

# AWAKENING

ACHARYA SHREE PADMASAGARSURI

SHREE ARUNODAYA FOUNDATION

ॐ नमो वर्धमानाय

स्पर्धमानाय कर्मणा ॥

# A W A K E N I N G

*Discourses*

*by*

**ACHARYASHRI PADMASAGAR SOORIJI**

*The English Version*

*by*

**K. RAMAPPA**

*Publishers*

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## **DEDICATION**

This book is dedicated to all those human beings who are steeped in (Samsar) wordly life; but who thirst for spiritual enlightenment and in whose gentle hearts, there hath appeared a desire for the attainment of permanent felicity.

— PADMASAGAR

## **Acknowledgement**

**This book has been published with the financial assistance  
of Shri Sait Narvaratanmull Bhavarlalji Nahar,  
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## The Publishers' Note

During the Chaturmas we get rains. So also during the Chaturmas discourses rain from the sacred tongue of the Gurumaharaj. Just as rain-water gets collected in a lake, if the discourses are collected in the form of a book, even after the Gurudev goes to other places like the cloud that moves to other places to favour them with rain, those disciples who are desirous of getting intellectual and spiritual enlightenment can read the collection and seek light from it.

It is this idea that inspired Sri Arunodaya Foundation to publish this book "*Awakening*" which is an English version of Prathibodh a collection in Hindi of the sacred discourses of Parampujya, Prathahsmaraniya, Acharya-pravara, Sadgurudev Srimath Padamasagar Soorishwarji Maharaj Saheb.

We are extremely grateful to His Excellency, Shri Govind Narain, Governor of Karnataka, Bangalore for having written a preface to the book.

We thank Mr. K. Ramappa, Head of the Department of English St. Joseph's College, Bangalore-1 for having rendered "Prathibodh" into English.

We are extremely grateful to Sait Shri Navarathan-mull Bhavarlalji Nahar, Madras who was magnanimous enough to extend a substantial financial assistance to us by way of a donation for publishing this book "*Awakening.*"

We thank Dr. Saragu Krishna Murthy, Head of the Department of Hindi, Bangalore University for having given his esteemed opinion on "*Awakening.*"

We thank Messrs. Mercury Paper Agencies, Sultanpet, Bangalore for having supplied paper to us at concessional rates. We thank M/s. Vee Pec Art Studio, Chickpet, Bangalore-53 who prepared the block of the cover.

We thank M/s. W. Q. Judge Press, 97, Residency Road, Bangalore for having brought out the book so neatly.

Publishers

Shree Arunodaya Foundation

## A Foreword by the Author

जम्म दुक्खं जरा दुक्खं  
 रोगाणि मरणाणि य ।  
 अहो दुक्खो हु संसारो  
 जत्थ कीसन्ति जन्तुणो ॥

There is the sorrow caused by birth and old age; there is the sorrow caused by disease and death. **How full of sorrows is this life?** All beings are subjected to **countless miseries!**

What can deliver us from the sorrows of life? **Only knowledge can.** Great thinkers have given this clarion **call:**

ऋते ज्ञानाच्चमुक्तिः

(Without knowledge, there can be no salvation).

The knowledge of the physical world is not **education** or scholarship.

True knowledge or education is that which **brings** salvation:

सा विद्याया विमुक्तये ।

(That which brings salvation is true education).

Only he who has a knowledge of the truth is the master of the art of getting disentangled from **sorrows.**

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That truth is the spiritual welfare of all; and we should seek it.

The quest for truth is the name given to the search for those doctrines, principles and values that help us to achieve our own spiritual welfare and the spiritual welfare of all.

Now, the question is; how should we search for truth? Who should carry out this task?

अप्पणा सच्चमेसेज्जा ।  
(उत्तराध्ययन 6/2)

(We ourselves should search for truth)

The writers of scriptures have written about their experiences. We should compare our experiences with their experiences and test them. For this we should make our intellects reflective; our minds contemplative and associate our intelligence with spiritual enlightenment, and then our faculty of thinking flames forth; the soul realizes itself and visualizes its identity and thus we can attain everlasting felicity.

I have been trying to disseminate the knowledge I have attained by studying the shastras at the feet of my Gurudev (Preceptor). This collection is the fruit of one such endeavour. How is it? I leave it to the judgment of the readers.

Your well-wisher  
PADMASAGAR



**ACHARYA SHREE PADMASAGARSURI**

## A Foreword by

**K. RAMAPPA**

**Bangalore**

This book, “*Awakening*” is an English version of “*Pratikbodh*” a series of discourses delivered by Shri Acharya Shri Padmasagara Surishwarji. The discourses emphasize the importance of ethical and spiritual excellence.

I have rendered the book into English in accordance with the sacred wish of Acharya Shri Padmasagar Surishwarji and as desired by Shri Arunodaya Foundation who have published this book. I am grateful to them for choosing me to render this book into English.

I am thankful to Shri Ajaysagarji, one of the disciples of Acharya Shri Padmasagar Surishwarji for extending help to me in rendering the book into English by reading the entire type-script; by clearing my doubts regarding some technical points and by giving me useful suggestions. As suggested by him I have added some points which he felt useful. At his suggestion I also omitted certain things.

If there are any defects in rendering the book into English, they are mine and not of the Acharya Shri. I hope that readers will treat the defects in the manner of the legendary swan that takes milk separating it from water.

I thank Shri Arunodaya Sagarji one of the disciples of Acharya Shri Padmasagar Suriiji under whose suggestions the book took its present shape.

**K. RAMAPPA**

**BANGALORE UNIVERSITY**

Department of Hindi

**Dr. Saragu Krishna Murthy**  
Professor & H.O.D. of HindiJnana Bharathi  
Bangalore-560056  
17-11-1982**AWAKENING**

After going through 'Awakening', I could not believe that it was a translation. Mr. K. Ramappa retransmitted the soul of the Hindi book 'Prathibodh' written by Acharya Sri Padma Sagara Soori in this work so perfectly that the fragrance of originality emanates therefrom and leads the readers to the pergola peaks of spiritual ideas and ideals of Acharya Sri.

Each discourse of Acharya Sri is a golden ray which retransforms our mind into supermind and our heart into superheart and sprinkles the lovely light of divine delight.

Sri K. Ramappa deserves rich laurels for his English rendering, which adds a new leaf to the spiritual garden of letters and a feather to the cap of the writer. The scholar has been capable in catching the flying and flowing mercuric visions of Acharya Sri and in presenting the same in English with decency, decorum, delight and dignity.

Dr. SARAGU KRISHNA MURTHY



## GOVERNOR OF KARNATAKA

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### Preface

I feel honoured being asked by Acharya Shri Padmasagarsuriji Maharaj to write this preface to the English version of his book "Prathibodh."

I had the privilege of listening to Acharya Shri Padmasagarsuri several times during his various congregations in Bangalore and other parts of Karnataka. His forceful expositions in his profoundly interesting and attractive style on different relevant topics of human life always made a deep impact on the minds of the audience. His simplicity, humanity, personal examples of renunciation and devotion, deep knowledge of the basic philosophies of human existence, automatically drew me close to him. I have now studied in depth his Hindi book "Prathibodh" the English version of which has been prepared ably by Shri Ramappa, Head of the Department of English in St. Joseph's College, Bangalore. The editor of the Hindi book, Shri Paramarthachaya, says that he has edited the various discourses of Acharya Shri Padmasagarasuriji Maharaj on different important sub-

jects along with anecdotes and prominent quotations from him.

The beauty of the book is that in simple language it expresses the thoughts of Acharya Shri Padmasagarsuriji Maharaj on the fundamentals of human life on this earth with practical lessons for common day-to-day conduct. It is rightly said that it is not for every one to become a Sadhu, but it is, undoubtedly, easy for every one to become a good human being by following certain basic rules. The importance of these rules for imposing some self-discipline on the activities of the sense organs and diverting the mind towards the inner inherent spiritual spark is self-evident and the writings of this book make these rules well within the means of common human endeavour. The more one runs towards the transient pleasures of the perishable human body through the illusory pursuits of the outer senses, the closer one draws one's own destruction. The warning is clear and emphatic in the lessons of this book. The real truth is only one and that is the supreme bliss consciousness with whatever name we call it. Different paths have been followed by various Mahatmas and saints towards the attainment of this reality. Lord Mahavira and the Jain Tirthankaras, Lord Gautam Buddha, Shrimad Bhagwat Gita, the Upanishads, all proclaim loudly and clearly that the pursuit of the transient pleasures must be given up and effort should be made towards the attainment of the real happiness by marching on the path of spiritualism, the beginning of which is made by the observance of essential rules of day-to-day human conduct and behaviour. This

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is the essence of all the different chapters of this important book.

I have no doubt that the careful reading of this book and the understanding of the real meaning of its contents will enable any human being to get control over himself and understand the difference between truth and illusion. The book, therefore, has a universal appeal and is not restricted to any one religion. In fact, in his discourses, Acharya Shri Padmasagarsuriji Maharaj has himself used quotations from different religions and from different great men of various faiths. His anecdotes and illustrations make even the difficult principles easily understandable.

I commend this book to the careful reading of all discerning human beings and I offer my respectful tribute to Acharya Shri Padmasagarsuriji Maharaj for making this knowledge so easily available to us.

(Sd/-)

GOVIND NARAIN



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## The Place of Dharma

According to Lord Mahavira, the last *thirthankar*, Jiva i.e , man does not think clearly when he is in the bondage of *Karma* ; hence, he gets entangled in a perverse hunt of puerile sensual pleasures.

Throughout his existence, he remains in the grip of attachment. He does not hesitate to do any evil action in order to acquire wealth. Even old age does not prevent this. Though the body grows weak, desire does not. While the hair grows grey, the mind continues to be black. Though the teeth fall, avarice keeps increasing. What a strange thing this is !

King Kumarpal picked up some gold coins belonging to a rat and it, afflicted by the loss, broke its head and died. From this, we learn that desire has its evil effect even upon animals. When that is so what should its effect be on man with stronger passions ?

It is said that a certain man stole five hundred rupees belonging to somebody. On account of this action of his, he was so profoundly afflicted with grief and repentance that he committed suicide. This is called

*Atmahatya.* *Atma* means soul; and *hatya* means slaying. But *atma* or soul is immortal and imperishable. Such an entity cannot be killed. Some people who believe that the body is the soul have given currency to this expression; and so it is in usage. This idiom of the language cannot be done away with. Let it remain so. Shankaracharya said;

अर्थमनर्थं भावय नित्यम्

नास्ति ततः सुखलेशः सत्यम्

*Arthamanartham Bhavaya nityam*

*Nasthi thathah sukhalesah satyam*

(Think that wealth always brings misery. Truly in this (wealth) there is no happiness).

An illustration would make this point more clear. While two friends were walking by a road, a holy man came running from the opposite direction. They stopped him and asked him why he was running thus. The holy man said, "I saw Death beneath a tree on the way. I am running away to escape from him."

The holy man went away. The two friends walked on. When they approached the tree, they saw a brick of gold beneath it. One friend told the other that the holy man had planned to frighten them and make them go in a different direction, so that they might not get the brick, and so that he might take possession of it on his way back; but that his plan had failed.

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The other said, “We left our village only with the object of acquiring money. Fortunately, we have found this brick in the very beginning of our search. So, our desire has been fulfilled. Now, we can return to our village. After going to our village, we shall share the brick equally.”

The friends agreed upon this plan. They began walking towards their village. On the way, they came to another village. They halted beneath a huge tree outside that village. They felt hungry. One friend entrusting the responsibility of taking care of the brick to the other, went to the village to fetch food. On the way, he thought that if he mixed some poison with the food, his friend would eat it and die ; and he could get the entire brick. Accordingly, with poisoned food, he returned to the tree.

Now, they needed water. The friend said, “ You begin eating food, I will fetch water from the nearby well.” Having said this, he took up a pail and a rope; and went to the well to fetch water.

An evil idea flashed to the friend who sat under the tree. He thought that if he pushed the other man into the well, he would get possession of the brick. In consequence, leaving the brick there, he went running to the well. He said, “ Oh, friend ! you brought the food and now you have come to fetch water also.

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You need rest. Give it here. I will draw the water.” Saying this, suddenly, he pushed him into the well. Returning to the tree, he ate the food and died because of the effect of the poison.

After some time, the holy man returned by the same road. He saw that sight under the tree; and burst out: “ Really this brick of gold is Death.” Again, he ran away from the place.

People while accumulating wealth for their children do not realize the truth of what is said by a great poet in these words :

पूत सपूत तो का धन संचय ?

पूत क.पूत् तो का धन संचय ?

*Pooth sapooth tho ka dhana sanchay ?*

*Pooth kapooth tho ka dhan sanchay ?*

If he is a worthy son, he will earn money himself; and if he is an unworthy son, he would waste the accumulated wealth. In both the cases, the accumulation of wealth is useless.

Why only sons ? All the members of your family are share-holders in “ the company of your body ” i.e., they claim a share in the proceeds of your labour. But, the punishments for your actions should be borne by yourself alone. When the dacoit, Ratnakar realised this truth from the words of the great sages, he gave

up his career of violence, murder and robbery and became a great sage after performing severe penances and austerities. He is none other than the famous poet, Valmiki.

Man earns money by undergoing countless hardships and spends it on luxuries and pleasures. Dharma (Duty), Artha (Wealth), Kama (fulfilment of Desires), Moksha (Salvation) are the four purusharthas or objectives to be attained by man. Of these, Artha and Kama constitute a pair and Dharma and Moksha constitute another pair. The first pair entangles the Jiva in the worldly life; and the second pair releases him from the bondage of Karma. Ninety nine percent of the people in the world are caught in the cycle of the first pair; and they cannot get out of it. The way of worldly life is the Preyomarg (the inferior path) and the way of salvation is the Shreyomarg (the superior path). He whose inner eyes are blinded and who lacks farsightedness, runs on the preyomarg. Man may lose his craze for money and utilize it for the welfare of others but it is not easy to discard lust. Lust keeps fascinating people endlessly. We cannot know when the latent lust of a man, who has performed penances and gives the impression of being peaceful, manifests itself in a terrible form.

A great saint, Rathanemi sat in solitude in the cave of a mountain: and when he saw a naked nun by

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name, Rajul, the fire of lust in him blazed out. All his spiritual attainments were ruined. In absolute helplessness, he begged for union with that lady.

