrine, but you stop at panch Prati Kraman and in that case how can you reach the goal of this great doctrine of relativity. This is indeed a matter of great regret that the followers of the Omniscient Lord are ignorant of even ordinary level of knowledge.

Knowledge begets right faith, enhances virtues of righteous conduct and helps in studying scriptures but they are all without purpose for an ignorant man. Here the word 'ignorant' means a man with scanty knowledge and not without knowledge at all. Such state of being totally devoid of knowledge never existed; even in the state of a smallest possible creature infinite part of knowledge of that creature remains exposed and this means that the soul even in such a state possessed even smallest possible degree of knowledge. If knowledge did not belong to a being at all then such a being would be identified completely with a non-sentient body. It is indeed an offence to relish in ignorance. Someone has rightly remarked : "Ignorance is the greatest crime, greater than malice or any other demerit, as the soul encompassed with ignorance would hardly discriminate what is beneficial and what is detrimental".

Today all leading men of erudition of the world advocate the cause of knowledge as, with knowledge only man can run his worldly affairs properly and can achieve advancement in life; but achievement of knowledge cannot be had so easily. One has to make hard efforts and endure many difficulties to secure knowledge.

We would call them only distinguished fools who getting nervous on the advent of difficulties say : "Even the learned have to die as the ignorant men would die. Death is common to all then why should one worry or bother to break head with scriptures—study them". Those who bore various miseries and faced difficulties and studied the scriptures were distinguished as scholars and obliged numerous people. Those who did not study were annoyed with difficulties, were distinguished as ignorant and fools feeding their belly as crows and dogs do. Is there any importance of such living?

You should also impart religious teachings to your children along with worldly teachings. Such religious knowledge imparted to them only will enable them to study scriptures with consequent understanding of scriptures and faith in the substances elucidated by Omniscient Lords. Then only they will render their life fruitful.



But today you have attached much importance to worldly routine education and you are quite indifferent to religious education. You are undergoing considerable expenses for their monthly fees, tuition fees and books. How much do you spend after religious education? You even do not send your children to nearby religious schools to get free religious education. Do you know where this indifference for religious education will lead you?

You complain: "This boy is disobedient and impudent. He is out of our control. He keeps bad company etc. etc." But if you arranged for his religious education and lesson of discipline and politeness from the very beginning, this would not have been the result.

You will leave huge fortune in legacy for your children out of love for them but if they have no character, no virtues, then they will ruin themselves and lose all their possessions. It is better to impart cultural and spiritual teaching to them so that they would make good and cultural advancement in life.

Designation of Acharya and upadhyaya is certainly very dignified but they are called Sthavira (matured) only when they constantly spread and propagate knowledge and are possessed of profound knowledge.

Jain saint explaining importance of knowledge says: "Rigidly contracted karmas are difficult to be consumed. It would take even millions of years for such consumption. When soul becomes possessed of knowledge and develops its faculty of knowledge then he would consume these karmas even in one breath-time. Just as fire kindles wood and consumes it in no time, man of knowledge kindles his karmas and consumes them in no time and spiritual glow is completely revealed.

A Jain saint proclaimed: "Without knowledge one cannot decide what is eatable and not eatable, what is drinkable and non-drinkable, what should be done and what should not be done. Thus knowledge is the substratum of all religious rites".

Lord Jinas laid down that knowledge is first and non-violence is second in importance. Therefore, first bow down to knowledge. Do not condemn knowledge. Those who enjoyed eternal bliss, did so only with the help of knowledge. It is erroneous to think

that Jainism does not lay proper stress on knowledge. Jain religion clearly declares : "Salvation is obtained only with knowledge and righteous conduct." Moreover, Jain religion frequently bows down to sun of knowledge which dispels darkness of ignorance and delusion.

Jain religion clearly holds : "knowledge brings about retrogression from sinful acts, inclination for meritorious acts and acquisition of discipline".

Thus how can one say that no stress is laid on knowledge, in Jainism. Knowledge according to Jainism is two-fold. False knowledge and right knowledge. False knowledge cannot help to traverse the worldly ocean but the right knowledge can, and that is why every aspirant should aspire to achieve right knowledge.

Knowledge of a man with false views is false knowledge—That is ignorance. Man with right beliefs or views holds right knowledge. Here right knowledge only is applauded.

Some argue : "Knowledge is sacred, how can such knowledge have two varieties like right and false knowledge?" We reply : "Water is sacred but when it drops in the mouth of a serpent it becomes poison. Same is the case here. Man with perverted view when reads good scriptures then it results in perverted knowledge, but a man with a *rightful* view or conviction derives right knowledge from those very scriptures".

Scriptures lay down eight forms of conduct regarding knowledge for advancement of right knowledge.

Time, discipline, honours, access to scriptural studies, non-concealment of the identity of the teacher, accuracy of letters, accuracy of meaning and accuracy of meaning and letters are the eight forms of regulations laid down for propagation of true knowledge.

Here the word knowledge means scriptural knowledge as learning and teaching here refer to such knowledge only. Right knowledge of the fundamental entities revealed by the great gods can be had only by learning and teaching the holy scriptures. 'Swadhyaya'—spiritual study is the popular word for scriptural studies. Such 'Swadhyaya' is to be carried out both by a monk and a lay disciple ascending their spiritual stages A boy studying in primary

standard would not grasp courses of studies meant for a matriculation boy. Gradual study *only* would secure proper progress in the study of holy scriptures.

Time is also an important factor for accomplishing any object. We mean, a particular mission is accomplished only when efforts are made at the proper time. This rule is equally applicable even for 'self-study' which should be carried out only at scheduled times. This is first rule for self-study.

Morning, noon-time, evening and  $1\frac{1}{2}$  hours before and after midnight are the prohibited periods for spiritual studies. The scriptures lay down : "One who studies at dawn, twilight, noon and midnight violates the rules for self-studies".

Popular texts also state :

"Eating, copulation, sleep and self-study must be avoided at dawn and twilight". Eating in this period brings about diseases, copulation produces defective child, sleep destroys wealth and spiritual study brings about death.

May be any amount of truth in this quotation, still it is true that one can get ample time for self-studies when morning and evening times are to be avoided for self-studies.

Maintenance of respect for the attribute which bestows knowledge, for the learned person, for one who received knowledge, for knowledge and for means of knowledge constitute the second rule of conduct to be observed for spread of right knowledge.

In ten manners teacher bestowing knowledge is to be respected.

1. One should honour the 'Guru' (teacher).
2. One should stand up on arrival of 'Guru'.
3. One should respect 'Guru'.
4. One should offer seats to 'Guru'.
5. One should spread seat for 'Guru'.
6. One should bow down to 'Guru'.
7. One should stand with hands folded before the 'Guru' and ask for his commands.
8. One should not transgress 'Guru's' desire.
9. One should press 'Guru's' legs.
10. One should follow the footsteps of 'Guru'.

By honouring the 'Guru' in this manner 'Guru' is pleased and he explains mysterious secrets of the scriptures. There is a popular saying that no knowledge can be obtained without 'Vinaya' (Discipline). One must entertain honour and respect for the teacher who imparts learning, but what is the present state of affairs? It is possible that formalities undergo change with the change of times; but respect for the teachers must be maintained. Students of good culture are not expected to fix up pins on the teacher's chair, or throw chalk sticks at the back of the teacher or make shoe noise when the teacher writes on the black-board!