Rajul, who was a woman of very great chastity, integrity and spiritual attainments gave him this advice. "Oh! great sage! you renounced all pleasures and luxuries along with your kingdom. No one desires to get back what he has discarded. The wish to get back what has been renounced is undesirable like wishing for what has been vomited. Moreover, it is a despicable desire. Hence, this kind of despicable action will not bring glory to you who are a sage".

When he heard this, the fire of his lust subsided; and having performed prayaschitta (some rituals of self-purification) he again became absorbed in a deep penance (Tapasya).

Such a lust once deprived Viswamitra of all his spiritual glory when he became infatuated with Menaka.

The same thing happened in the case of Sutha and Upasutha. These two close friends, having attained extraordinary powers, by means of penances, desired to make Brahma, Vishnu and Maheswar kneel before them. When they were together, the two were equal to 22 warriors. Vishnu came to know of this. He appeared before them in the guise of Mohini. She displayed her beauty and charms. Forgetting all their

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spiritual attainments both the friends became infatuated with Mohini. Mohini said that she would accept whoever was mightier of the two. They had to show their strength only through a duel.

In consequence, the two began to fight. At the end of the duel, one died. The power of the other dwindled to that of two from that of twenty two warriors. On account of this, Brahma, Vishnu and Maheswar escaped from defeat and disgrace. Hence lust is dreadful.

The two purusharthas; Artha and Kama stand between Dharma and Moksha. This point demands deep consideration. Artha and Kama should be struck with the (Ankusa) iron-hook of Dharma. Wealth remains with us if we utilize it for others. We can make our desires acquire nobility and elevation by transferring them from woman to mother; from mother to mentor and from mentor to the Lord. Thus desire becomes chastened and sublimated; and kama can be destroyed with the iron-hook of Dharma.

By means of Dharma, we can attain felicity in this world and the other world. Dharma gives us sense and wisdom. Some great kings and emperors of India renounced their artha and kama; and became detached, omniscient and all-seeing; and attained Nirvana. Hence of the four purusharthas, the place of Dharma is the first and foremost.

## The Pure Mind

In the modern times, man himself has been altering his ethical values. Today, a man's greatness is measured not by his nobility and humanity but by his wealth and worldly position. Akbar Ilahabadi says :

नहि कुछ इसकी पुरसिश  
 उल्फते अल्लाह कितनी है ।  
 सभी यह पूछते है  
 आपकी तनखाह कितनी ॥

*Nahi kuch isaki purasish  
 Ulfathe Allah kithani hai ।  
 sabhi yah poochathe hai  
 apki thanakah kithani hai ॥*

Nobody asks you how much devotion you have for God ; on the other hand, all people ask you how much salary you are getting ; and in this world you are honoured in proportion to your salary or wealth. People forget that man is the master of wealth. Actually, man is more valuable than money. Man should not surrender himself to wealth ; on the other hand wealth should revolve round him.

In the modern times, man is as much cheap as machines are dear. Everywhere, material wealth is predominant. Man, instead of being master of machines, has become a slave to them. People come by their cars to listen to discourses but if their cars go out of order on some day, they also take leave from the discourse. A car is after all a means. The listeners get glory by their heart-felt desire to hear discourses. Their cars do not bring them any glory. Those who realize this truth will attain the Purushartha of Dharma. Such people would refrain from violence as much as they can. They would regard non-violence as their highest dharma or duty. People who pursue the path of Dharma would never think of eating meat.

There are people who visit holy places; listen to discourses; perform such rituals as Samayik (a Jain ritual) but secretly they eat meat. Among such people some begin eating meat as a matter of fashion; some eat meat to be called modern people and some eat meat to maintain friendship with meat-eaters. Some people become crazy for meat having fallen victims to the illusion that it increases their physical strength; and that it gives them longevity, but they forget that the elephant that eats only vegetarian food is many times stronger than the lion that eats flesh. A man can easily live for a hundred years by confining himself to vegeta-

rian food. The life of a meat-eater grows insipid and dull because it is short and cruel. It has been said :

**पुरुषावै शतायुः**  
( *Purushavai shathayuh* )

(Man lives for a hundred years) The main cause for this longevity is Indian culture. In the past, people used to consider premature death inauspicious. Their ideal was a life of peace and bliss devoid of sense attractions that cause perversities.

How is it to-day ? The present day life is replete with diseases and despairs. Worry burns man like the funeral pyre ; disease burns man like fire ; moreover, fear of other problems affects man's longevity. To achieve victory over fear we should surrender ourselves to God who is the giver of the boon of fearlessness. By this means, we can get both physical and mental felicity.

We should rise above the level of a life of sensual pleasures and concentrate and meditate on God. From such a meditation we get wisdom, enlightenment, politeness, fearlessness and bliss and longevity.

We should not render bitter whatever element of sweetness is there in our mind and in the five senses. We should be thankful for the good that is there in our mind and senses as a result of our good deeds in the past ; and if we keep up the purity of mind and senses

surely our physical and mental health will increase and bloom. Some believe that bodily welfare depends on mental welfare. Someone also said, "The life of a man whose mind is pure is heaven ; and the life of a man whose mind is impure is hell." The mind becomes impure on account of passions. There are four passions ; anger, pride, illusion and deception. The mind that is free from these passions is pure. But purity by itself is not enough, Even pure water, if it is hot or saline or foul-smelling is unfit for drinking, Besides purity, there should be coolness, sweetness and however we can see four pure emotions namely, friendliness, joy, pity and objectivity in a pure mind.

मैत्री प्रमोदकारुण्य माध्यस्थ्यनि  
सत्यगुणाधिक क्लिश्यमानाविनेयेषु ।

- तत्त्वार्थ सूत्रम् ८/६

( *Maithri pramoda karunya madhyasthyani*  
*Sathwagunadhika klisyamana vineyeshu* ॥

We should have a friendly attitude towards every creature. Our hearts must endlessly echo the words ; "I shall be friendly with all creatures". On account of this attitude, our behaviour and conduct will be non-violent and full of love. Happiness should arise when we think of people who possess greater virtues than we. Generally, people think of those who are above them and get burnt with jealousy. By this kind of attitude,

they cause damage to themselves. Emulation is good ; envy is bad. Emulation makes us reach the level of those who are greater than we are ; and excel them. But jealousy makes us entertain the wicked feeling of causing the fall of others. He who has joy in himself respects those who are above him and derives joy from those around him.

We should show pity to those who are in distress. Our hearts should beat with those hearts that are in agony. This is compassion. This is kindness; this is the root of all dharma.

दया धर्मका मूल है पापमूल अभिमान ।

“तुलसी” दया न छोड़िये जबलग घट मे प्राण ॥

( *Daya dharmaka mool hai Papamool abhiman*

“*Thulasi*” *daya na chodiye jab lag ghat me pran* ॥

(Kindness is the basis for Dharma. Pride is the root of sins. Thulasi! Donot give up kindness as long as you are alive)

Great men are called oceans of kindness, because they achieve spiritual elevation only by means of pity ; and become Mahatmas.

The fourth attitude is one of neutrality ( माध्यस्थ्य ) This is an attitude appropriate to be adopted towards unworthy disciples. The man who does not reform himself through the precepts given to him, will reform

himself by passing through the hardships of life. Hence, towards such a person it is good to adopt an attitude of neutrality. If in a man's mind which is pure these four qualities blossom, he would be swimming in the lakes of joy and immortality. He will be free from the fear of death. He can sing :

अब हम अमर भये, न मरेंगे

*Ab ham amar bhaye na marengo*

Now we have become immortal ; we will not die.

He whose mind is pure also has bodily purity. This point gains strength from an ancient incident.

Once, there was a brahmin called Haribhadra. He was a great scholar. He was extremely proud of his scholarship and he was also conceited and arrogant. Once, while he was going on a road, he was terrified by the sight of an elephant that was rushing towards him madly. He ran into a Jain temple. There, seeing the statue of Lord Mahavira, he said this making fun of the Lord :

वपुरेव तवाचष्टे स्पष्टं मिष्टान्न भोजनम् ।

नहि कोटरसंस्थेऽग्नौ तरुर्भवति शद्वलः ॥

( *Vapureva thavachashte spashtam mishtanna bhojanam |  
Nahi kotara samsthegnow tharurbhavathi shadwalah ||* )

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“ Oh Lord ! your body which is so well-built shows that you have eaten excellent food because when there is fire at the roots, the tree cannot be green ; (so also when a man is hungry he cannot be so hefty. )

Haribadhra was arrogant, and he deemed himself superior to all other scholars. He had vowed that he would become the disciple of anyone who showed himself to be superior to him intellectually by revealing the true meaning of anything regarding which he had a doubt. In other words, he believed that he knew everything. Once, he happened to be going near a Jain nunnery. He heard a nun by name Yakinimahattara memorizing a Sutra, the meaning of which he could not make out. He approached her to get a clarification from her. She directed him to a great Jain acharya who cleared his doubt and made him understand the meaning of the Sutra. At once, he became a disciple of that acharya and consequently he developed an extraordinary regard for Jain doctrines.

Sometime later, he happened to go to the same temple where once he had ridiculed the image of Lord Mahavir. Now, on seeing the same image, he said :

वपुरेव तवाचष्टे भगवान् वीतरगताम् ।

नहि कोटर संस्थेऽग्नौ तरुर्भवति शद्वलः ॥

( *Vapureva thavachashte Bhagavan veetharagatham ।  
Nahi kotara samsthegnow Tharurbhavathi shadwalah ॥* )

## 15

( Oh Lord ! Your hefty body shows your mastery over passions because if there is fire at the roots of a tree it cannot be green. )

If there is passion in the body how can it be strong ? Haribhadra later became famous as a Jain Acharya and he wrote 1444 sacred books.

Passion, attachment, desire etc., should be kept away from the mind. This is the moral of the story.

## H e a l t h

In the Hindi language, there is a famous proverb :

पहला सुख निरोगी काया  
( *Pahala sukh nirogi kaya* )

The first happiness lies in having a healthy body. If the body is free from diseases, if it is healthy, that itself is the greatest happiness. We can achieve all our objectives only if the body is healthy. That is why the great poet, Kalidasa said,

शरीरमाद्यं खलु धर्मसाधनम् ।

*Shariramadyam khalu dharma sadhanam* ।

(Truly, the welfare of the body is more important than dharmna).

We can act according to the Dharma only with the body. He whose body is not healthy, cannot render service to others. The doctor who cures the diseases of patients must himself be healthy. A healthy man is happy and increases the happiness of others.

A great western philosopher by name Beacher has said "The body is the veena ; happiness is the music that it produces. The veena must be in a fit condition.

This is the most important thing.” If anyone of the strings of the Veena is loose, it cannot produce sounds that are necessary for good music. In the same manner, if the body is suffering from any disease, we cannot be happy. One may have a palatial bungalow ; one may have a number of relatives and friends ; one may have a wife of noble character ; one may have obedient children ; one may possess all modern comforts and luxuries ; one may have plenty of excellent aristocratic food, but if one also has 104° C of fever, what happens ? He cannot taste or enjoy anything. That is why all thinkers have emphasized the importance of bodily health. Health is more valuable than crores of rupees.

Mental health is more essential than physical health, because if the mind is not healthy, the body cannot be healthy.

The mind reflects; the mind thinks and makes the body move and act. The body which is made up of the five basic elements i. e., Prithvi (earth), Ap (water), Thejas (fire), Vayuh (air) and Akasha (Vacuum) carries out the dictates of the mind. If the mind is unhappy, the body also will be unhealthy. Many years ago, Santh Tukaram said :

“ मन करा रे प्रसन्न सर्व सिद्धिचे साधन ॥ ”

*Man karare prsanna sarva siddhiche sadhan ॥*

(Keep your mind cheerful since that is the means of attaining all objectives.)

Once, the great Jain saint, Anand Ghanji said :

“ चित्त प्रसन्न रे पूजन फल कष्ट्यं रे  
पूजा अखण्डित एह ॥ ”

*Chitta prasanna re pujan phal kahu re  
Pooja akhandith eh ॥*

According to him, the felicity of the mind is the truest worship of the Lord. The man who is cheerful is always surrounded by friends because cheerfulness has a magnetic power of attracting people. If anyone is sad or melancholic ; if he narrates his miseries and sorrows to others ; If he laments over his misfortunes, he makes others unhappy and such a man loses all his friends gradually ; and ultimately he has to be lonely.

Therefore our concern should be to keep our minds happy and free from worries, perplexities and perversities and to fill them with noble thoughts.

Vulgar films and film-songs have caused greater loss and damage to the world than nuclear weapons because vulgar movies pervert the minds with low and sensual desires. The same thing can be said with respect to the effect produced by vulgar fiction on the minds of readers. We should keep all these things away from us.

By means of one step man can go upwards or descend downwards. By means of our mind, we can attain progress or we can also decline to a lower level. The mind can lead us either to creation and acceptance or to negation. It has been well said :

“ मन एव मनुष्याणाम्  
कारणं बन्धमोक्षयोः ॥ ”

*Mana eva manushyanam*

*Karanam bandha mokshayoh ॥*

(It is the mind that causes or brings about attachment as well as detachment ; bondage as well as release)

The thoughtful mind remains pure and unperturbed even in adverse circumstances. The great king, Shrenika, destroyed his karma only by means of pure and noble thoughts. People generally desire to live when they are in prosperous circumstances ; and desire to die when they are in adverse circumstances. But a man who has a pure mind or equanimity is not dismayed by sorrows and does not become proud in happiness. Such a mind cannot be elated by joys and depressed by sorrows. It rises above sorrows and joys and remains calm and serene enjoying pure bliss and contemplating on its own detachment. The two stanzas from the Bhagavad Gita given below help us to realize how a man falls into adversity by forgetting the Lord and by cont-

emplating on sensual pleasures.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।  
 सङ्गात्संजायते कामः कामात्क्रोधोभिजायते ॥ २/६२  
 क्रोधात् भवति सम्मोहः सम्मोहात् स्मृतिविभ्रमः ।  
 स्मृतिभंशात् बुद्धिनाशः बुद्धिनाशात्प्रणश्यति ॥ २/५३

*(Dhyayatho vishayan pumsah  
 Sanghastheshupajayathe  
 Sanghath sanjayathe kamah  
 Kamath Krodhobhijayathe  
 Krodath bhavathi Sammohah  
 Sammohath Smruthivibramah  
 Smrithibramsath buddhi nashah  
 Buddhi nashath pranashyathi)*

(If a man contemplates on sensual pleasures, he becomes deeply interested in them. That interest brings about desire ; desire brings about anger. Anger brings about infatuation. Infatuation ruins intellectual powers and on account of the loss of intellectual powers man is totally ruined)

Just as cultured people do not admit strangers into their houses so also we should not admit into our minds futile or puerile thoughts. If we get rid of our fascination for materialistic things and attractions, our sorrow also disappears.