You can imagine the calibre of knowledge imparted when the teacher is treated in such manner.

A learned man is also to be respected in the manner in which a teacher is respected.

A student seeking knowledge is to be respected in three ways (1) He should be given books properly edited. In modern times books were hand written and so many mistakes occurred in the manuscript hence the existence of such rule. (2) A student should be given original aphorism and usual method of interpretation. (3) A student should be given food and place of shelter. If students are respected in this manner their number would certainly multiply fast and the society would enrich with knowledge. Society wherein the learned are honoured and respected, makes appreciable progress in no time.

A learned man should observe discipline in eight manners :

1. He should study aphorisms and their meaning with the help of 'upadhana' etc. We shall discuss later about Upadhana.
2. According to prescribed form, he should impart aphorisms to others and should reflect seriously on the meaning.
3. He should observe rules and regulations as declared in the holy texts.
4. He should write books himself.
5. He should get books written by others.
6. He should revise and correct the books written.
7. He should worship knowledge with fragrant materials like camphor etc.
8. He should observe penance on 'Gnan Panchami' and should perform completion ceremony to the best of his capacity.

Means of knowledge should be honoured in two ways: One should collect means of knowledge as efficient in quality as possible and one should respect them. Applying saliva on the slate or carrying book on the legs mean insulting the means of knowledge. Showing respects for one who imparts knowledge and the learned man is the third rule of conduct for propagation of right knowledge. Here 'Honouring' means extending sincere feelings of the heart. One might show honour only externally without sincere feelings of love and honour at heart then also one cannot make progress for the acquisition of knowledge. This is the reason the holy authors of the scriptures have declared honouring the teacher as a distinguished rule for the propagation of right knowledge.

Scriptures have described four grades of discipline and honour which you should properly bear in mind.

1. A person would observe discipline without offering any honour.
2. A person would offer honour without observing discipline.
3. A person would observe discipline as well as offer honour.
4. A person would neither observe any discipline nor offer any honour.

First and second grades belong to medium quality, third is the best grade and the fourth represents lowest grade.

Now we shall proceed to fourth form of propagating right knowledge, : 'Upadhana'. Authors of the scriptures define 'Upadhana' thus : "That is 'Upadhana' by which one enjoys proximity of the holy texts". From this you can realise 'Upadhana' is a sort of austerity which is observed for getting access to those who are not accessible.

Some ask, whether 'Upadhana' existed in olden time? We reply that it did exist even in very old times and the fact is evinced by its reference in Shri Samavayanga sutra, Shri Uttaradhyana sutra, Shri Mahanishitha sutra etc. Stanza 'Kale Vinaya Bahumana' is very ancient wherein 'Upadhana' is clearly defined and thus there is not an iota of doubt about antiquarian nature of 'Upadhana'.

Some argue that in Jain families 'Namaskar Sutra' etc. are being taught and maintained on the tip of the tongue right from the child-

hood, so it is not necessary to carry out 'Upadhana'. But we maintain that this sort of training is meant for forming religious and spiritual impressions on the children so that later on in life they observe the necessary rites ; but they have not grasped and understood these sutras from their 'teacher' properly and such sutras not properly grasped and understood do not bring about proper results. Therefore, penances like 'Upadhana' are necessary for proper grasping and understanding of 'sutras'.

Some people further argue, "Every year millions of rupees are being wasted in 'Upadhana' ceremonies. There is no apparent fruit available ? Then it is no use observing this 'Upadhana'. We should also reply : Before forty or fifty years 'Upadhana' was observed very scarcely as the monks were very few in number and 'Upadhana' was not so popular. Today the number of monks has increased and many people have started understanding the significance of 'Upadhana' and every year 'Upadhana' is carried out in different cities. Various benefits are derived from 'Upadhana'. First benefit is that through 'Upadhana' Lord's commands are obeyed. Second benefit is that one can continuously observe 18 fasts, 8 Ayambils and 18 one meal fasts at a stretch which are very difficult to be observed in normal parlance. These penances through fastings annihilate karmas. Third benefit is that one becomes accustomed to monkish-order of life as one has to observe 'Posaha'. Fourth advantage is that man loses attachment for body and later on man refrains from committing various kinds of sins. Fifth benefit is that a man gets trained in controlling his senses. Sixth benefit is that passions are not allowed an ingress into the soul. Seventh advantage is that one comes in contact with the persons desirous of observing religious rites. There are many kinds of advantages besides. Thus expenses of money which are carried out do not become waste but the right use of money. Those who avoid religious rites and are ignorant of many advantages derived through them only criticise in this manner. They defy religious faith of many persons. If they peep deep into reality and personally observe everything then only they would be convinced about most laudable means of spreading religious faith. After 'Upadhana' penance is over, people take up many vows which also create very healthy impressions on life.

Those who have dull mind and who cannot concentrate on spiri-

tual studies can sharpen their intelligence and concentrate with the help of 'Upadhana'. Due to this importance 'Upadhana' is popular since many ages and even today this sort of penance is popular. Expenses which are done after 'Upadhana' create an opportunity of serving the co-observer of Jainism for stimulating lord's devotion and for propagation of religion. These expenses cannot be said purposeless. These expenses produce religious merits and merits with meritorious cause. On new year festivals you decorate your mansions and shops with illumination but you do not think that goddess of prosperity comes only to those who decorate their hearts with illumination. Prosperity comes due to merits so it is not futile to spend after earning religious merits.

One should not conceal the identity of the teacher who imparts knowledge. This is the fifth rule of conduct for propagation of knowledge. To state clearly, one should declare teacher's identity openly even if he is not so popular or he is devoid of specific caste, but one should not wrongly use the name of some prominent person as his 'Guru'. One should only disclose that much portion of studies only covered by him, and not more nor less. Concealment of Guru's identity is considered a great sin by the authors of the holy scriptures. One who does not acknowledge even a person imparting knowledge of even one syllable is born as a dog hundred times and then as a 'Chandala'.

Sixth rule for the propagation of knowledge is "pure pronunciation of syllables-letters". Here pure pronunciation means correct pronunciation of letters of scriptural texts. If the script is faulty, meaning also would be quite perverted or false. Such perverted meaning would lead to insult of knowledge and infringement of the commands of Lord. Therefore, a student of the scriptures should be very scrupulous in correctness of pronunciation.

Seventh rule for the propagation of knowledge is 'purity of meaning'. Purity of letters is equally essential for acquisition of knowledge as purity of meaning. Purity of meaning when not maintained leads to perverted meaning which further leads to degradation for self and for others. Suppose it is enjoined that one should sacrifice with 'Aja'. Now if here by 'Aja' instead of fresh paddy one means a 'goat' then goat is offered in sacrifice to produce heinous sin of violence resulting in dreadful consequences.

One should make correct pronunciation of the sutras and should reflect on the right meaning of the sutras. This is the eighth rule for propagation of knowledge.

Those who observe these rules properly, add to their right knowledge and can accomplish spiritual welfare having acquired righteous-conduct.

We shall hold further discussions on proper occasions.