दुःखं हयं जस्स न होइ मोहो ॥

— उत्तराध्यायन सूत्र ३२/६३

*Duhkam hayam jassa na hoyi moho |*

*Uttaradhayayna suthra|32|63*

(Sorrow in respect of a thing disappears if we give up our desire for it).

If sorrow disappears, happiness appears in the mind ; Whose sorrow ? All creatures endeavour to get rid of their own sorrows but great men are those who consider the sorrows of others as their own and try to remove them.

In this connection, the example of the famous President of America, Abraham Lincoln, is inspiring.

One day, he set out of his house and went to participate in an important meeting. On the way, he saw a pig caught in a pond of slime and struggling to come out of it. Taking pity on the pig, Lincoln dragged it out of the slime. The dumb animal must have felt extremely thankful to President Lincoln. Its feelings can be imagined only by one who has escaped from a similar state of distress.

While he dragged the pig out of the mire, Lincoln's dress was covered with patches of slime. But what could he do ? He had no time to go home and change his dress. It was essential to be present at the meeting

on time. So, he went straight to the meeting and delivered a speech also.

The people there found out from his secretary how his dress came to be marked with patches of slime and one member on behalf of all the others praised Lincoln's benevolence and his helpful nature. But the President said this in reply, "You are praising me unnecessarily. I have not done anything that deserves your praise. I merely tried to get rid of the sorrow that arose in my heart when I saw the difficulty of the pig and to get rid of my sorrow I dragged the pig out of the slime". The feeling of sorrow that appeared in Lincoln's heart is called *Anukampa* or compassion in Jain shastras. This is benevolence; this is the mother of Dharma.

“ धम्मस्स जणणी दया ”

*Dhammasa janani daya.*

(Daya or kindness is the mother of Dharma)

Benevolence is to be shown in action, not in words. This kind of sublime compassion appears in a heart that is free from passions, selfishness and other similar feelings. The face of Lord Mahaveera which peacefully radiates this quality of compassion, awakens the same quality of compassion in the hearts of others. Ardra Kumar found an image of Jina in a box. Before that he had not seen any other image. All of you know

what kind of influence the peaceful face of the image produced on his heart and in what manner he achieved enlightenment and spiritual elevation.

When the sublime qualities of friendliness, felicity, compassion and neutrality fill a pure heart or mind, it gets rid of its weakness and changeability and becomes firm with Dharma. It also attains permanent and enduring felicity.

प्रसदे सर्वं दुःखानां  
हानिरस्योपजायते ।

प्रसन्नचेतसोऽह्याशु  
बुद्धिःपर्यवतिष्ठते ॥

*Prasade sarva duhkhanam*

*Hanirasyopajayathe ।*

*Prasanna chetasohyasu*

*Buddhiih paryavathishtathe ॥*

(All sorrows disappear in a mind that is joyful. The man whose mind is joyful becomes the home of intellectual incisiveness and wisdom.)

From this stanza taken from the Bhagavad Gita, we learn that happiness of mind is essential for attaining intellectual powers. Moreover, we can attain both bodily and mental felicity by means of prasannatha or cheerfulness.



## Humanity

चत्तारि परमंगाणि  
 दुल्लहाणि य जन्तुणो ।  
 माणुसत्तं सुई सद्धा  
 संजमम्मि य वीरियं ॥

*Chatthari paramangani*

*dullahaniya janthuno*

*Manusattham suyi saddha*

*sanjamammiya veeriyam*॥

(Humanity, Scriptural studies, interest in spiritual matters and victory over the senses ; these four virtues are rare among living beings).

Lord Mahavira said that these four virtues were rare. Of these humanity is the first and the most important one. Today, we shall think of this quality a little. The 84 lakh forms of life that live in a state of confusion attain with difficulty the level of human existence but though they attain human form they do not have the fitness to be called human beings. The true human being is he who has humanity; and in whom dwell the virtues that are appropriate to human

beings. The human body which is devoid of these virtues is like a lake without water.

The worker who builds a wall moves upwards and the worker who digs a well goes downwards. Both put forth labour but the results are different. Why so? The task of building a wall is a hard one requiring skill. On the contrary, the task of digging a well is a simple one. One rises towards the sky and light; and the other descends into darkness; towards hell.

One who misuses the body, mind and speech and employs them for ignoble ends moves towards the direction of inhumanity and monstrosity and one who makes use of them for noble ends moves towards humanity. A nobleman though he lives amidst worldly surroundings is untouched by worldly life just as the lotus remains untouched by water and like a tortoise which keeps its body under its shell, he keeps his senses under control. He does not allow his mind to be polluted by base passions. He desires the welfare of all living beings and does what he can for the welfare of all living beings. It is not enough to attain nobility but we must attain humanity if we should be true human beings. To achieve this end we should strive and we should desire to strive. We call a true human being Sajjan or gentleman. A true gentleman never thinks of harming others; he desires the welfare of all and while speaking he thinks well and utters sweet and appealing words.

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moreover with his body he tries to help others according to his ability. Great moral teachers advise us to keep away a man, though he may be a scholar if he is a wicked man.

दुर्जनः परिहर्त्तव्यो

विद्यायालङ्कृतोपि सन् ।

मणिना भूषितः सर्पः

किमसौ न भयङ्करः ?

*Durjanah pariharthavyo*

*vidyayalankritopi san*

*Manina bhooshithah sarpaha*

*kimasau na bhayankaraha*

(We should keep away a man who is wicked though he may have the ornament of scholarship. Is not a snake dreadful, though it is decorated with a gem ?).

If a snake bites a man, only that man dies but if a wicked man bites a man (that is harms a man) he kills others also. The meaning of this is that a wicked man gets even innocent people punished by making false accusations against them. Harsh and cruel words flow from the mouth of a wicked man but a true gentleman does not pollute his tongue by uttering such words,

A great scholar once said, “ You hurl a hundred abuses against me, it will not make me angry.” Hearing this, the great man, Madanmohan Malavia replied, “ Dear Pundit ! Before testing your anger I would be

polluting my tongue. Why should I commit such a mistake ?” We should save our tongue from the evil effect of abusive words. It may be we cannot praise anybody but we should not scold or denigrate others. This is enough. Rahim Saheb said”:

‘ रहिमान ’ जिह्वा बावरी  
कहिगै सरग-पतार ।  
आपु तो कहि भीतर रही,  
जूती खात कपार ॥

*Rahiman jihwaa bawari*  
*kahigai sarag-pathar*  
*Apu tho kahi bhitar rahi*  
*joothi kath kapar*

(Rahiman ! Oh, tongue you speak unwarily and go into the mouth but the head tastes the fruit of it. It is beaten)

(If we do not discipline our speech it will bring us harm.) Lord Mahavir used to address everyone as Devanupriya or Mahanubhav. Disciplined and polite speech is an aspect of humanity. The Jain Shastras give a very high place to humanity. The highest place is given to salvation (Siddhashila). Only man has the power of reaching that level. No other being has that power. Undoubtedly, even gods living in heaven have to assume or attain human form to achieve salvation. Man can become omniscient. Only man can be Charamashariri. (One who can exist after the end of human life with his

human body as the last one) No other living being can achieve this. Once, Alexander dismissed a commander who was a noble man but inspite of it, he remained cheerful. When he was asked for the reason, he replied, “ My experience is with me; so all the present commanders come to me for suggestions. Formerly, ordinary soldiers were afraid of approaching me. They were fearing me for my high position but now all soldiers come to me, fearlessly and without any hesitation to get from me necessary advice and suggestions. In my view, nobody is inferior. This is the reason for my cheerfulness. ”

Alexander said, “ Are you not sad for having lost your high position ? ”

The commander said, “No sir, I am not sad at all. No, sir. Salary does not mean anything to me. If I get more, I spend more. If I get less, I spend less. A man while occupying a position of authority takes bribes and cheats people for his selfish ends. He does not carry out his duty and he does not get honour. Man gets honour not by occupying a position of authority but by his humanity and goodness”. Immensely pleased by his reply, Alexander appointed him commander again.

The commander knew the greatness of humanity and had assimilated it. That was why he could remain cheerful whether he was occupying a high position or

not. One who has humanity does not get angry. Even if he gets angry he does not think of harming others. Even if he gets some wicked thoughts he does not give expression to them. In case absent-mindedly he utters some unpleasant words, he bows his head in shame. This idea has been beautifully expressed in “Aryachand” written in Prakrit.

“सुप्रणो न कुप्पइव्विअ  
 अह कुप्पइ विप्पियं न चिन्तेइ ।  
 अह चिन्तेइ न जम्पइ  
 अह जम्पइ लज्जिओ हवइ ॥

*Suyano na kuppayivviva*  
*Aha Kuppayi Vippiyam na chinteyi*  
*Aha chinteyi na jampayi*  
*Aha jampayi lajjio havayi*

( We cannot assert that a man who has scholarship and education also has humanity.) A scholar has said;

आदमीयत और शै है  
 इल्म है कृछ और चीज ।  
 कितना तोतेको पढ़ाया  
 पर वो है वाँ ही रहा ॥

*Adamiyath aur saihai*  
*Ilm hai kuch aur cheez*  
*Kithana thothekeo padaya*  
*Par vo hai vo hi raha*

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(Humanity is one thing ; but learning is another thing. Howevermuch we may teach the parrot, it remains an ignorant bird)

The parrot utters the word *Ram! Ram!* but it does not know who Ram was and what great qualities he had ; so it does not act according to the ideals embodied in Ram. No one becomes a true gentleman without virtues.

“मानता हूँ, हो फरिश्ते शेखजी  
आदमी होना मगर दुश्वार है !”

(*Mantha hum ho Pharisthe Shekhji*

*Adami hona magar dusvar hai*)

An individual can become a god but it is difficult to become a true gentleman. In this poem, the rarity of humanity has been described. Our highest object in life should be to attain humanity.

An inspector came to a school. He went to the highest class and posed a question to the students, “Why do you come to school?” The Inspector wanted written answers to this question from all students. Every student wrote his answer on a paper and submitted it to the Inspector. Of the answers given the following were some:-  
“I need more time to think of this question”.  
“The answer to this question is not found in our text books.”

“If you know the answer to this question why do you ask for it?”.

“I too want to become an inspector like you”.

“I want to become a Doctor.”

“I want to become an Engineer.”

“I want to become a Barrister.”

“I want to become a Minister.”

“I want to become a teacher.”

“I want to become a man and I want to know what humanity is. I am studying in this school to know it.”  
It goes without saying that the last answer was considered the best and the boy who gave that answer was also given a reward.

“ विद्यायाऽमृतमश्नुते ॥ ”

(*Vidyayamruthamasnuthe*)

(We can enjoy the sweetness of amrutha by means of education. That amrutha is humanity).



## Pride and Attachment

Pride and attachment are the two chief ministers of king Moha (Desire). Where there is politeness there is attainment ; and where there is pride there is ruin. In the same manner, spiritual objectives can be attained through equality ; and attachment prevents us from attaining those objectives.

The milk of life is broken by the alum of pride ; on the contrary, the milk of life is sweetened by the sugar-candy of politeness and gentleness.

Bahubali performed a severe penance ; yet in his mind there was pride. Hence he could not obtain Keval jnana or omniscience or perfect knowledge. He was given this advice by his noble sisters, Brahma and Sundari :

“ वीरा ! म्हारा गजथकी उतरो  
गज चढयाँ केवल नहोय ॥ ”

*Vira Mhara Gajathaki Utharo*

*Gaj chadya Keval na hoy*

(Oh , my brother ! Get down from the elephant because those who sit on the back of an elephant cannot get Keval Jnan’')

Bahubali, the holy man realized that the elephant from which he should get down was not that animal with a trunk but pride ; and that pride had been an obstacle on his way to attain Keval Jnan. He said to himself. “I began this severe penance to attain Keval Jnan and to avoid respecting and seeking the guidance of my seniors. My noble sisters have spoken the truth. I must get off the elephant of pride.” Thinking thus, he proceeded to treat with respect even his juniors in the ascetic order. When he thus discarded his pride, he attained perfection.

In the same manner, attachment prevented Ganadhar Bhagavanth Gowthamswamy from attaining Keval Jnan. He certainly did not have pride, but he had great attachment for Lord Mahavira ; and he had love for him. On account of this reason, he wept bitterly when Lord Mahvira attained Nirvana He thought about it and realized the futility of lamentation. It was then that he attained self-realization and consequently Keval Jnan.

Here is an anecdote which illustrates how a man courts a spiritual disaster if he does not attain self-realization.

An old woman was returning to her village from a city. Evening came. Some traveller who was coming down the road said to her; "Mother! Go back. There is a wild forest ahead. When the sun sets, the king of the night will kill you." The old woman went to another village, with that traveller. But a lion which lay hiding itself in a bush, heard the traveller's words. It wondered, "I am the king of the forest. Who could be this king of the night? How is he? How strong is he?"

Sometime later, a potter came there searching for his donkey which was missing. In the darkness, he thought that the lion was his donkey and beat on its back with his stick. The lion thought that he must be the king of the night, and that no one else would have dared to beat it.

The potter dragged the lion to his shed and tied it to a peg among his donkeys. In the mornig, his wife saw the lion and screamed with fear. Aroused by her cries, the potter also came there and he began to shake with fear on seeing the lion among his donkeys.

The lion realised that it was the king of the forest as well as the king of the night. Breaking loose from the shed, it returned to the forest. It became free.

Our soul also is like a lion bound to a peg among donkeys. It has the power of attaining endless know-

ledge like Lord Mahavira. But we do not realize our potentialities since we have been in the worldly life for a long time. This is the main reason for our sorrows.

If we realize the potentialities of our soul, the curtain of illusion gets removed.

We have attained the stage of human life so that we can make higher attainments. We have got it so that we may attain reformation in the worldly as well as in the other worldly existence ; not to descend to lower levels of existence.

While committing sins on account of pride and attachment man forgets that he came alone into this world and would go out alone.

धनानि भूमौ पशवश्च गोष्ठे  
 भार्या गृहद्वारि जनःश्मशान ।  
 देहश्चित्तायां परलोक मार्गे  
 कर्मानुगो गच्छति जीव एकः ॥

*Dhanaani bhoomau pasavashcha goshte*

*Bharya grihadwari janah smasane*

*Dehaschithayam paraloka marge*

*Karmanugo gachchathi jiva ekaha*

Wealth remains underground. (In those days there were no banks. People buried their wealth underground) ; cattle remain in the shed ; wife comes upto the door; relatives come upto the cemetery ; and the body comes upto the grave or the funeral pyre.

Afterwards, the Jiva (man) has to go alone carrying the bundle of Karmas. Nothing else accompanies him.

Blinded by passion, Bilwamangal thought that a floating dead body was a log of wood; and that a poisonous snake was a rope. He forgot that youth, beauty and love were transitory.

Pride is like a tree; and attachments are like its green leaves. The various bad qualities like birds build their nests on the tree of pride and dwell there.

We should ennoble our lives by developing virtues and by seeking the advice of a mentor. We should replace attachment by the feeling that all living beings are equal.

Just as a farmer ploughs his field in Chaturmas and grows food, we should cultivate our souls and develop spiritual qualities. We should perform Samayik (a Jain ritual) to ennoble our souls. This is the first step to wards the attainment of salvation.

The strong flame of a light is beautiful. A firm mind is not less beautiful than that. Samayik (Samayik is an observance. Anyone can spend 48 minutes in absolute austerity like a Jain monk. This is called Samayik,) enables us to attain mental peace and firmness. -Just as a pearl diver dives to the bottom of the sea and brings pearls; a Sadhaka i.e., one who strives for spiritual purity dives into himself through Samayik and

finds a pure soul in himself. The joy that arises through the realization of the self is a thousand times greater than the joy that the pearl-diver experiences on finding a pearl.

One who performs Samayik should not use such articles as dress made of skin, cod-liver oil and boots made of animal-hide because they are obtained through himsa or violence. His ideal should be: "Simple living and high thinking". People who have such an ideal do not care for the body but concentrate on achieving spiritual elevation. There will be the pure brilliance of Brahmacharya in their faces. Their lives have the flavour of sacredness. The quality of mercy overflows from their hearts.

While King Kumarpal sat absorbed in Samayik he was bitten by an ant. It had pierced its fore legs into his skin and if he pulled it out, it would break into pieces and die. So, out of mercy for the ant he bore with the pain. Not only this; he also cut off his skin along with flesh and separated the ant. In this manner he gave the ant protection.

Once, Lord Mahavira, the last Thirthankara praised the achievements of a Shravak (a Jain ritualist) who had attained great spiritual heights through Samayik. King Shrenik showed his readiness to surrender all his wealth to get the fruit of one Samayik but he could not

get the fruit he desired. From this, we can understand the greatness of Samayik.

The man who endures peacefully all adversities can destroy all his karmas. Lord Mahavira could destroy his karmas ; and attain self-purification and Kevala Jnan.

Only by enduring all discomforts, discouragements and difficulties that came his way could Lord Mahaveera destroy his karmas and could attain spiritual purification, Keval Jnan and salvation, The earth is patient ; hence it can grow food. The mother has patience ; hence she is respected and worshipped. The stone is patient and so by bearing with the strokes of the chisel it achieves elevation into the form of an image. The ascetic is patient and so he is respected.

The wife of the great Greek philosopher, Socratet was a shrew. One day she began scolding her husband. Ignoring her abusive words he kept reading a book. This increased her anger. Sometime later, keeping the book aside he got ready to go out. His wife Xantippe brought dirty water from the kitchen in a buckes and poured it over him. He smiled and said, "The thunder roared first and then it rained." On hearing this her anger disappeared and she laughed heartily. This is the effect of patience. A Sadhak defeats pride with politeness and attachment by means of patience and ultimately attains spiritual elevation.

## Some Rituals and Festivals

Lord Rishabdev did not get pure food for thirteen months and ten days. He was bearing with hunger courageously. This austerity was a natural opportunity for the destruction of Karma. Realizing this, he was inwardly feeling happy,

Shreyansukumar, according to a dream he had seen on Vaisak Sukla Dwithiya (the second day of the first fortnight of Vaishak) enabled Lord Rishabdev to break his fast by giving him sugar-cane juice. That day on which a year's fasting was broken has been called Akshaya Thrithiya. Varshithap combines fortitude and a feeling of equality. On account of fasting, the body becomes weak but because of the spiritual attainments, a divine radiance makes the face bright and resplendent.

Lord Mahavir delivered his final sermon taking 48 hours. (This event took place 2500 years ago). The Lord preached continuously for sixteen praharas. That magnificent sermon is available even today under the title of Uttaradhyayana Sutra with its 36 adhyayanas (sections).

In the last moments of his life, Lord Mahavira sent his favourite disciple, Gowthamaswami to preach to a brahmin by name, Devasarma. Gowthamaswami who was the very embodiment of politeness, obedience and devotion set out to perform his master's behest; and soon after he went away, the Light (Lord Mahavira) attained Nirvana. After the light of knowledge went out people lighted lights; and in their houses they set lines of lights burning; and on account of this reason, the day has been called Deepavali.

Hearing that Lord Mahavira had attained Nirvana, Gowthamaswami wept like a child. His tears washed away his passions. Throughout the night, he kept lamenting over his bereavement; and in the morning he attained Keval Jnan. In this manner, joy spread everywhere. On that day, mankind had found a new Dharmopadeshak (preacher of doctrines) in Gowthamaswami, after Lord Mahavir.

There is no fixed day for such spiritual and intellectual activities as acquiring knowledge, philosophical studies, penance, worship and cultivating character. Always we can strive to achieve these things. But the great acharyas have fixed a day for the worship of the words of the Thirthankaras; and that day is called Jnanapanchami.

On that day, knowledge is worshipped in three ways :-

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- (a) worshipping those who acquire knowledge.
- (b) worshipping the means of acquiring knowledge.
- (c) worshipping knowledge.

Venerating and worshipping Jnanis (scholars) is the first method.

Knowledge is always available to us in the form of Dharmagranthas (great books on philosophy), Gurudev (the mentor) goes wandering on his holy path to other places. But books do not go anywhere. They are the means to acquire knowledge. It is our duty to take care of them; to preserve them by properly binding them; to keep them in a safe place; to see that they are not covered with dust and to see that they are not eaten by moths and other insects. During the Chaturmas, owing to heavy rains, the atmosphere becomes humid and this humidity has its effect on books also. Hence, after the Chaturmas, when the sun shines brightly, the books should be re-written. (This applies to the ancient practice of writing on palm-leaves which stuck together in damp atmosphere ) This is the second method.

The third method of worshipping Jnana is to get books published ; to read them ; to encourage others to read them ; and to convey to others our knowledge through discussions, discourses or to write books to be read by others.

The purpose of celebrating Jnanapanchami is to worship knowledge in these three ways.

We have explained briefly the significance of three festivals, Akshaya Thrithiya, Deepavali and Jnanapanchami. Now we shall discuss, in some detail, the significance of the fourth festival, Karthik poornima.

Karthik purnima has acquired significance on account of three reasons. On that day the Shravakas and Shravikas (the Jain devotees) go in a group on a pilgrimage to Shatrunjaya, an important pilgrim centre. Anyone would be greatly delighted and elated to see the crowds of pilgrims thronging the foot of Siddachala early in the morning, at four 'o' clock. Children, adults and old people keep rushing towards the place displaying their devotion and piety.

What is the meaning of the pilgrimage to Siddachal? It is actually a pilgrimage to Siddashila. By going there the pilgrims get great joy. Their emotions become ennobled. Many destroyed their karmas and attained salvation by this means. Pilgrims are thrilled, when they touch the pudgals (the matter). The current of piety runs through the hearts of the pilgrims.

The second reason is the religious wandering of ascetics. Their travelling is free from attachments. They do not develop attachment for any place. Here is a famous statement.

बहता पानी निर्मला  
 बंधा सो गन्दा होय ।  
 साधू तो रमता भला  
 दाग न लागे कोय ॥”

*Bahatha Pani Nirmala  
 Bandha so gandha hoye  
 Sadhutho ramatha bhala  
 Dag na lagekoye !!*

(Flowing water is pure ; stagnant water is dirty ; a wandering ascetic is not stained).

On account of this reason, after Chaturmas is over on that day, all ascetics observing the five great principles proceed to other places.

The third reason is that it is the Jayanthi (the celebration of the birth-day) of the great writer, scholar and Jain Acharya, Hemachandra Suriiji who is known as Kalikala Sarvajna and who composed three crore slokas.

Hemachandra Acharya was born on Karthika purnima in Samvath 1145 and he undertook Deeksha in Samvath 1154 ; his original name was Changa Deva. At the time of his undertaking Deeksha he was named Somachandra. But when he acquired Sooripada (the state of an acharya) in 1166, he was named Hemachandra Acharya.

He was a genius. He became an ascetic at the age of nine and he remained austere and celibate throughout

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his life. With the help of his mentor, he made a deep study of the Shastras.

He was a prolific writer who wrote books on various literary subjects. He wrote valuable books such as Grammar, a Dictionary, Epic poetry and on topics like the science of prosody; and history and achieved fame not only in Gujarat but throughout India.

His greatest work is Siddhahymam. This is a long but simple grammar. Since the time of Panini upto this day no grammarian of his eminence has appeared. Like Panini's grammar this book also contains 8 chapters. Panini dealt with Sanskrit grammar in 7 chapters and with Vedic grammar in the 8th chapter. In the same manner, Hemachandra Acharya dealt with Sanskrit grammar in 7 chapters and Prakrit grammar in the 8th chapter. His second great book is Thrishashtishalaka purashacharitham. In this book, he has written the life-histories of 63 great men in 36000 slokas.

His other famous works are ; Abhidhanachintamani (a dictionary in verse like Amarakosh) ; Veetharaga Sthuthih ; (a commentary on a philosophical work entitled Syadvada manjari) ; Desi Namamala ; (a dictionary); Yogashastram ; Kavyanusasanam (a book on the principles of literature); Chandonusaanam; Dwayasraya mahakavyam ; Parishista Parva ; Shabdanusasanam; Anekartha Sangraha (a dictionary) etc.

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The great acharya was born on the Poornima day (the full moon day) and attained Poornatha (fulness or perfection). He preached and spread the doctrine of Ahimsa throughout Gujarath and he also led Maharaj Jayasimha and King Kumarpal on the path of Dharma. Just as Arjuna received the message of Lord Krishna, King Kumarpal received the message of Hemachandracharya and attained the state of "Paramarhata" (the highest place of merit)

On account of the impact of the preaching of the Acharyashri, Kumarpal became profoundly influenced by the Jain Dharma or doctrines and discarded his immoral ways. Moreover, he constructed new Jain temples and reconstructed the dilapidated ones. He made a royal proclamation prohibiting the killing of animals and birds. He went on pilgrimages many times. He established at every place a library (of Jain Scriptures) and contributed to the progress and increase of Jains.

The sun of the Jain faith, Jainacharya, Sri Hemachandra Soori shone far in all glory and gave up peacefully his mortal body at the age of 84, in the year of Samvat 1229.

The Jain world was plunged in sorrow on account of this bereavement but we have with us his great works which we can study and from which we can derive enlightenment.

## Rightness or Thoroughness

Knowledge is the friend of the soul ; but falseness or illusion is its enemy. The Thathvartha Suthra says :-

मिथ्यादर्शन.विरति प्रमादरूषाययोगा बन्धहेतवः ।

*Mithyadarshanavirathi pramadakashaya  
yoga bandhahetavaha ।*

(Illusion, Intemperance ; Intoxication (with money and power) ; Passions and Yoga (evil propensity) are the five causes of bondage. Sri Umaswathi who wrote this considered Mithyathwa as a cause of bondage of Karma.

Mithya or illusion takes two forms. The first one is the negligence of Reality ; and the second one is belief in the unreality. The difference between the two is this. The first one can occur also in a state of total ignorance. The second can occur only in the phase of thoughtfulness. The first type is the unrealized Mithyathwa. This may be found in animals, birds and other creatures which are not thoughtful. The second one is realized Mithyathwa. This is found in thoughtful beings like human beings. The being that can think can have faith ; and the faith may be in reality or unreality.

Doubting anything is not Mithyathwa but keeping the doubt in one's mind without expressing it is Mithyathwa. Man must place his doubts before the Gurudev who knows the meaning of everything and get his doubts cleared through questions and answers. This helps man to develop faith in Reality and that will bring about in him Rightness or thoroughness (Samyathwa). It also proves to be a source of inspiration for the right conduct and the performance of austerities.

The man who lives according to Dharma does not experience loneliness whether he is at home or in a forest. Dharma or Right conduct will always be his companion. There will be unity in his thought, word and deed.

मनस्येकं वचस्येकम्

कर्मप्येकं महात्मनाम् ।

मनस्यन्यद्वचस्यन्यत्

कर्मण्यन्यद् दुरात्मनाम् ॥

(*Manasyekam Vachasyekam,*

*Karmapyekam Mahatmanam*

*Manasyandwachasyanyath*

*Karmanyanyatd durathmanam)*

There will be unity or oneness in thought, word and deed in the case of great men (Mahatmas); but in the case of wicked men (Durathmas) there will be a

divorce between thought and word; and word and deed.

A noble person speaks out what he thinks; and acts according to what he says; but a wicked man does not possess this unity of thought, word and deed. His speech is different from his thought; his action is different from his words; and he is not trustworthy.

The words spoken by men of experience and spiritual excellence brighten our lives; show new ways to us; and lead us on the right path. Hence every body should spend some time in the company of good men.

In the world, the rich man as well as the poor man has to face miseries and misfortunes. One dies of overeating; and the other dies of hunger. But no one can be happy if he does not mix with good men.

“ तिनना तारयाणं ”

*Thinnana Tharayanam*

An enlightened man swims across the ocean of samsar (the cycle of birth and death) and also helps others to cross it. Besides knowledge, there is the need for right action also.

“ ज्ञानक्रियाभ्यां मोक्षः ”

*Jnana Kriyabhayam Mokshali*

The good man flies towards Moksha (deliverance) on the wings of knowledge and action. He does not

forget to use the oil of action to burn the flame of knowledge. How can the light of knowledge burn without the oil of action ?