## DISCOURSE XLV

### RIGHT CONDUCT

Gentlemen,

Flow of series of discourses has by now realised 'Three Jewels'. This flow has enlightened Right intuition and Right knowledge. Today it will enlighten Right conduct and you should take it as an auspicious occasion.

#### IMPORTANCE OF RIGHT CONDUCT

Many people believe that with achievement of education and knowledge of many scriptures they have become great, but greatness is achieved only with right conduct. Here right conduct means righteous conduct as mean conduct cannot make a man great. All great men who flourished till today have been great only due to their righteous conduct. Words uttered by revered authors of the Jain scriptures deserved frequently to be ruminated. They are :

"Man with mastery in scriptural knowledge without right conduct is not better than a dunce as his knowledge bears no fruit. What is the use of millions of lamps before a blind man ? To a man of vision even a single lamp imparts illumination similarly with self-abnegation and grasping, a man with right conduct gets enlightenment even with little knowledge."

"An ass bears only the load of a sandal-wood heap ; but does not enjoy the smell. In the very manner a man without righteous conduct acquires no doubt learning, recapitulation and reasoning but not the emancipated state."

"Just as a navigator though skilled in navigation cannot reach the destination without favourable wind, soul cannot reach its destination without the wind of righteous conduct."

#### MALADY OF WORLDLY-WANDERING

Despite faith in remedial effect of medicine, and knowledge of treatment of a disease, can any disease be cured if any treatment with medicine is not carried out ?

You are suffering from the malady of 'worldly-wandering' since the beginning of time, and consequently you have been ailing with miseries of death-disease, old age and birth. If you are cured of this malady you will have no rebirth and consequent miseries like death disease etc. In that case you will have inexhaustible reservoir of bliss to enjoy. But the infallible remedy to cure this disease of worldly wandering is 'Right-conduct' and this fact you cannot afford to forget.

You might worry how to procure such conduct, but you are mistaken as this is not an external substance to be procured from somewhere outside but it is within you. It lies concealed within your heart.

You might again doubt if righteous conduct is concealed in your heart why is it not revealed? We reply that righteous conduct though concealed in your heart is not revealed due to ignorance. Sun shining ablaze when obstructed with clouds, appears faded in glory.

#### INFATUATION IS YOUR MALIGNANT ENEMY

How strange that though you know that infatuation—delusion—is your deadly enemy and still you cannot renounce it. Infatuation is compared with darkness by the revered authors of the holy scriptures. Man howsoever great in knowledge and wisdom, finds himself embarrassed on arrival of infatuation. His knowledge fades in glory under this plight. It is no surprise if he does not do any undesirable act.

Mother nourishes the son, still how would you account for Chulani's conspiracy to burn to death her own son? The reason is, out of infatuation she was passionately in love with king Dirgh.

Father protects his son but the king Krishna had got chopped the limbs of his son as he was infatuated with regal powers.

Surikanta poisoned her husband king Pradeshi and Konika imprisoned his son Shrenika in an iron cage. This is nothing but the miracle of infatuation.

On account of this infatuation soul presumes ownership over things and persons who in fact do not belong to him. He says,

"My wife, my child, my mother, my sons, my family, my relatives, my property etc." Really speaking nothing belongs to him. If these things really belong to him then these things would not leave him, would follow him even after death but everything remain, lying here only and the soul travels to the other world alone and solitary.

#### TWO FORMS OF RIGHTEOUS CONDUCT

Righteous conduct has two forms : (1) With partial non-attachment (2) With complete non-attachment. Former is observed by the lay disciple while the latter is observed by the monks. We shall discuss and describe both these types of conduct.

#### WHAT SORT OF PEOPLE OBSERVE PARTIAL NON-ATTACHMENT ?

There are three kinds of people in the world.

1. Uncultured. 2. Cultured. 3. Devoted to religion. They are uncultured who have no mission in life, who live life of free will and caprice and deal with any person in any manner they like. They belong to the lowest calibre. They indeed shall lose the most precious human existence which they acquired. Great men have preached the path for such uncultured persons to make them cultured. Those who follow this path are called 'Marganusari' (followers of scheduled path). There are thirtyfive rules of conduct laid down for them.

1. Earn wealth in a justified manner.
2. Marriage should be contracted with a person of common character but with different 'Gotra' (family surname).
3. Praise good conduct.
4. Destroy inner enemies like passion, anger, greed, pride, intoxication and overjoy.
5. Control senses.
6. Abandon places of disturbance—Riots, epidemics, famine, over-rainfalls.
7. Should live in a house with good neighbours, with not too much exposed and not too many private doors. Good neighbours form good impressions and bad neighbours reflect bad impression on life. 'Too much exposed' means on royal road. Such houses are more exposed to theft etc. 'Too

much private' means in small lanes. Here houses do not carry any glamour. By living in a house of many doors wealth and women cannot be protected.

8. Should fear sin.
9. Should act according to popular traditions-customs of the country.
10. Should not condemn anyone ; one should not condemn the King in particular as such act brings about troubles.
11. Spend according to income.
12. Dress according to your status.
13. Serve the parents.
14. Have the contact of people with good conduct.
15. Acknowledge the act of obligation. Do not forget even a small act of obligation.
16. Do not dine if there is indigestion.
17. On occasions, eat without greed, but not at the cost of your health.
18. Serve the learned and persons of good conduct.
19. Do not participate in evil acts. Acts which are known as abominable in the society tarnish reputation and loss of reputation brings about total degradation.
20. Should maintain those who deserve to be maintained. Parents, grandfather, grand mother, wife, children, dependent relatives, servants etc., deserve to be maintained. Parents, chaste wife and helpless sons and daughters should be maintained at any cost even accepting ordinary kind of services from them and if one can afford one should maintain even the relatives and helpless caste-fellows.
21. One should be far-sighted. Without properly considering loss and gains of enterprise in business one incurs heavy loss whereas far sightedness does not cause such loss.
22. One should daily listen to religious discourses.
23. One should be merciful as mercy is the fundamental pillar of religion.
24. One should cultivate the virtues which sharpen the intellect.

They are as follows :

1. Desire to listen to the fundamental doctrines of philosophy.
2. Listening to the fundamental doctrines of philosophy.

3. Grasping what is listened to.
  4. Retaining in memory what is grasped.
  5. Recapitulating with reasoning what is grasped (Uha).
  6. Reflecting about the position in the absence of that meaning which is arrived at (Apoha).
  7. To acquire the meaning without being disillusioned.
  8. To arrive at a definite meaning. Those who resort to these eight forms of process, acquire the right meaning of religion and philosophy.
25. One should favour the merits. Merits include forbearance, humbleness straightforwardness, contentment, generosity, affection, patience, purity, truth, etc.
  26. One should not be obstinate. That is obstinacy which does not allow a person to abandon his belief knowing well that his belief is wrong.
  27. One should be versatile—should know merits and demerits of everything.
  28. One should serve guests, monks and poor men to one's best capacity.
  29. One should resort to religion, wealth and desire without bringing them into conflict.
  30. One should not resort to conduct contrary to time and place.
  31. One should act having properly weighed one's own strength and weakness.
  32. One should act having respected sentiments of the people.
  33. One should be skilled in the acts of benevolence. They are blessed who do even a small act of benevolence. Others only fill their belly like dogs and crows.
  34. One should observe modesty.
  35. One should keep the countenance pleasant.

#### MIDDLE AND EXCELLENT TYPES OF PEOPLE

Cultured people belong to middle type. They can easily observe religion or partial non-attachment. It is easily understood that properly cultivated ground begets good crops.

Those who observe twelve vows with right faith of a lay disciple of Jainism are called devoted to religion or partial non-attachment. These men belong to the excellent type of people and they can easily be initiated into monkish order of life.

These vows with right faith of a lay disciple are twelve. We shall narrate briefly because detailed narration would necessitate a separate series of discourses and we cannot afford to spare so much time.

Right faith is essential as without it twelve vows cannot be maintained properly.

#### RIGHT FAITH (Observance)

There is prescribed rite to be initiated into these twelve vows. They are initiated in excellent place, at auspicious time, to a properly tested disciple in the presence of God's shrine. One who is initiated right faith has to solemnly take the following affirmation.

"From today onwards till I exist I have accepted Lord Arihanta as my God, ideal monk as my preceptor and the words of the Omniscient Lord as final truth. I shall not honour anyone else as my God and as my preceptor and nothing else as my religion. I have thus solemnly accepted right faith in the presence of God, preceptor and sangha (fourfold Jain community)."

#### TWELVE VOWS

We have already mentioned twelve vows when we discussed stages of merits attained by a soul ; still however, we shall reiterate them as we are dealing with partial non-attachment. Rechanting of incantations do bring about more efficacy similarly twelve vows of daily maintenance bring about their maturity in mind, lest they would be effaced away from the mental state. These twelve vows are as follows :

1. Non-violence in general.
2. Telling no lies in general.
3. Not accepting what is not given (in general).
4. Refraining from copulation (in general).
5. Limiting possessions.
6. Limiting distance of journey.
7. Limiting enjoyment of objects of pleasure and consumption.
8. Refraining from purposeless penalty.
9. Self-study.

10. Refraining daily from enjoying concessions and exceptions.
11. Living for a limited period in a monkish order of life.
12. Honouring the guests.

#### DIVISION OF TWELVE VOWS

First five vows are called minor vows as compared with the 'Great Vows'. Next three vows are called 'Virtue fostering-vows' and the rest of the four are 'Educative-Vows' as these vows train the soul in monkish order of life. Viewed from a certain point of view 'educative vows' are also Virtue-fostering vows and therefore, barring first five minor vows, all the rest seven vows can be considered as 'Virtue-fostering-Vows'. That is the reason why the scriptures often refer to seven 'Virtue-fostering-vows'.

#### *First Vow* : REFRAINING FROM KILLING ANY LIVING BEING IN GENERAL.

Vow which enjoys concessions is a minor vow, while a vow having no concessions is a major (great) vow. Thus all the five minor vows are small.

'Pranātipāta' means violence. The vow which refrains a person from any act of violence is the vow 'Prantipata—Viramana.' In this vow with affirmation, killing of any innocent living being is refrained from. Little discussion in this connection will make the point clear.

There are two kinds of living beings in the world—Moving and Stable. Householders can abandon killing of moving or stable beings. Of course they do so having repented for such acts of violence and they indeed should repent.

Among moving creatures some are guilty and some are innocent. One who attacks a woman, a sister, a daughter, who destroys a village, plunders sacred places, invades upon a country is guilty. Such a guilty person would not be allowed to escape without punishment by a householder. This means, if a house-holder fights and punishes such an offender, then he does not infringe the vow. Kings ministers, and city superintendents observing this vow of non-violence have fought with the enemies in this manner and have protected the country, the society and religion. Thus the house-

holders have to abandon killing innocent moving creatures and have to kill offending creatures with repentance (Jayana).

Innocent moving creatures are killed in two ways. (1) Intentionally and (2) for life necessity. Householders abandon intentional killing and kill for life-necessity with repentance and reluctance.

Intentional killing of innocent creatures is twofold. (1) Without reason (Nirapeksha). (2) With reason. In first type of intentional killing, one kills a creature without any reason mercilessly and in the case of killing or oppressing with reason beating or tying a creature to a post etc. is included. Householders have to tame and maintain cows, buffaloes, sheep, goats etc. and they have to beat them sometimes. Similarly they have also to chastise sons and daughters; so they have to abandon intentional violence without reason and have to repent for violence with reason. This means one should try to avoid such act as far as possible.

If a monk's non-violence carries twenty units, a householder's non-violence carries about  $1\frac{1}{2}$  units. Thus it is sixteen times smaller than that observed by monks still it is advantageous to observe such non-violence. A householder who observes this vow properly, has his heart overflowing with perpetual flow of compassion for all creatures and finally he becomes true friend of all the creatures of the world.

Non-violence is the highest moral principle in religion and so first vow is the acceptance of non-violence or non-killing. All other vows are as if sub-branches and offshoots of this great vow of 'non-killing'. Non-killing is meant for protection and maintenance of life.

#### *Second Vow : TELLING NO LIES IN GENERAL*

Telling false is telling lies. This vow refrains one from telling lies. Following affirmation is to be made solemnly.

1. One should not tell lies regarding any information about bride and the bridegroom.
2. One should not tell lies about creatures like cows, buffaloes, etc.
3. One should not tell lies about land, fields, etc.
4. One should not misappropriate other's deposited money.
5. One should not give false witness in a court of law or in a court of arbitration.



*Third Vow* : NOT ACCEPTING WHAT IS NOT GIVEN  
(in general)

Accepting what is not given is theft. This vow is accepted in the following manner :

1. One should not break through a house or a shop.
2. One should not take out anything from anyone's bag after unlocking it.
3. One should not commit depredation.
4. One should not possess a thing owned by others.

One should not keep stolen property and should not act in the manner which would aid and abet a thief. Keeping stolen property or to aid and abet a thief amount to committing theft ; so one who accepts this vow has to avoid these acts.

*Fourth Vow* : REFRAINING FROM SEXUAL INTERCOURSE IN GENERAL

This vow is also introduced as "Own-wife-satisfaction" vow. Wife is that woman who is accepted in the presence of five men of repute. To rest contented with wife means not to entertain illicit intention for other elderly ladies and to respect them as sisters. In this vow, maidens, widows and concubines are not specifically avoided for access ; so comparatively this vow restricting oneself to one's own wife is very magnificent. Shri Hemachandracharya declares, one who is contented with one's own wife, devoid of passions for worldly objects resembles a monk in character though a house-holder. This vow is very popular for its great esteem hence we refrain from further elucidation on the subject.

*Fifth Vow* : LIMITING POSSESSIONS

Maintaining wealth, corns, farms, buildings, gold, silver, furniture, attendants, cattles etc. for one's personal use is "Possession" (parigraha). One should limit one's possessions. Authors of the scriptures say, "Just as a vessel overloaded with cargo sinks in the ocean, human being overloaded with attachments for various possessions sink in the worldly ocean. So one must possess only enough for necessity and not more. Men commit numerous sins for such possessions. Sins are committed fewer on limiting possessions and virtue of contentment is developed.