Knowledge gets satisfaction only from the food of right action. Knowledge comes to us through the sacred voice of the Lord. An enlightened Mentor can enable us to hear the Lord's voice. If we act in accordance with that sacred voice, our souls will reach the highest peaks of excellence and perfection.

When the sacred voice of the Lord is raining, we should collect it in the vessel of our mind or memory. In case we are separated from the mentor (i.e. when he goes on his holy wanderings) we should open the vessel and drink the essence of knowledge and wisdom. If the Gurudev is not available; and if we have with us the collections of his discourses, we can study them repeatedly and with concentration. All can endeavour to lave their minds in the ambrosia of his precepts and can purify their minds. By this means we can acquire (Samyakhva) rightness; and get rid of our (Mithyathva) illusion.

A jeweller takes a long time to learn the art of finding out the worth of a lifeless and inert diamond; When that is so, is it easy to acquire the ability of finding out the worth of the soul which is conscious? If a man has to study for sixteen years to get a Master's

degree, will it not be necessary to spend at least four or five years to attain (Samyakthva) Rightness in respect of moral and spiritual matters. If you make it a rule to study and get by heart two Sutras (aphorisms) a day, within a period of five years, you can memorize more than 3500 Sutras. Little drops of water make the mighty ocean. This proverb will be meaningful with respect to your life. You will become a Sruthjnani i.e. an enlightened man, by studying the scriptures.

Your enlightenment will give you inspiration to act in the right manner. In this manner, your life will be decorated by the ornaments of the right philosophical outlook, right knowledge and right character.

In the past material comforts were few, but today they are abundant. In spite of it in the past people were happy and enjoyed peace of mind; but today material comforts have increased hundreds of times, but there is a dearth of happiness and peace. Happiness lies within man and he cannot get it by running after it as if it is present in outward things like material comforts. There seems to be happiness at a distance like a mirage but if we go near it we will be disappointed to find that it is not there. One night, an old woman was searching for something on a road where there was light. When she was asked what she was searching for, she replied that she was searching for her lost needle.

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People asked her, “Where did you lose your needle?”  
The old woman said, “I lost it in my house”.

People asked her: “Why don’t you search for it in your house?”

The old woman said, “There is no light in the house”.

We may laugh at the foolishness of the old woman, but we are not less foolish than that old woman because we go out in search of happiness to find it in outward objects, when it lies within us.

Mental peace lies in patience and forbearance. A certain man, in his attempt to provoke an enlightened man was uttering abusive words. He was making all sorts of accusations against him; and was condemning him. But the enlightened man remained patient. When he stopped shouting, the enlightened man gave him a vessel full of water, and said, “Brother, please drink this water. You have been delivering a lecture for a long time and your throat has gone dry”.

Hearing this, the man perspired with shame. After drinking the water, he thought that this was a trick to defeat him. He thought, “Why should I fall into his trap?”.

In consequence, he began shouting with greater vigour. The enlightened man kept smiling. The sun set. That man stopped shouting when he was tired.

The enlightened man gave him refreshments and food; and when he returned home, he sent his son to accompany him upto his house, so that he might reach his house safely. His efforts having thus failed, he gave up his anger permanently. He became ennobled under the influence of the enlightened man's patience, forbearance and forgiveness just as a piece of iron becomes gold by the touch of the philosopher's stone (Parasmani).

A similar incident took place in the life of Galib. Amimuddin, a famous poet wrote a book condemning Galib. Having read it, someone asked Galib. "Sir, have you not written any reply to this book?"

Galib replied : " If a donkey kicks you, would you also kick the donkey,?"

One who can practise and make others realize the value of patience is able, noble, stable and courageous.

**“ क्षमा वीरस्य भूषणम् ”**

*Kshama veerasya bhushanam*

(Forgiveness is an ornament to a hero)

Patience enhances the glory of a heroic man ; not of a coward.

Only when you live in the midst of society and worldly life, your virtues are tested like gold on the touchstone. When you are living in solitude, in a cave, there is no opportunity for you to show your anger ;

hence, in that situation, it will not be possible to find out whether you are patient or peaceful or forgiving. Life is the mirror that reflects your true nature and reveals it.

The tongue does not become soft and smooth whatever quantity of butter we eat ; similarly an enlightened man does not develop attachment for worldly life though he may be living in the (Samsar) worldly life. He will remain untouched by life just as a lotus remains untouched by water. Such a man attains spiritual elevation by means of penance and self-conquest.

**संजमेण तवसा अप्पाण भावेमाणे विहरायि**

*Sajamena tavasa appana bhavemane viharayi*

(Man attains spiritual excellence by means of penance and self-control.)

Man has to taste in his enlightened state the bitter fruit of his sinful actions committed in his state of ignorance. Thriprusta Vasudev gave orders to his servants : “ Stop the music when I sleep”. But the servants out of forgetfulness did not carry out this order. So, angered by their indifference to his order, Thriprusta Vasudeva ordered that molten lead should be poured into their ears. This was an action which Lord Mahavira committed in an earlier life (Poorva Janma). When a cowherd drove into Lord Mahavira’s ears wooden bolts he bore with the pain calmly remembering what he had done in his Poorva Janma (an earlier life).

## The Flowering of Life

A great acharya (preceptor) has said ;

मा सुयह जग्गिअव्वं

पलायियव्वम्मि कीस वीसमह ।

तिण्णि जणा अणुलग्गा

रोगो य जरा य मच्चू य ॥

*Ma suyah Jaggi avvam,*

*Palayiyavvammi kisa visamaha,*

*thinni jana amulagga,*

*Rogo ya jaraya machchuya*

Do not sleep. Be awake ; when you have got to run how can you take rest. Disease, old age and death are chasing you.

If one wicked man is chasing us we run to escape from him. When that is so how can we commit the error of taking rest when three wicked men are chasing us ?

But this is what is actually happening in life. Gurudev (the preceptor) gives us a knowledge of this error. He awakens people from their spiritual stupor and gives suggestions to them to enable them to achieve their objectives (purusharthas).

All creatures, that are born, easily attain the stage of life or existence. Of course, they get existence and life but it is not an easy task to make life flower forth and develop by means of renunciation, and self-control. It does not matter if the boat sails on water ; but water should not enter the boat. If such a thing happens, the boat sinks ;

A scholar has said :

जहा पडमं जले जायं नोवलिप्यइ वारिगा ।

*Jaha padamam jale jayam novalippyi varina.*

Just as a lotus born in water remains untouched by water, the enlightened man though born in this world remains untouched by the worldly life. He will not take interest in the transitory, sensual and physical pleasures and joys. He knows that man is a traveller not a dweller in this world. It may be possible to acquire material wealth in life. But all that will vanish one day. When a man dies even his wife who lived closest to him day and night while he was alive, would not like to sit near the dead body. The body too does not accompany the Jiva. When that is so how can wealth remain with man ?

Life is like a fleeting dream. A dream lasts a few minutes ; and human life may last sixty or eighty years or at the most one may live upto the age of one hundred or one hundred and twenty five years. That is the

maximum limit. The wise man is he who can use as much of this illusory life as possible for a noble purpose. Lord Mahavir said :

**समयं गोयम ! मा पमायये**

*Samayam goyam ma pamayaye*

(Oh, Gowtham! do not be indifferent even for a moment)

An enlightened man is a seer and a revealer. Our duty is to walk upon the path shown by him. We cannot cross the ocean of life by any other method.

God is not capable of taking human beings out of the ocean of life. He can only show the way to salvation. Whoever goes on that path crosses the ocean of life. A philosopher has said, "If there is any good action to be done, it should be done today and now. If there is any wicked action contemplated, it is better to wait till to-morrow".

A similar thing has been said by another philosopher, "The action which we think can be done at any time will never be done. What is done now is really done."

Some people say: "Dharma can be performed at any time. Where does it run away? We will carry it out in our old age". This is nothing but a wild goose-chase. This is nothing but chasing a mirage. There is no fixed time for doing Dharma. Our entire life should be replete

with Dharma because we do not know when death overtakes us. How can we say when death overtakes us?

गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ।

*Grihitha iva keseshu mruthyuna dharmamachareth*

(Thinking that Death is always holding us by the hair we should carry out Dharma)

We may postpone the task of carrying out our Dharma to our old age but what will happen if death overtakes us in our youth. Even if we live long and reach old age what amount of dharma can we do then ? What will be its value ? Thinking of this point, a philosopher has said :

नवेवयसि यः शान्तः

सशान्त इति मे मतिः ।

धातुषु क्षीयमाणेषु

शान्तिःकस्य न जायते ॥

*Nave vayasi yah shanthah*

*Sa shantha ithi me mathihi!*

*Dhathushu kshiyamaneshu*

*Shanthih kasya na jayathe!*

(Only he who is peaceful and noble in his youth is really noble and peaceful. This is my opinion, because who will not be peaceful and noble in his old age when all his senses have grown weak and powerless?).

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There is a difference between the nature of the soul and the nature of the senses. Human life is caught between these two. The senses are attracted by worldly pleasures and sensual delights. Their way is inferior and harmful. Children are attracted by biscuits, toffees, chocolates and ice-creams. But their mother knows that these things affect their health. Hence she tries to save the children from the harmful effects of these things. Like mother, Gurudev (the preceptor) tries to draw people away from sensual pleasures and guides them on the way to spiritual prosperity. From this, they get not transitory but everlasting bliss. People should love themselves; not their bodies only. Those who love themselves (their souls) can love others also.

He who loves his soul becomes a Samyami (A saintly-man who has self-restraint). Those who come in contact with him also acquire his qualities of nobility and self-restraint, just as, one lamp is lighted by another. Love is the basis for unity among human beings. Hatred causes divisions and dissensions. The place of love in human life is supreme because it unites separated hearts and brings them felicity.

Someone asked a tailor, "Why is it that you keep such a small thing as your needle pinned on your turban and why is it that you keep such a large thing as your scissors at your feet?". The tailor replied, "Brother, the tailor does not do so after his desire. Those articles

occupy a high or a low position according to their own quality. The needle is certainly small but it does the work of uniting pieces of cloth, that is why it is placed on the turban. On the contrary the scissors are used to cut the cloth into pieces and to separate them. Hence, it is kept at the feet.”

Love brings unity and unity brings strength. Ashoka could achieve victory over the Kalingas with great difficulty. Amazed by the strength of the Kalinga army, he asked the king of Kalinga for the reason for such strength among his soldiers. He replied, “ Oh king, I love every soldier heartily. They also love one another; so we are united. This unity is the cause for our strength.”

While paying tributes to Mahatma Gandhi, a poet has sung:

तुमने अपना प्राण दिया और मौत की शान बढ़ाई ।

तुमने अपना खून दिया और प्रेम की ज्योति जलाई ॥

*Thumane apna pran diya aur mauthki shan badhayi!*

*Thumane apna khoon diya our premki jyothi jalayi!!*

(You gave your life and increased the greatness of death. You gave your blood and made the light of love burn).

We cannot wash a mark of blood with blood. To wash it we require the water of love. The love of a certain sage transformed the dacoit, Ratnakar into a sage.

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Mercy is a form of love. It has such tenderness that under its effect even the hardest heart becomes tender. If from the mountain of the human heart always pity, love, affection and kindness flow down as cataracts, sorrows can never exist.

The Lord said,

“ मित्ती मे सव्वभूएसु वेरं मज्झं न केणई ॥ ”

*Mitti me savvabhuyesu veram majjham na kenayi*

(I have amity for all creatures and I do not hate any creature).

The earth produces food for all; water satisfies thirst; air keeps all beings alive; the sun gives light to all; the tree gives fruits and cool shadow to all; the flower gives fragrance to all; when that is so, why should man be selfish and self-centered? Why is it that like nature man cannot be generous, selfless, broadminded and beneficent?

To make our lives flower forth and develop we should discard vices and cultivate virtues. The flower gives out fragrance not a foul smell. Is not life also like a flower?



## The Aim of Life

If a bud smiles, it blooms and becomes a flower. In the same manner, Prasannatha or cheerfulness is essential for the flowering and development of life.

The passions such as anger destroy this cheerfulness. The same thing happens even on account of passions like moha (infatuation) and mamatha (attachment). Grief, worry, injustice, violence and fear also take away our cheerfulness. Fear arises from weakness and cowardice.

According to a poet who deals with the sentiment of peace ( Shantharasa ) in this world fear arises from our relationship with all things except renunciation. A person will be fearless if he has renounced everything, because always our minds are occupied by the fear that we may lose the things that we wish to acquire and the things that we acquire.

“ सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥ ”

*Sarvam Vasthu Bhayanvitham Bhuvinrunam*

*Vairagyamevabhayam*

All objects in this world cause fear ; only renunciation brings fearlessness.

When Arjuna asked Sri Krishna how one could conquer one's mind, Sri Krishna said ;

अभ्यासेन तु कौन्तेय ! ब्रह्मण्येणच गृह्यते

*Abhyasena thu Kauntheya Vairagyena cha grihyathe*

Oh, Arjuna; the mind can be conquered and kept under control only through practice and renunciation.

Who will not get the thoughts of renunciation when they see the dead body burning in the cremation grounds? Who will not think that even he one day must leave all the wealth he has acquired through hard work and go alone? Even the loving members of our family do not come with us.

We deck ourselves with wealth and palatial houses; but all those things will go in vain at the end. The mind feels repentant when it has lost its opportunity.

Money, property, beauty, youth and family are like a furious whirlwind. All things lose their lustre when the air (breath) moves away. Hence, feeling proud of those things is vain and futile. The whole world is like a choultry. We have to stay in it for a fixed period. After the fixed period is over, we have to go forward carrying the bundle of sins and merits. This is inevitable. No body can live permanently in a choultry.

धनानि भूमौ पशवश्च गोष्ठे; कान्तागृहद्वारे जनः श्मशाने ।

देहश्चित्तायां परलोक मार्गे; कर्मानुगो गच्छति जीव एकः ॥

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*Dhanani bhoomau pashavascha goshte kantha griha  
dware janah smashane  
Dehaschitayam paraloka marge karmanugo  
gachchathi jiva ekah*

Wealth remains underground ; ( in those days people used to bury their money secretly underground); cattle remain in the shed ; wife comes upto the door of the house; the members of the family and other relatives come upto the cremation grounds ; the body comes up to the funeral pyre. Beyond that the Jiva has to go on its journey alone carrying Karma.

Life is like a borrowed jewel that gives a false pride and it is nothing more.

But all such thoughts of renunciation disappear from their minds even while they are returning home from the cremation ground. The transitory objects of wordly life begin to attract their minds.

While walking on the road if their eyes fall on some cinema-poster, they, at once, entertain the desire to see the movie. That desire will not be satisfied until they see the movie. How can they get concentration ( which is essential for the peace of mind ) until their desire is satisfied ? The implication is that they should not entertain such desires.

Lord Mahavira has given a profoundly significant message :

जयं चरे जयं चिट्ठे  
 जयं आसे जयं सए ।  
 जयं भुंजंतो भासंतो  
 पावं कम्मं न बन्धइ ॥

*Jayam chare Jayam chitthe*

*Jayam ase jayam saye*

*Jayam bhujantho bhasantho pavam*

*Kammam na bandhayi*

People who are careful in moving, in staying anywhere, in sitting anywhere, in sleeping, in eating and in speaking, will not commit sins.

Every action of ours should be done with great care, discretion and thoughtfulness. This is the ideal embodied in the Lord's message.

He whose actions are noble is a true gentleman. He does not eat food for the taste of it. He accepts food only to keep his body fit and healthy. The meaning of this is he eats that he may live; and does not live to eat. Eating food to satisfy hunger is necessary though harmful to the soul; but eating voraciously to enjoy the taste of food is not only meaningless but harmful to the soul. The latter causes greater sin.

We worry and trouble others; and others keep worrying and troubling us. In this manner, situations arise in life which compel us to commit sins. The fruit of merit or a noble action is happiness. The fruit of sin

is sorrow. Though people know this, they do not refrain from committing sins. Thousands of years ago, the great sage and poet, Bhagavan Vyasa wrote ;

पुण्यस्य फलमिच्छन्ति

पुण्यं नेच्छन्ति मानवाः ।

पापस्य फलं नेच्छन्ति

पापं कुर्वन्ति यत्नतः ॥

*Punyasya Phalamichchanthi*

*punyam nechchanthi manavah*

*Papasya Phalam nechchanthi*

*Papam kurvanthi yathnathah*

People desire the fruit of merit but do not desire to acquire merit or to do any noble action. As opposed to this, people do not desire the fruit of sin but they deliberately and with effort commit sin. The words of the great sage are true even today. Until now, man's nature has not undergone any change. If a piece of iron is covered with mud, it will not become gold even if it is touched by parasmani or the philosopher's stone. In the same manner as long as the soul is covered with ignorance and passions the noble precepts of the preceptor will not have any effect on it. If man attains self-realization or if man understands the true nature of his soul he can become a great man. Man requires a strong determination to realize the nature of his soul. The

great poet, Shri Shantha Prakash, “ Satya Das ” has written :

“ If I wish, I can melt a stone. If I wish I can show the existence of God and if I wish, I can give life to a dead body and teach it language.”

“ If I wish, ” that is if I propose to do so, I can do everything. In this world, there is nothing that is impossible.

In an excellent couplet, the great poet, Kabir has expressed the idea that when a child is born it cries and others smile and feel happy and when the child grows up into a man, he must perform such noble actions that when he dies he must smile not caring for death and others must weep thinking that they are losing a great man and that his death is a misfortune to them.

People remember only those great men who help others. You must also help others according to your ability and if some body gives you help you must be grateful to him.

The dog serves its master according to its ability. It never deceives its master. The man who deceives one who helps him is like one who makes a hole in the plate off which he eats his food. Such a man is ungrateful. The man in whose life, ingratitude takes the place of gratitude is worse than a dog.

One man who is grateful to his benefactors inspires ten men to be charitable and benevolent. But, on the contrary, one ungrateful man prevents the emergence of a hundred benefactors.

Only a man who knows himself and the nature of his soul can show the quality of gratitude. God's mercy, the mentor's precepts and righteous conduct are essential for the realization of the self.

The serene, radiant brightness that appears on account of God's mercy, teacher's precepts and righteous conduct spreads everywhere ; shines out in all directions ; produces peace everywhere, spreads happiness everywhere and causes the rain of love to pourdown. If you ask a man who is running, what his destination is and if the man is silent or if he says that he does not know, you will consider him a fool, but are we not also fools ? We are surely living, but we do not know the aim of life. Even an insect flies from leaf to leaf with some purpose, but man who is a highly developed being with wonderful mental powers does not know the purpose of life ! What a wonderful thing this is !

Only when the aim is determined, progress can be made in the right direction. A Shraman (one who endeavours to attain spiritual objectives) strives to achieve his own spiritual welfare. But the ordinary Jiva i.e., the ordinary man who takes delight in pudgala (worldly

things ) engages himself in sinful actions and in selfish pursuits to achieve mere existence.

The weight of an article can be known accurately only when the needle of the balance is stable. In the same manner, only a stable mind can know the aim of life. To know the aim of life one needs the powers of thinking, reflection and assimilation. One cannot know the aim of life by running after outward things. The fruitfulness of human existence lies in freeing the soul from the various attachments of life (samsar), by means of self-sacrifice, austerity, self-control and self-discipline. Just as Lokamanya Tilak declared that Swaraj (freedom) was his birth-right, all sages and ascetics declare that it is the birth-right of all beings to attain Moksha (final release). Those sages say that the aim of life should be to attain divinity. Every Jiv (creature) should aim at becoming Shiv (God) and every soul should aim at attaining the level of divinity. This should be the aim of life.

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## The True Jain

People talk of Dharma or righteousness excellently but they do not act according to Dharma and so, they fall into sorrow and misery.

“ धर्मो रक्षति रक्षितः ”

*Dharmo rakshathi rakshithah*

If we take care of dharma, dharma takes care of us. To act according to dharma, one will have to realise the self or the nature of his soul. The qualities of the soul are consciousness, joy, knowledge, insight and purity. Sorrow impels us to weep and anger impels us to entertain evil thoughts. On account of sorrow and anger the soul gets involved in Karma and falls into the cycle of birth, growth and death. On the contrary if man concentrates on dharma and purity to realize the nature of his soul, such a concentration will lead him towards deliverance.

From times immemorial, the jiva (man) has been existing within the limits of attachments on account of the effect of Karma. Only dharma or righteousness can release the soul from those limits. As the dust of karma

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covering the soul falls off, the soul will become gradually brighter and brighter.

In the world, life oscillates between the passions of love and hate, like the pendulum of a clock. Man can attain peace of mind only by surrendering himself to the Lord who is the very embodiment of detachment. Only he can row the boat of our life across the ocean of Samsar. If you have faith in the Lord; if you have devotion for him; and if you are dedicated to his ideals, you can cross easily not only the ocean of life but also the ocean of mortal existence. The great Jainacharya, Sri Manathunga Soori has expressed the same idea in the Adinath Stotra (Bhaktamar) :

“ Even sailors who sail in boats or ships swaying on the tops of the highest waves of the sea which is terrible on account of the crocodiles, whales, and other sea-creatures and sea-fire, cross the sea without experiencing any difficulties or dangers by praying to the Lord.”

Once, a ship full of passengers was sailing on an ocean. Suddenly a terrible storm rose. On account of the storm, the ship began to sway dangerously. Seeing this, a Shrawak (a pious Jain) sat meditating on the Lord. His wife said to him “The time has come for being drowned in the sea and for dying; not for meditation.”

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Hearing this, the husband took up his pistol and aimed it at her. The wife began to laugh. When the husband asked her why she was laughing, she replied, "I am fully confident that you will not shoot me, I felt like laughing at your histrionic talents".

The husband said, "Just as you have faith in me, I have faith in the Lord. Hence, I am not afraid of anything; and I am praying to him."

In fact, according to his belief, the storm disappeared. The devotee of Shiva is called a Shaivait; the devotee of Vishnu is called a Vaishnav; the devotee of Buddha is called a Bauddha, and the devotee of Jina is called a Jain.

Jina is the name given to one who has conquered all passions like Rag (love) and dvesh (hate). Jina Dev is impartial; and is the very embodiment of the highest knowledge and wisdom. His followers also should possess impartiality, knowledge and wisdom.

Just as a swan drinks only milk discarding water; a wise man should imbibe good qualities and discard bad qualities. But an unwise man retains bad qualities and discards good qualities like a sieve which retains stones and other useless things letting all the grain fall through its holes. The Lord propounded the famous Syadwad (a system of thought) in order to bring peace to the disturbed and distracted world; to solve the

various problems of life ; and in order to disseminate true wisdom and knowledge. Anekantvad is the name given to Syadvad. The same was called the theory of Relativity by Einstein, the great scientist,

Syadvad teaches us to see the same object from various points of view. This philosophy teaches us that to understand the nature of an object accurately and comprehensively, we should see it not only with our eyes but also through the eyes of others. That means we can understand the nature of an object accurately and thoroughly only if we see it from different points of view.

“ एकस्मिन्वस्तुन्यविरुद्धानानाधर्मस्वीकारो हि स्याद्वादः ।  
*Ekasminvasthunyaviruddhananadharmsvikaro hi  
 syadvadah*

Syadvada is the philosophical attitude of believing that the same object may have many qualities which are not contradictory.

A great priest said to his wife, “ Get me a little cheese. It increases hunger.” The wife said, “ Dear, there is no cheese in our house. How can I give it to you ? ”

The priest said, “ It is very good that there is no cheese because it weakens the gums of the teeth ”.

The wife said, “ You have expressed two separate and opposite views about cheese. According to one view

cheese is good and according to the other cheese is bad. Which shall I accept as true of these two?"

The priest smiled and said, "Both the views are true but accepting any one of them as true depends on circumstances. If there is cheese in the house, accept the first view as true and if there is no cheese, accept the second view "

This is the reply of one who acts according to Syadvada. A person who believes in Syadvada must be careful at every step in life. That is why the great acharyas respected the Anekanthavad and said :

जेण विणा लोगस्सवि

ववहारो सव्वहा न निव्वडई ।

तस्स भुवणेक्क गुरुणो

णमो अणेगंतवायस्स ॥

*Jena Vina logassavi vavaharo Savvaha na nivvadai  
Thassa bhuvanekka guruno namo aneganthavayassa*

I offer my adorations to Anekanthavad without which the activities of life cannot go on ; and which is the only giver of true light in life.

The same man is husband, father, son and brother at the same time. He is the husband of his wife ; father of his children ; son of his father and brother of his brothers. What contradiction is there in this ?

The question whether a stone is big or small cannot be answered except by means of the Anekantvad. It has to be said that a stone is larger than a small pebble ; and smaller than a rock. In this manner the same stone can be small or big. The Anekantvad helps us to end variety of opinions by showing unity (oneness) in variety. It helps us to see a single truth as seen from various points of view. Only by means of this philosophy the Mahashraman, Mahavir amalgamated (363) three hundred and sixty three systems of thought and united them.

Between the words Jan (people) Jain (the followers of Jain Dharma) the difference lies only in the prolongation of the sound or syllable.

The first one is of general reference and significance ; and the second word signifies right conduct and living. The man who practises the principle of Anekant at the level of thinking and ahimsa or non-violence at the level of action or conduct is a Jain. Any one can become a Jain by means of pure thinking and pure conduct. There are no differences among birds that fly on two wings. In the same manner, by using the wings of right thinking and right conduct any person can surely become a true Jain and can fly easily over the wilderness of worldly life. An elephant sinks into a place where there is more of slime and less of water, but, it can cross a place where

there is more of water and less of slime. In the same manner, the beings that wander about in the world, sink into it, if in their lives, there is more of sin and less of merit. On the contrary, the beings in whose life there is more of merit and less of sin gradually cross the ocean of life. The Jain Dharma preaches this lofty sense of merit and sin.

Pride increases sins hence, the Jain Dharma has given the great principle of humility as a cardinal virtue. Humility is the enemy of pride. Humility results from proper education. The branches of a mango tree bend down when there are fruits on them but the branches of a palm tree shoot up when fruits appear on these trees. The mango is sweet but the palm is intoxicating. Humility is sweet but pride is intoxicating. The fruit emerges from the seed and the seed emerges from the fruit. In the same manner, politeness emerges from education and education results from humility. The Gurudev or the preceptor teaches the secrets of the shastras only to humble and obedient and disciples. He does not teach arrogant disciples. The arrogant disciples think that they are great scholars. This self-complacency checks their progress. Those arrogant disciples do not like to learn and no teacher likes to teach them.

अज्ञः सुखमारार्घ्यः

सुखतरमारार्घ्यते विशेषज्ञः ।

ज्ञानलवदुर्विदग्धम्

ब्रह्मापि तं नरं न रञ्जयति ॥

*Ajnah sukhamaradhyah*

*Sukhataramaradhyathe visheshajnah*

*Jnanalavadurvidagdam*

*Brahmapi tham naram naranjayathi*

It is easy to teach an ignorant person. It is easier to teach one who knows much. But even Brahma cannot teach those who have only a little knowledge but who profess to be great scholars.

There is a proverb, “Empty vessels make the most sound”. This idea has been well expressed by the composers of Sukthis (epigrams).

“ अल्पविद्यो महागर्विः ॥ ”

*Alpavidyo Mahagarvih*

It means that one who has little knowledge or one who does not have full knowledge is arrogant.

Briefly, it can be said that, that man is a true Jain who has absolute devotion for the Lord ; whose thinking is governed by Anekanth and whose actions are non-violent.

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**The true Jain is one whose simple enjoyment is his own spiritual serenity, calm in its excess, with not a grief to cloud and not a ray of passion to oppress his peace, with no ambition to reproach his ascetic temper and no rapture to disturb his supreme, sublime, serene bliss ; and peace that passeth understanding.**

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## The Teacher and the Disciple

‘ गु ’ शब्दस्त्वन्धकारस्याद्

‘ रु ’ शब्दस्तन्निरोधकः ।

अन्धकार निरोधित्वाद्

गुरुर्हित्यभिधीयते ॥

*‘Gu’ sabdasthwardakarah syath*

*‘Ru’ sabdasthannirodakah*

*Andhakaranirodhithwath*

*Gururithyabhidhiyathe*

The sound “Gu” means darkness ; and the sound, “Ru” means one who dispels it. We give the title Guru to a person who expels the darkness of ignorance.

What does a blind man want ? If any one can give eye-sight to a blind man, he will be grateful to him throughout his life. The teacher performs the task of opening the mental eyes of his disciples. Hence he deserves the highest veneration.