*Sixth Vow : LIMITING JOURNEYS*

Limiting directions is equally necessary as limiting possessions for rendering human life contented. This vow prescribes journey only upto certain distance in a certain direction.

*Seventh Vow : LIMITING ENJOYMENTS*  
(Bhogopabhoga)

Enjoying an object once is caled Bhoga (consumption). e.g. food, water, bath, ointments, flowers, etc. and enjoying an object frequently is called 'upabhoga' (use) e.g. clothes, ornaments, bed, seats, vehicles etc. This vow limits both the objects of consumption and use of food and water as main objects of consumption. One should abandon twenty two eatables and other eatables should be limited for consumption.

Twentytwo non-eatables are mentioned as follows :—

1. Banyan tree fruits.
2. Pippla tree fruits.
3. Umbara.
4. Figs.
5. Kakodumbara.
6. Wine.
7. Meat.
8. Honey.
9. Butter.
10. Ice or snow.
11. Hail-stones.
12. Poison.
13. Earth of all kinds.
14. Nocturnal dinner.
15. Eatables with numerous seeds.
16. Eatables with many branches.
17. Pickles (of Bola)
18. Ghola vada.
19. Brinjals.
20. Unknown fruits and flowers.
21. Insignificant fruits.
22. Eatables with juice.

Holder of this vow has to be very considerate in selection of his profession. Professions involving abundant injuries to living beings should not be resorted to. Scriptures use the term 'karma dana' (avoidable acts) for such professions. They are :

1. Fire works (Angara-Karma). Profession which involves usage of fire in particular.
2. Vegetation-works (Vana karma) : Profession which involves cutting and splitting vegetable.
3. Vehicle works (Shakata karma) : Profession of manufacturing carts.
4. Animal hire (Bhat karma) : Profession of giving animals on hire.
5. Explosion works (Sphotaka-Karma) : Profession of breaking or digging the earth.
6. Dealing in lacs etc.
7. Dealing in teeth and tusks of elephants (ivory) etc.
8. Trading in fluids like milk, curds, clarified butter, oil etc.
9. Trading in cattles and men (Kesha vajijya).
10. Trading in poisonous drugs and poison.
11. Business of crushing fruits, flowers, seed, corns etc.
12. Profession of cutting limbs of animals and putting burns on them etc.
13. Works of setting fire to forests etc.
14. Profession of drying lakes, streams etc.
15. Maintaining prostitutes or mean character women, and selling ferocious animals after bringing them up.

#### *Eighth Vow* : REFRAINING FROM UNJUSTIFIED PUNISHMENT

This vow prescribes to refrain from punishments inflicted without any reason. It also prescribes to abandon wrong meditation, wrong advice, giving means of violence and indolence. Wrong meditation means excitement of mind out of sorrow or anger. Wrong advice means giving advice or inspiration to act sinfully. Giving means of violence means giving weapons etc. Indolence involves participation into dramas, animal fights, games of dice etc.

#### *Ninth Vow* : SPIRITUAL STUDY

Spiritual study means maintaining equanimity of mind for some

period without any malicious and vicious mental operation. During such period of spiritual engagement a lay disciple equals a monk, and so, such period must be frequented. Such spiritual study is only pure and genuine if ten mental, ten oral and twelve physical vices are avoided. Such spiritual study is incomparable with any temporal object, and thus it is said, "A man practising spiritual studies far excels a man who daily gives in charity tons of gold. Spiritual studies thus far surpass other acts of charity."

*Tenth Vow : ENJOYING CONCESSIONS AS SCARCELY AS POSSIBLE*

Most of the vows allow concessions to be availed of only under certain conditions. Under the vow one must enjoy them only as far as the daily routine life-permits. This vow enjoins to take up vows as regards following fourteen items :—

1. Object.
2. Substance.
3. Vikruti-Vigai.
4. Shoes.
5. Betel leaves.
6. Dress
7. Flowers.
8. Vehicles.
9. Bed.
10. Ointments.
11. Celebacy.
12. Directions.
13. Bath.
14. Dinner.

This vow is popularly observed by practising eight times spiritual studies and two 'Pratikramana' (atonement of sins) in the morning and in the evening.

*Eleventh Vow : MONKISH LIFE-PRACTICE (POSHADHA)*

This vow is maintained when one partially or totally abandons food, regard for body, household affairs and sexual indulgence and observes 'spiritual-sitting' for eight or four 'watches' of the day.

*Twelfth Vow : HONOURING THE GUESTS*

This vow prescribes offering of food, clothes, utensils to the guests and to the monks to one's best of the capacity. Right faith was earned by Merchant Dhana and Nayasara by offering alms sincerely and they achieved the incarnation of a prophet after few births. Sangama also was born as Shālibhadra in the next existence to attain miraculous powers and abundant prosperity.

## DAILY CONDUCT OF A JAIN HOUSEHOLDER

The scriptures have described ideal conduct of a Jain- householder observing partial non-attachment in a stanza beginning with the words 'Navakarena-viboho' etc.

A Jain house holder has to get up four watches before the sun-rise with utterance of prostrations to five great Gods. Then he should reflect upon religion. For purification of right knowledge, right intuition and right conduct he should observe atonement "retrogression from sins", as one of the six essential ceremonies. Thereafter, he should offer his prostrations to the holy shrine of the lord and should take up the vows (Pachkkhāna).

Thereafter, he should visit the temple and worship the idols with flower, garlands and sandal wood paste etc. From the temple he should approach the preceptor. Having offered the prostrations to him he should take up the vows. He should listen to religious preachings from him and inquire about his health etc. He should request to offer food, water etc. He should also make provisions for medicines if required by the preceptor. He should then accept his food.

Then he should carry out profession irreproachable in this world or in the next world. In the evening he should take his dinner (before sunset) and should control his passions after observing 'retrogression' (Pratyākhyān) at the end of the day. He should worship the idols, observe spiritual-sittings etc.

He should imitate monkish order of life by practising spiritual studies, self-restraint, and service of the monks. He should reflect on the sacred Naukāra-Mantra. He should return home and should explain the nature of religion to his family members with the help of moral narratives and words of wisdom to render them religious

minded. Before going to bed he should seek spiritual shelter of god, preceptor etc.

During this period he should entertain non-attachment for sensual pleasure out of aversion for passions, and should mentally entertain high regard for great men who realised impurities of a woman's limbs. He should aspire as to when he would be initiated into monkish order of life at the hands of a righteous preceptor. Thereafter, he should go for night-repose.

Those who spend their life in such daily conduct, mould their conduct righteously. Just ask your conscience how far you follow such mode of life. Rules which are laid down by the authors of holy scriptures are meant for your welfare and therefore , try to respect them as best as you can. This is all what we have to convey. Righteous conduct with complete non-attachment still remains to be discussed and we shall discuss it at the proper occasion.

## DISCOURSE XLVI

### RIGHTEOUS CONDUCT

Gentlemen,

Our holy scriptures declare, "Monks far excel all the house holders in self restraint". This means a house holder with any remarkable degree of righteous conduct cannot equal an ordinary monk. This fact would justify the significance of complete non-attachment.

#### WHO DESERVES TO BE CALLED COMPLETELY NON-ATTACHED?

Holy scriptures have entertained elaborate consideration regarding the nature of a person possessed of complete non-attachment. Entire consideration can be summarised thus : The soul extremely anguished with the worldly wanderings and possessed of merits like modesty etc. deserves to be called "Totally non-attached".