अज्ञान-तिमिरान्धानाम्

ज्ञानाञ्जन शलाकया ।

चक्षुस्मूलितं येन

तस्मै श्रीगुरवे नमः ॥

*Ajnana thimirandhanam*

*Jnananjana salakaya*

*Chakshurunmilitam yena*

*Thasmai Sri Guravenamah*

We worship him as our teacher who opens with the collyrium-stick of knowledge the mental eyes of one who is mentally blind or ignorant.

The teacher must possess knowledge. Moreover, his actions and conduct also should be noble. He must act in accordance with his precepts; otherwise, he is not a true teacher according to the exponents of Shasthras. He may feel happy and elated thinking that he is a teacher because he can deliver pompous discourses, but if he does not act according to his precepts, he cannot occupy the high place of a teacher.

There are some who merely deliver discourses on the themes of bondage and deliverance but they do not act according to their precepts. They feel elated by their ability to deliver speeches and they imagine that they are Dharmathmas and teachers. The implication is that they are not true teachers.

Such teachers would repent in future. Mahatma Kabir has given a warning to such people in these words :

कहते सो करते नहीं,  
 मुँह के बड़े लबार ।  
 काला मुँह हो जायगा,  
 साई के दरबार ॥

*kahathe so karathe nahi  
 muh ke bade labar  
 Kala muh ho jayaga  
 sayi ke darbar*

The words of those who preach without practising, are deceptive. In the Lord's court, their faces will grow dark with guilt. We cannot accept a man as a teacher on the basis of his dress. Here is a famous proverbial statement :

पानी पीजे छानकर !  
 गुरु कीजे जानकर !!  
*Panipije chankar !  
 Guru kije jankar !!*

Drink water after purifying it ; and accept a man as your teacher after knowing him. We should decide upon accepting a man as our teacher only after finding out his fitness. Swami Sathyabhaktha has written :

“ There is the snare of bad teachers spread over the world. Undertake the task of cutting it off with your intellectual incisiveness. These bad teachers do not have knowledge or self-control. They are also not helpful to others. These unfit sadhus in the guise of teachers are a burden to the earth ”.

The implication of this is that a real teacher is he who has knowledge, self-control and magnanimity and the desire to help others.

The sculptor by virtue of his skill, transforms a stone into an image. If stone should become adorable as an image it has to endure the hard strokes of the chisel. In the same manner, a great teacher transforms his disciples into great men. Rariness and insipidity change into humanity; and humanity changes into divinity under the impact of a great teacher. A disciple becomes noble and enlightened only after he endures the teacher's severe admonitions and the strokes of his cane.

The disciples who experience the torment of the teacher's harsh and severe rebukes become elevated and ennobled. Those precious stones whose worth is not tested on the touchstone cannot find a place on the crowns of kings.

The teacher's precepts possess a dynamic force that imparts speed to the minds of disciples. The

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teacher's preaching is a tonic which makes the spiritual life of a disciple full, perfect and mature. On account of the teacher's precepts man becomes great and can walk upon the path shown by the Lord; and he can also attain the place of Lordship spiritually. The divinity that lies latent in a man manifests itself on account of his contact with a teacher. Even in the absence of the teacher, the disciple's devotion for his teacher keeps carrying out its task of giving light to him.

Dronacharya could not accept Ekalavya as his disciple because he was a forest-dweller and not a Kshatriya; but Ekalavya was not disappointed by Dronacharya's refusal to take him as his disciple. He made an image of Dronacharya out of clay and erected it in the forest. He began learning the art of archery guided by the voice of his soul deeming it the voice of his teacher. The result was that Ekalavya became a greater archer than Arjuna, the favourite disciple of Dronacharya. When Dronacharya witnessed his skill in archery, he was greatly amazed.

This incomparable story from the Mahabharatha illustrates the point that we can perform wonders and miracles by virtue of our devotion for our teacher.

But no one should have the illusion that he can achieve spiritual progress in life by means of shallow devotion. In addition to having devotion for the

teacher, the disciple must also live according to the precepts of the teacher. Life becomes sublime only by means of right conduct. The teacher preaches patience and forbearance. But at the same time, he also beats and rebukes the disciple. He does so only to find out to what extent the disciple has achieved patience and forbearance in his life.

A certain disciple swept the ashram with a broom, filled a basket with the rubbish and placed it there. Since the disciple had some other duty to carry out he did not think of the basket and it lay there. He forgot that he had to throw away the rubbish.

Sometime later, the teacher set out from there and tumbled over the basket and fell down. Angered by this, he beat the disciple severely with a cane. The disciple did not go away from him. He remained there enduring the strokes and imploring his forgiveness.

The mark left by the stick on his back remained there throughout his life as a scar. When people asked him how that scar appeared there, he proudly answered that it was his teacher's gift to him.

The teacher was none other than Virjanandaji Saraswathi and the pupil was Swami Dayananda Saraswathi. He knew that the teacher showed such agitation only to reform his disciple, not because he had any hatred in his heart against him. The teacher's

heart has only love and affection in it.

गरु कुंभार सिख कुम्भ है,  
गड़-गड़ काढे खोट ।

अन्दर हाथ सहार दे  
ऊपर मारे चोट ॥

*Guru kumbar sik kumb hai*  
*Gad gad kadai khot*  
*Andar hath sahar dai*  
*Upar mare chot*

The teacher is like a potter and the disciple is like a pot. The potter strikes the pot with one hand to remove the unnecessary things like stones and gives support to it with the other hand. The mother beats her son only with affection in her heart. In the same manner, the teacher also acts. The matter is different in the case of a false teacher. Sensible people would keep away from false teachers. A false teacher exploits the superstitious beliefs of his disciples to fulfil his selfish ends.

Once, an educated but poor young man was in search of a wife. A rich man agreed to give his daughter to him on the condition that he should become a convert to his religion. The young man thought that religion lay in conduct and that a change of religion would not require change of conduct and that no religion would oppose right conduct. So, he gave his consent to change his religion.

The preparations for the marriage began. The bride and the bridegroom loved each other. The young man was told to take a bath ; to put on washed clothes and to approach the preceptor and to receive from him (Gurumanthra) the sacred hymn of enlightenment. He was told that he could enter the marriage hall only after, thus he was converted to the bride's religion. If he did so they would deem him to have been converted to the bride's religion. Then the marriage ceremonies would be arranged.

The young man did so, After wearing washed clothes he went to the place where the Saitji and the preceptor were seated. In accordance with the Saitji's suggestion conveyed through a sign, the preceptor recited into the young man's ears, the Gurumanthra or the hymn of enlightenment. The hymn was short. The young man easily got it by heart.

The young man asked the preceptor, " What benefit do I get from reciting this hymn ?"

The preceptor said " You will attain heaven. " The young man said " Will I really attain heaven ?" The teacher said, " Dear brother ! By reciting this hymn even Vaikunta can be attained. " The youngman said, " Very good. Since you have taught me such a great hymn, today I will give you Delhi as Dakshina (the teacher's fee) ".

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The teacher said “How funny! Is Delhi your father’s property?” The young man said, “Are heaven and Vaikunta your father’s property to give them to me?”

The teacher was speechless. All those who were listening to this dialogue burst into a roar of laughter. The suit performed the marriage though the conversion did not take place. Who will not like to escape from the hypocrisy of such a teacher?

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## The Right use of Means

Man possesses five excellent means, namely, the intellect, the body, the mind, wealth and language. Human life which is difficult to reach can attain perfection and fruitfulness only if these five means are exercised in the right manner. The head or the intellect occupies the highest position in the human body because its importance is greater than that of any other part of the body. The power of the mind is called intelligence or sense. It is intelligence or sense that can distinguish good from evil. All the functions of the human body take place in accordance with its directions. It is this power that helps us to receive and to remember anything. We would have exercised our intelligence properly, if, with its help we decide to understand the messages of great men ; and to study and master the shastras (the sacred books) and to give a proper aim to our life. Lord Mahavira said ;

“ जण्णा समिक्खए धम्मं ॥ ”

*Janna samikkaye dhammam*

The intelligence reviews the Dharma or our righteousness.

Dharma means right action or duty. It is intelligence that determines our Dharma or right conduct. Only it can help us to free ourselves from meaningless traditions and blind beliefs. Only intelligence can direct men on the right path when they are wandering about in confusion, having lost their way. Only intelligence can inspire in us the courage with which we can get rid of our mental weakness. When we are in difficulties and adversities it is our intelligence that helps us to find a way out of them.

A wicked man aimed his pistol at a young man who was sitting near the window of the seventh storey of a palatial building and commanded him: "Jump down from here, or I will shoot you." If the young man had been perturbed and dazed at this moment of difficulty he should have died by jumping down from that height. But he used his intelligence and found a solution.

Smiling, the young man said, "Dear brother! All can jump to the ground from a high place; there is nothing great in it. I can leap to this place from the ground. I am an expert in high jump". The wicked man said, "Very good. Do so. Let me see."

On hearing this, leaving the wicked man there, the

young man came out of the room. The wicked man thought that he was going down to display his skill in jumping high. But the young man soon after coming out, shut the door and locked it. He rang up the police and handed over the wicked man to the police. In this manner, he was successful in saving his life by using his intelligence.

The second means is the body. The body is mortal and perishable. It is susceptible to change and it keeps changing. It is devoid of any lasting value or significance and is the abode of ailments. We should use the body or our physical potentialities to render service to others. The service we render with our body is another form of tapasya or penance. If a wicked man who is physically strong is beating a weak man, using our physical strength we can save the weak man. This is the right use of the body.

The third means is the mind. It has the power of reflection and assimilation. A Western philosopher has said "Take a quick decision but before taking such a decision think well taking enough time". The mind performs the actions of thinking and reflection. It is the intelligence that takes a decision. It is like the judge giving his decision, Like lawyers the mind argues within itself on both the sides of a problem. The mind gets drawn towards senses and passions; hence holy

man train it and keep it under control. Kabir Das says that the right use of the mind is that it should draw us towards God and salvation.

In one of his fine poems, he says, “How can the garlands of beads made of wooden pieces give you knowledge? If our mind cannot turn towards God how can the garland of beads make us turn towards God? Eventhough we spend ages turning the garland the instability and fickleness of our mind does not end. If we try to achieve with our hands what we should achieve with our minds, the minds keep ranging as they like.

The ancient exponents of ethical doctrines say,

मन एव मनुष्याणाम्

कारणं बन्धमोक्षयोः ॥

*Mana eva Manushyanam*

*Karanam bandhamokshayoh*

It is the mind that causes bondage as well as deliverance. If a cow is released from the place where it is tied to a tether it begins to jump with joy. If a bird is released from its cage it begins to cry with joy. But man is the only creature that, for the sake of transitory pleasures, desires to fall into the bondage of samsar (wordly life). He does not move towards moksha which gives him everlasting joy. The creatures that keep wandering in eighty four lakh forms achieve the level of human life with great difficulty. Only, in this

phase namely human life salvation can be attained by a Jiva ; otherwise, in order to experience the fruits of sin and merit, creatures move from the level of divinity to the level of animal life and to hell and from there again to animal life and divine life. They keep moving to and fro like shuttle-cocks. Only the mind carries out both elevated contemplation and degrading contemplation. In the same manner, it can also perform the tasks of contemplating on Dharma and purity. From time to time the whirlwinds of noble and ignoble thoughts rise in it.

If the mind has no peace, we will suffer from indigestion and on account of it we get all kinds of bodily ailments. If we want our body to be healthy we should keep our minds calm and peaceful. It is to be remembered that we should always keep our minds filled with pure and noble thoughts. This is the right way of using the mind.

The fourth means is wealth. It is wrong to use wealth as a means to fulfil sensual desires and to accumulate things that gratify our passions. The right way to use wealth is to utilize it for the welfare of others, to help others ; to secure medical treatment for the sick and the ailing ; to establish charitable institutions ; to dig wells ; to provide water to the thirsty ; to grow gardens, or make roads, to establish free

boarding-homes; to start schools, to give scholarships to deserving students; to encourage competitions; to give prizes and rewards; to publish sacred books and to help the needy. Oliver Goldsmith was a great English poet and doctor and he used to treat patients. One day, a lady took him to her house to give treatment to her husband who was ill.

The poet did not take much time to realise that his illness was the result of his mental worry caused by his poverty.

Saying that he would send a packet of medicine immediately and that the medicine would surely cure his illness he went home.

Accordingly, the poet sent a packet to the lady and when she opened it she saw ten sovereigns in it. The very sight of the sovereigns cured her husband of his illness. The husband and wife felt extremely grateful to the poet.

Goldsmith was extremely generous. He gave away to the needy whatever he had with him without caring for his necessity. Goldsmith's only luxury was his charity.

A similar incident took place in the life of Hazrat Ali. One day Hazrat Ali was delivering a discourse in a masjid. All of a sudden, a stranger came there and

began scolding him using abusive language. The listeners getting angry wanted to beat him but Ali said to them, "Do not beat him but ask him tenderly what his trouble is; whether a member of his family died; whether he is in debt and whether he is getting enough food every day" When he was asked what his trouble was, the man replied that his young son had died; he was in heavy debts and that he was not getting enough food.

"This is the cause for his anger and irritation and for his abusive language". Having said this Hazrat Ali, immediately got some money from his house and gave it to him. This enabled him to pay off his debts, to buy food for his family and to start a business.

That very day he changed into a gentleman. Those who use wealth like Hazrat Ali to help others are blessed.

The fifth means is language. The power of speech distinguishes man from animals. Man can express his thoughts and feelings effectively using language. Man can condemn others or he can also praise others. He can scold others using abusive language; he can also admire the merits of others. By using harsh and cruel words, he can increase the number of his enemies, He can also make friends with people by speaking soft and sweet words.

Wise people always use their power of speech in

the right manner. They do not speak the truth that harms others. They may even utter a lie that helps somebody. They know that the welfare of humanity is the main objective of speech. A wise man always acts according to this sukthi (epigram):

सत्यं ब्रूयात् प्रियं ब्रूयात् ।

न ब्रूयात् सत्यमप्रियम् ॥

*Sathyam bruyath, priyam bruyath*

*Na bruyath sathyamapriyam ॥*

Speak the truth; but speak the truth that is helpful and agreeable to others. Do not speak the truth that is disagreeable or harmful, This is an eternal principle of conduct (Dharma).