Person initiated into complete non-attachment is designated as Sadhu (monk), Anagara (with no possessions), Bhikshu (begging alms), Yati (The Controller), Samayati (self-controlled), Pravrajit (mendicant), Nirgranth (Passions untied), Virat (non-attached), Kshanta (with forebearance), Danta (with suppressed passions), Muni (sage) Tapasvi (Ascetic), Rishi (Sage), Yogi (united with the supreme soul), Shramana (with passions shattered) etc. etc.

A person being initiated into such sagely order of life, has to observe purity of inquiry, purity of time, purity of place, purity of quarters, and purity in prostrations.

Purity of inquiry should be understood thus : Suppose a person desirous of his Soul's emancipation approaches his preacher then he should make inquiries about his identity, his whereabouts, his place of birth, his parents, his religious studies, motivating cause of his desire to be initiated, existence of his parents' consent for such initiation his awareness of his liability which he would incur in monkish order of life etc. etc. If the preacher is not satisfied with the information he receives then he should carry on further inquiries. It is also specified that the aspirant should be tested with the help of astrology or the science of omens.

If the aspirant-candidate is found deserving for initiation into monkish order of life then auspicious time is fixed and this is known technically "purity of time". Most auspicious timings for initiation into monkish order are four periods of Uttarashada, Uttara Bhadrapada, Uttara-falguni and Rohini Nakshatras (Constellations). Fourteenth, fifteenth, eighth, ninth, sixth, fourth and twelfth days of both the halves of a month are avoidable for initiation. Thus excepting these days, remaining days should be fixed for initiation.

Initiation should be given in a sacred or pure place and such observance is technically known as "Purity of place". By pure places one should understand sugarcane farm, paddy field, bank of a lake, a flowery chamber, garden or a park, river bank or a jain temple. By purity of directions, it is understood that a would-be monk is to be seated facing the eastern or northern quarter, wherein the omniscient lords are supposed to sojourn, or facing a jain temple. The current practice is that the would-be-monk is seated facing the "divine assembly" (samavasaran). Thus purity of directions is maintained.

Purity of "Prostrations" is carried out by observing prostrations to the holy image, holy gods, posture of self-abnegation, by accepting sacred on guents on the head, by holding a broom-stick, and by accepting the monkish uniform of dress.

Thus, the aspirant is initiated by observing five-fold purity. At this moment, the preceptor makes him recite "Karenī Bhante". He is further made to solemnly take up a vow of retrogression from violence of innumerable living beings and all sorts of sins. Thereafter, in due course, when final initiation ceremony takes place, the new monk has to solemnly affirm to observe five great vows and the sixth vow of refraining from nocturnal dinner.

#### FIRST GREAT VOW

First great vow is the vow of abstaining from any kind of injury to living beings. This vow prohibits injury inflicted mentally, orally or physically on any minutest or gross, moving or non-moving beings. This vow further prohibits causing anyone to injure and not to encourage such agent of injury. This vow stands at the top of all the remaining vows and that is why it is initiated first.



1. Abstaining from injury to non-moving beings means one should not oppress any earth-bodied, water-bodied, light bodied, or vegetation-bodied being. Under the influence of this vow, the monk cannot dig or cultivate ground, cannot drink fresh water of rains, lakes, ponds or wells or cannot consume ice, cannot kindle fire with the help of firestone or a match stick, and cannot disturb or touch fire. When he cannot touch fire, it is impossible for him to cook on fire. By cooking, he has to oppress all sorts of immovable beings and a monk cannot cook therefore. Moreover, a monk cannot enjoy fan-breezes, and he cannot touch green vegetable or corns.

Abstaining from violence against moving creatures : a monk would not act in the manner which would oppress or kill two-sensed, three-sensed, four-sensed and five-sensed living beings. A monk has to be over scrupulous to avoid any injury to subtle or gross beings, while moving, talking, eating, drinking, rising, sitting or sleeping. This is the reason why the monks maintain a broom-stick with them. With the help of extremely soft tips of woollen threads of the broom they gently remove any living insect which might crawl on the body, dress, or other utensils lest it might be injured.

#### SECOND GREAT VOW

Second great vow is 'abstaining from telling lies'. This vow prohibits telling lies induced by anger, avarice, fear or mockery. One should not cause others to tell lies nor respect one telling lies. Dasa Vaikālika sutras declare that all great men of the world have condemned falsehood-telling lies. Falsehood is unreliable for all those who live in the world. Telling lies destroys faith in the hearts of all, and so it should be avoided under all circumstances.

#### THIRD GREAT VOW

Third great vow is abstaining from stealing, i.e., not accepting what is not given. This vow prohibits accepting anything living or non-living, small or big, in a town or in a forest which is not given over by the owner of the said thing willingly. One should not under this vow cause others to accept such a thing nor encourage any one to do so. The monks under the observance of this vow does not take over to himself even a small pin to pinch his tooth. How can he steal anything else?

## FOURTH GREAT VOW

Fourth great vow is abstaining from sexual intercourse. This vow prohibits intercourse with any divine-being, human-being or an animal. He cannot cause others to indulge in such intercourse nor encourage one who indulges in such intercourse. This is a very hard vow to practise and that is why it is so declared in 'Prashnavyakarana sutras'. "Just as moon is the most prominent luminary among the stars and planets, celibacy is the most prominent virtue among modesty, good conduct, penances, etc.

Nine limitations are laid down in the scriptures to guard the vow of celibacy; and the monk has to vigilantly carry out these limitations.

1. The monk should choose his stay in an isolated place with no men, women or hermaphrodites living by.
2. The monk should not indulge in sensual talks.
3. The monk should not continue to get in a place for more than two 'periods' where a woman is sitting on a seat, a bed or a platform.
4. The monk should not observe various parts of a woman's body out of lust.
5. The monk should not stay in a place where a couple stays in an adjoining room.
6. The monk should not recollect his past dalliance with a woman.
7. The monk should avoid intoxicants.
8. The monk should not accept more than reasonable quota of even dry and insipid food.
9. The monk should avoid physical expression indicative of amorous nature. They are bath, ointment, gay, dresses etc.

Shri Dasa Vaikalika Sutras ordain, "The monk must not touch even an old dame 100 years old and with nose, ears, hands and feet cut-off".

You are quite aware of the practice that ladies have no access at night to a place of monks' residence.

## FIFTH GREAT VOW

Fifth great vow is abstaining from any possession of hoarding nature. This vow prohibits possession of any small or big, living

or non-living thing. The monk shall not cause others to hold such possession nor encourage one doing so under the influence of this great vow, the monk cannot own a monastery or a temple ; nor can he possess wealth, commodities, farms, gardens, parks, shops, mansions, cattles, cash money, jewellery etc. The clothes and utensils which the monks maintain for their subsistence of life, are not the objects of ownership or possession as they are not maintained out of possessive instinct, but out of fostering their life of self-restraint.

#### SIXTH VOW

Person initiated into monkish order of life also has to observe this sixth vow of avoiding nocturnal dinner over and above five great vows. This vow prohibits nocturnal dinner of any nature. Dasavaikālika Sutras declare : "Here are innumerable moving and non-moving minutest creatures—lurking on the surface of the earth. One cannot perceive their bodies with secret movement at night. To avoid injuries, how can a monk go out for accepting food ? Moreover, earth is wet on account of water and such earth is covered with ants, vermins and seeds. It is very difficult to avoid killing such living beings and it is not possible at all to avoid their massacre. How can one walk at night ? Viewing wisely all these evils, the great Lord Mahavira said : "The monk must avoid taking all sorts of meals at night.

#### FEEDING-MOTHER OF EIGHT RULES OF CONDUCT (Asta-Pravachana Mata)

The monk has to strive a great deal for the protection and maintenance of right-conduct. Five Samitis (modes of vigilance) and three guptis (modes of self-restraint) are the main rules of conduct. The scriptures name them as 'Asta—Pravachana—Mata—feeding mother of right conduct as they help to protect and maintain great five vows.

'Samiti' means right action and 'gupti' means act of protecting or the act of controlling. You are quite conversant with five 'Samitis' and three 'Guptis', we hope.

First is 'Irya Samiti' (Act of walking cautiously) which implies that a monk has to place his feet very watchfully. Following six rules are to be observed in this connection.

1. He should walk with an aim in mind to achieve knowledge, intuition and right conduct and not otherwise.
2. He should walk at day and not at night. He can move for attending to natural calls.
3. He should walk on the thoroughfares—where passengers usually pass by. He should not tread on a new path infested with living beings.
4. He should watch carefully and walk.
5. He should look down and watch four steps ahead while walking.  
He should not look up or aside while walking.
6. He should walk only out of necessity.

Monks do not use vehicles in their journey as they would infringe fourth and fifth rules of right walking thereby. Second 'Samiti' is 'Bhasa-samiti' (Rule of right speaking). This rule prescribes that the monk has to speak very carefully. Following eight rules are to be observed in this connection :

1. He must not speak angrily.
2. He must not speak proudly.
3. He must not speak cunningly.
4. He must not speak motivated with greed.
5. He must not speak laughingly.
6. He must not speak with fear.
7. He must not speak with verbal tactics.
8. He must not brag.

Moreover, it is ordained that a monk must not use very harsh language. He should address any one with such sweet words as 'Mahanubhava', 'Mahashya', 'Devanupriya', etc. Third Samiti is 'Eshana Samiti' (proper search for food) which implies that the monk should be very scrupulous to search for food in rightful manner. He has to avoid forty two faults in this respect.

A monk can consume food at the place of a Kshatriya, a Vaishya, a farmer, a cowherd of respectable and pure family but he cannot consume food at the place of a sovereign king, a chief, a superintendent, or royal relatives. Moreover, he cannot open and enter the closed door of a householder, nor should approach a place where many supplicants have assembled, nor should move out when rains or snow are pouring, hurricane has set on and minute insects are on

flight in the atmosphere. In such state of affairs he would peacefully sit at his place and observe religious rites and penances.

Fourth 'Samiti' is Adana—Nikshepa 'Samiti' (Right placing) which enjoins that the monk should be very scrupulous in placing and taking anything of his use. He would also cleanse daily his wares of daily use.

Last 'Samiti' is 'Pratisthapanika' Samiti (attending to natural calls) which enjoins that the monk should pass stools, urine, saliva etc. in a place without green vegetation and living beings very cautiously. A devoted monk went to deposit soup of a poisonous sour vegetable, whereupon pouring a drop on the earth many ants were attracted and found dead. So he condemned his belly and deposited the entire soup in his belly and thus he sacrificed his life.

First Gupti (mode of self-restraint) is mental shield which implies that the monk should not engage himself in agitation, preparation or enterprises. That is agitation (Samrambha) in which six-sensed beings are intended to be oppressed. Gathering means for such an act is called preparation (Samrambha) and application of such means is called enterprise (Arambha). This rule conveys on the whole that the monk should not allow his mind to ramble in any act of violence.

Second Gupti (mode of self-restraint) is Vachan Gupti which means that the monk should not use such language which would induce him to acts of agitation, preparation and enterprise.

Last Gupti is Kaya-Gupti and it means that the monk should not induce his body to participate in an abominable act while sleeping, standing, passing over a pit, and acting with all the five senses.

#### TEN-FOLD CONDUCT OF A MONK

The monk, in order to maintain and guard complete non-attachment should observe ten-fold monkish conduct enunciated as follows :—

1. He should keep patience and entertain forbearance. He should not be angry.
2. He should be modest, soft hearted. He should not be egoistic.

3. He should be straightforward. He should not practise deceit.
4. He should be contented. He should not be greedy.
5. He should practise penances to the best of his capacity. He should particularly control his desires.
6. He should perfectly control his senses.
7. He should state matters of fact. He should not tell lies.
8. He should remain pure at heart and behave properly with all the creatures.
9. He should not possess anything.
10. He should observe celibacy completely: mentally, orally and physically.

#### SIX ESSENTIAL RITES

The monk should observe six essential rites in the morning as well as in the evening. He should observe 'Pratikramana' whereby any lapse committed during the observance of vows is rectified or atoned for.

Six essential rites include 'Sāmayika' (Spiritual sitting), Chaturvinshatishlave (Prostrating 24 Prophets) Vandana (Bowing down), Pratikramana (atonement), Kayotsarga (self-abnegation posture), and Pratyakhyaṇa (Retrogression). These essential rites are highly conducive to self purification and so they are declared as the essence of all rites.

We shall explain the nature of understanding and religious rites of a completely non-attached monk with the help of the tale of Mrugaputra.

#### TALE OF MRUGAPUTRA

There was a beautiful town named Sugriva ruled by king Balabhadra. He had a son named Balashri born in his wife Mrugavati; but he was popularly known as Mrugaputra.

Mrugaputra enjoyed amorous sports with beautiful maidens in his royal palace named 'Nandanvana'. One day he was watching the city from his balcony, from where he spied a serene, silent and self controlled monk. He watched him very minutely without a wink of his eyes. While doing so he recollected that sometime

in the past he did see such a form (of a monk). Thus he recollected reminiscence of his anti-natal existences and he also remembered the ascetic mode of life which he once observed. Consequently he got affinity for such mode of life and disgust for the worldly objects.

Thereafter, he approached his parents and said: "Revered Parents, I have remembered ascetic mode of life profound with self-restraint and five great vows, which I observed in my anti-natal-existence. I, therefore, desire to withdraw myself from this worldly ocean overflowing with miseries of hellish beings animals and human beings. Please grant me your consent for my initiation into ascetic mode of life full of complete non-attachment.

Revered parents, I have sufficiently enjoyed various worldly objects infested with miseries like 'Kimpaka' fruits which are sour for all the time. Moreover this body is created from impure substances and hence it is impure. It is perishable in no time and I cherish no fondness for such body. Alas, the entire world abounds in miseries and all worldly creatures are being tortured with miseries of death, birth, old age and diseases.

Oh revered parents, when the house is on fire the wise man leaves the house with the most valuable thing forsaking rest. Thus this entire world is burning ablaze on conflagration. If you permit me I shall rescue my soul leaving all futile pleasures of senses".

The parents on hearing the appeal made by the young son said : "Dear son, ascetic life is very hard in practice. An ascetic has to treat all—friends and enemies—equally all throughout life. He has to refrain from all sorts of injuries incurred in daily routine works of life. This mode of life indeed is very rigorous for practice.

As ascetic cannot tell lies even unintentionally as it is very difficult to speak truth with all care for the benefit of others.

As ascetic must not take up for himself even a pin for cleansing his teeth without the consent of the owner of the pin, it is very difficult to accept food devoid of various kinds of faults.

It is not easy to refrain from sexual indulgence for one who is aware of intensity of sexual joy. Moreover, a monk cannot possess for himself wealth, corns, servants etc. There it is very difficult to live without any attachment whatsoever.

An ascetic must not dine at night.

Oh son, you are very tender and totally engrossed in various pleasures, and so you are incapable of observing monkish order of life. Self-restraint is so tough and insipid as a morsel of sand. Treading on the path of penances is equally difficult as treading on the edge of a sword. Enjoy the pleasures for the time being and you may get yourself initiated later on with pleasure”.

Hearing the words of the parents, Mrugaputra said, “You are right, but for a selfless person nothing is difficult in this world. Moreover, I have more than often undergone physical and mental tortures generating miseries and fear in this world. Please therefore, grant your consent for my initiation into monkish mode of life.

Parents replied : “Oh son, if you so desire, you may embrace the monkish order of life ; but mind that you will have to face difficulties usually felt in such order of life. You will have to eradicate them”.

Mrugaputra said : “You indeed are true. Birds and animals, do eradicate the difficulties, diseases and fear. Just as a forest deer happily moves in the jungle, I shall move happily in such monkish order of life.

Realising their son’s acute disgust for worldly affairs, the parents’ heart melted with expression. They said : “Oh child, do as you please”.

No sooner did he receive such consent of his parents, than he broke from all attachments as an elephant does with the hard armour. He renounced all and everything—wealth, friends, wife, sons and relatives etc.

Monk Mrugaputra engaged himself in the observance of five great vows, five right modes of acting and three modes of self-restraint. He began to live without attachment and ego and with equanimity of mind. Thereafter, having destroyed his passions with the help of meditation he became affirmed in ‘Holy Command’ (Sāsana).

Having sanctified his Soul with various pure emotions of knowledge, intuition, right conduct and penances for many years, he



attained the State of spiritual accomplishment after death preceded with one month-fast.

The entire narrative conveys in brief that a person completely saturated with disgust for worldly objects, if observes sincerely the ascetic mode of life after initiation characterised with five samiti, three gupti and ten-fold ascetic-duty, then he fulfils his ascetic order and finally succeeds in traversing the worldly ocean.

### CONCLUSIONS

Gentlemen,

Here ends the series of discourses on Soul, karmas and religion. All these three subjects are very profound and significant in nature and they require to be properly digested and thoroughly understood. We have dealt with these subjects in brief and some of the aspects still remain to be explained. They are :

1. Matter with form does not affect any other formless matter, then why should it affect formless soul ?
2. What is happiness ? What is the nature of happiness ?
3. How one can derive happiness and peace even in the midst of utter miseries and disturbances?
4. By proper acts pure merits are accumulated and karmas are eradicated then how can that very act contract karmas and eradicate karmas as well.
5. Soul entertains only one application in one moment. All Karmic bondages in the absence of contracting next existence is seven fold and all the seven fold karmas have different nature and mode. Thus how with an application of one moment various karmas could be contracted and how various natures and modes are created ?
6. Dharma (religion) undoubtedly imparts beneficial rewards in the forthcoming existences, but practice of religion also imparts benefits at the time of its observance ; for example till one observes religion, one is freed from sinful acts ; anti-natal or old karmas are annihilated, pure merits are accumulated and newly contracted Karmas are slackened in their stability ; others are inspired to observe such religious practices at our instance and accumulate meritorious impressions etc.

We shall discuss all these points in future on some proper occasion.

Those who were devoted to religion with solemn and sincere heart achieved eternal bliss. May you also achieve eternal bliss with religious devotion.

“Holy command—the Jain religion, foremost in all the religions, the cause of all-embracing bliss, and the most auspicious among the auspicious objects, reigns supreme”.

— THE END —



## GLOSSARY

### (A)

*Acharya* : A spiritual guide or preceptor. Third among five elevated souls called Panchpameshthi in Jainism.

*Ahimsa* : Non-injuring.

*Akasha* : Space or ether.

*Alok* : That part of space which is beyond the universe.

*Anand* : Bliss.

*Anant* : Infinite.

*Anekantavada* : Doctrine of relativity.

*Antaraya* : Karnik forces which obstruct freedom of action.

*Anu* : Atom.

*Anuttara* : Place of residence of one kind of heavenly beings.

*Arhat or Arihant* : The accomplished soul worshipped as God.

*Astikaya* : Possessed of a body or magnitude.

*Atman* : A spirit or soul, consciousness.

*Audarikasharira* : The gross body of physical matter.

*Avadhigana* : A sort of clairvoyance which can know some of the past lives of the soul.

*Avasarpini* : Descending cycle of time.

*Ayuhkarma* : Karmik forces which determine duration of life.

*Adharmastikaya* : Medium of rest.

*Ashrava* : Attraction of karmas towards soul

*Ajiva* : Non-sentient, unconscious.

### (B)

*Bandha* : Assimilation of karmas into soul.

### (C)

*Chitta* : Intelligent consciousness.

## (D)

*Darshan* : Simple perception, faith.

*Darshanavarniya* : Karmik forces which obstruct perception.

*Dharmastikaya* : Medium of motion.

*Drashya* : Substance.

## (J)

*Jains* : Those who conquer their lower nature and strive to uplift the highest.

## (K)

*Karmas* : Anti-natal or current mental, oral and physical acts which affect the basic nature of soul.

## (L)

*Lokakasha* : The portion of space occupied by the universe.

## (M)

*Manahparyavagnana* : Knowledge of thoughts of others as well as of past lives.

*Matignana* : Knowledge acquired by means of the senses and mind.

*Mohniyakarma* : Karmik forces which create delusion.

## (N)

*Namakarma* : Karmas which determine the type of the body.

*Nigoda* : Lowest region of the universe.

*Nirjara* : Annihilation of karmas.

## (P)

*Parmanu* : An atom of matter.

*Pudgala* : That which can become absorbed with other things : matter.

## (S)

*Sanvara* : Effecting the stoppage of inflow of karmas.

*Samyaga-gnan* : Pure and right knowledge.

*Samyag Darshana* : Pure and right perception or intuition.

*Samyaga charitrya* : Pure and righteous conduct.

*Saudharma* : The name of the first heaven.

*Shrutagnana* : Knowledge acquired by means of words, signs, etc.

*Siddha* : Perfect soul residing at the top of the universes.

*Siddhashila* : The topmost part of the universe.

*Shravaka* : A Jain householder.

*Sajiva* : Sentient, conscious.

## (T)

*Tirthamkara* : Propounder of religious laws or order.

## (U)

*Utsarpini* : Ascending cycle of time.

## (V)

*Vedniya* : Karmik forces which cause experiences of pleasure and pain.