## **Benevolence**

**Benevolence or helping others is the greatest duty or dharma; and this is the essence of all Shastras and scriptures.**

**A great scholar came to the palace of a king to deliver spiritual discourses; and he brought with him a cart laden with crores of Dharma Shastras or scriptural texts. The king said to him, “ I do not have time to sit hearing discourses for hours together. Explain to me in one minute whatever you can impart to me”.**

**On hearing this, the scholar said, “ Please listen, I will explain to you in half a stanza what crores of scriptural texts say. Benevolence brings merit; and harming others begets sin. This is the essence of all sacred texts.”**

**Immensely pleased with this profoundly meaningful and pithy reply, the king honoured him by giving him appropriate gifts, This story illustrates the greatness of magnanimity.**

Even if we are in adverse circumstances on account of some inauspicious actions, we should not turn away from the path of benevolence. After we do some auspicious actions, favourable circumstances will surely appear.

Love which inspires benevolence has disappeared today on account of mutual mistrust. If we do not help others, how can we hope for help from others ?

The body and wealth are not the only means by which we can render help to others. Of course, by using our bodily strength and wealth, we can help others, but, they are not the only means. We can render help to others by word as well as deed. Sweet words bring about cheerfulness and happiness, while harsh and unkind words bring about unpleasantness and sorrow. It is said :

“If one word which is properly understood (If its meaning is properly understood before it is uttered) is spoken at the right time in the right manner, it can fulfil our desires in this world and in the other world.” A man learns the speech and language of the company which he keeps. The parrot that is brought up in the ashram of a Sanyasi speaks in a sweet and disciplined manner ; on the other hand, the parrot that is brought up in the slaughter-house of a butcher utters unpleasant and unclean words. A parrot said to a king :

अहं मुनीनां वचनं शृणोमि  
 गवाशनानां स शृणोति वाक्यम् ।  
 न चास्य दोषो न च सद्गुणो वा  
 संसर्गजा दोषगुणा भवन्ति ॥

*Aham Muneenam vachanam shrunomi  
 Gavashananam sa shrunothi vakyam ।  
 Nachasya dosho na cha sadguno va  
 Samsargaja dosha guna bhavanthi ॥*

“I hear the words of ascetics and that parrot hears the words of butchers who eat beef. It is not a fault of that bird (if it speaks bad language). It is not a merit in me (if I speak good language). Merits and defects arise from our company.

If we are in the company of noble people we get noble thoughts and our speech also is noble because of our noble thoughts. Even when he was extremely angry, Mahatma Gandhi never used an abusive word beyond using the expression “mad fellow.”

Disciplined language leads to progress and happiness, while, indecorous language brings infelicity and unhappiness. The tongue (that is speech) that can cool down the fire that consumes life, can also cause rivers of blood to flow. That is why, we should speak after thinking well.

This has been said by a poet by name Soktha. It means that words are precious. "Speak such valuable words if you can. Give expression to your thoughts after thinking well."

We should cultivate the habit of speaking out our thoughts after filtering them, with the sieve of thoughtfulness. An English writer says, "Look before you leap and think before you speak."

A certain king had a dream in which he saw all his thirty-two teeth falling off. The next day, he asked his astrologers to interpret the significance of his dream. One said, "All the thirty two members of your family will die one after another before you." On hearing this, the king was greatly sad. Another astrologer told the king that among all the members of his family, he was endowed with the longest span of life. This made the king cheerful. Both the astrologers said the same thing but there was a difference in the way in which they expressed the idea. The first one lacked cleverness and spoke bluntly. The second one was clever and he said the same thing in a pleasing manner. That is why, the two statements had two opposite effects on the king.

It is not proper to reveal a secret about somebody though that may be the truth, if it harms the person. We should always speak the truth no doubt, but we should speak the truth that is helpful to others and

refrain from speaking the truth that harms others because it is a sin to cause harm to others. Hence, the Mahashraman Mahavir has given this sacred commandment :

“You should not speak a truth if by speaking it you are committing a sin.”

In that magnificent novel, *Les Miserables* by Victor Hugo, there is a soul-stirring event. A holy man speaks an untruth and saves a robber from punishment with the consequence that the robber becomes a noble person, on account of the impact of the holy man's benevolence.

Our speech must be like a mantra, that is, a sacred utterance. It should be brief but profoundly meaningful. On account of speaking haughtily in the intoxication of affluence even a millionaire becomes penniless, and has to go to court for recovering coppers.

If you have control over your thoughts, you can have control over your words.

Why does the “thandul fish” which is as tiny as a grain of rice, go to the seventh hell? It sits on the eyelids of a crocodile and watches how when the crocodile opens its large mouth, small fish rush out of its mouth and run hither and thither and it thinks “ This crocodile is a fool. It cannot even shut its mouth properly. If I

were in its position, I would not allow even a single fish to get out of my mouth when once it had come in.” On account of this kind of sinful thinking it allows its soul to be caught in the fetters of karma and seeks enjoyment with the result that it suffers the torments of the seventh hell. The happiness that salvation gives us is sublime and permanent. Creatures can attain salvation only when they are in the phase of human life. That is why even gods who live in heaven desire to be born as men. The happiness of gods in heaven is transitory because when their merit declines, they have to be born as men in this world.

“ क्षीणे पुण्ये मर्त्यलोकं विशन्ति ॥ ”

*Ksheene punye marthyalokam vishanthi ॥*

When their merit dwindles they enter this world, as men.

Puniya Shrivak could have easily attained the felicity of heavenly life but he desired permanent happiness. Hence, he surrendered himself at the feet of the Lord.

लभेद् यदयुतं धनं तद्धनं धनं यद्यपि  
लभेत् नियुतं धनं निधनमेव तज्जायते ।  
तथा धनपराधकं तदपि भावहीनात्मकम्  
यदक्षरपदद्वयान्तरगतं धनं तद्धनम् ॥

*Labheth yadayutham dhanam thaddhanam dhanam*

*yadyapi*

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*Labheth niyutham dhanam nidhanameva thajjayathe |  
Tatha dhanaparardhakam thadapi bhaavaheenathmakam  
Yadeksharapadaāvayathanarogatham dhanam  
thaddhanam ||*

Dhanam (wealth) with the prefix 'अ' (a) is adhanam i.e.; it is no wealth at all. Dhanam (wealth) with the prefix (ni) is nidhanam i.e., it is death. Nidhanam means death. If we take the latter part of Dhana i.e., na, it is indicative of (abhava) absence or non-availability. Hence, the wealth i.e., Moksha which is found between the padas (feet of the Lord) of the akshara (word of the Lord) is the truest wealth. Incidentally, we may note that Ayutha also means ten thousand; Niyutha also means one lakh or ten million; and Parardh also means half the age of Brahma (i.e., millions of years). The substance of this stanza is that wealth is useless and harmful; and that Moksha or salvation is the truest kind of wealth.

The devotee who desires the wealth of Moksha or salvation for himself and who has ephemeral wealth with him, will use it for the benefit of others. He gives away his wealth in charity, so that he may annihilate his desire to accumulate wealth. Little drops of water make the mighty ocean. Literally, it means, the ocean becomes an ocean when little drops of water join together. The ocean gives away its water to the clouds.

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The clouds cheerfully give water to the world in the form of rain. The earth itself without eating the food it grows, gives it away to farmers. Farmers with their heaps of food grain satisfy the hunger of people. Herein we can see the continuity of benevolence. A benevolent man utilizes his strength for creation; not for destruction. All creatures enjoy their possessions. This requires no great strength or courage. Strength and courage are essential for charity, sacrifice and benevolence.

A man, who does not help others is not wealthy though he has wealth; is not a scholar though he has scholarship and he is not living though he is breathing. All beings must desire to render help to others by thought, word and deed in accordance with their mite.

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## **Some Great Statements of Acharyashri Padmasagar Sooriji**

Just as fire purifies gold, tapasya (penance) purifies the soul.

If milk is cold, it become curds by means of sourness and we get butter ; so also if the mind is calm by means of reflection we find solutions to our problems.

The absence of desire is samyama or self-discipline. It is the primary necessity for righteous living.

Paramathma (the Lord) dwells in the heart which hath forgiveness.

If the mirror reflects the form of the body the scriptures reflect the form of the soul.

Father and mother are like a sacred place of pilgrimage. He who is loyal to them can become loyal to the Lord.

Love is the master-key with which we can open the lock of any soul.

If along with development we get the light of knowledge, it shows the way to perfection. By that means, we can attain the status of Paramathma (the supreme soul.

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**Spiritual development results from our own quest for it.**

**If we have faith in the voice of the Lord ; if we have veneration for it and if we have the right taste for it, then we will feel its impact (resulting in action).**

**The great things that we hear are like the colour of myrtle by a constant application of which, the colour of our renunciation deepens and sorrows disappear.**

**If we realize the meaning of life (its usefulness or aim), our delusion disappears.**

**People say, “ Sir, when we keep counting the beads and moving the garland with our fingers, our minds wander away (we cannot get concentration) but no one says this ; “ While counting currency notes our minds wander away”.**

**If we descend into the depths of contemplation, naturally we can get detachment.**

**Physical science leads to universal destruction, but, spiritual knowledge brings about universal development.**

**Every moment of life takes us closer to death.**

**We have filled our minds with so much of the material world that there is no place for atmajnan (spiritual knowledge). It means we cannot even think of self-realization.**

# **SECTION II**

# **DISCOURSES**



## Self-Knowledge

It is easy to deliver discourses on matters relating to the soul; but it is hard to live according to its dictates. Action or conduct is the true test of knowledge.

We find it difficult to spend even five minutes in praising others or in speaking well of others; but we readily spend hours together in decrying others or in speaking ill of others. We enjoy speaking ill of others. People feel happy when they speak ill of others or when they spread scandals against others because they think they are superior to others; but they forget that they themselves are at fault when they blame others. A poet has written:

“Those people are good who do not speak ill of others”.

A noble man can contribute to the welfare of the nation; but a bad man brings ruin. How can a man who knows the nature of his soul, waste time in calumniating others? . .

Why should people weep over the death of their relatives or friends when the soul is immortal?

## 4

Compared to the body which has a form, the soul which is formless, is of greater importance; yet why is it that people are fascinated by physical beauty? Why do not people realize that a beautiful person may be wicked and that an ugly person may be good? Even a prostitute has a beautiful body but in society she is not given respect. Why do people get attracted by the beauty of the body knowing the truth that even a beautiful person may be wicked. A poet says: "The body which appears fascinating contains all odious things. It is a store-house of unclean things. It is futile to desire this body which is a store-house of unclean things enveloped by a smooth skin".

Why do not people think in this manner and realize this truth?

The good and evil karmas cling to the soul. A calf recognizes its mother among thousands of other cows and follows it. In the same manner, karmas (our good and evil actions) follow our soul. It is on account of this reason that some are happy and some are unhappy in life. A man who has attained self-realization looks upon those in sorrow, with compassion. He is not a slave to his senses. Do you know why he is not a slave to his senses; why he does not use his senses as doors and windows and why he does not allow wicked ideas to enter his soul? He knows that the soul is not a box into which unclean things can be put and so, he does not fill it with unclean ideas.

## 5

For example, the eyes can bring progress or decline. We can get noble thoughts by looking at the image of the Lord or we can entertain sensual desires and fill our hearts with unclean feelings by looking at physical beauty. The man who is sensible would never commit the blunder of polluting his heart thus.

There are two ways of looking at life. One is the way of delusion or self-deception; and the other is the way of right perception. False perception reveals unfavourable and adverse things everywhere and true perception reveals favourable things everywhere.

A boy began weeping on seeing a rose-plant in a garden. When he was asked why he was weeping, he said, "There are thorns beside these beautiful flowers". Another boy began laughing with joy when he saw the same plant. When he was asked why he was laughing, he said, "Even among these sharp and pointed thorns, beautiful flowers have blossomed".

The result of the absence of right perception is that we forget what we should remember and remember what we should forget. People forget the words of the Lord, which they hear at the discourse, soon after they return home. But they remember throughout their life the harsh and cruel words uttered by somebody and keep worrying over such words. Even a few words of the Lord can help us if we hear ~~them~~ and

## 6

remember them. The father of Rohineya, the thief, advised him before his death that he should never hear the words of the Lord. One day, Rohineya was going on his way. He passed by a place where the Lord's discourse was going on. He put his fingers into his ears, so that he might not hear the discourse and began running. But while he was running he stepped on a thorn and instinctively he took out his fingers from his ears; hurriedly removed the thorn from his foot and again began running.

The next day, he was arrested. The king adopted a trick to make him confess his crime. In the night, he was made to stay in the midst of beautiful damsels. One beautiful damsel said to him, "On account of your merit, after your death you have come to heaven. We are apsarases (celestial damsels) and we are here to attend on you. If you have committed any evil action in your life on the earth tell us and we will secure a pardon for you from Lord Indra. Otherwise, you will have to go to hell".

On the previous day, when Rohineya stopped to remove the thorn from his foot and when he took off his fingers from his ears, he had heard a few words of the Lord. The Lord was describing the features and qualities of divine beings. He was saying that their shadows would not fall upon the ground; the flower-garlands around their necks would not fade; they would not stand on the ground and that

their eyelids would be motionless. Rohineya remembered these words of the Lord relating to the features and qualities of divine beings. He could not find any of those features in the beautiful ladies around him. He found out that the drama was being enacted only to make him confess his crime. At once, he became cautious and said, "I have done only good deeds in my life and I have attained this heaven. I have not committed any sins".

The result was he was released. On returning home, he began to think of what had happened. He realized that if a few words of the Lord could help him to save his life, he would have got a greater benefit if he had heard the entire discourse. In consequence, a great transformation took place in him and he was successful in attaining spiritual elevation.

Everyone who has attained self-realization, knows that he should use his ears to hear such sacred words. Whatever words we hear, enter our minds and remain there latent; but potent; and when a necessity arises, they manifest themselves. On account of this, we can make or mar our future. Eventhough people know all this, they do not care to listen to the words of the enlightened, but take delight in hearing scandals or vulgar music or songs that inspire sensual desires. Bhama Shah gave away all his wealth to Pratap, who was protecting the country.

## 8

If so much good can be done by means of ephemeral wealth, it is good to utilise our wealth thus for the good of others. The wealth of noble men is for the welfare of others. Knowing all this why do people desire to accumulate wealth? Why do they court worries and perplexities in the pursuit of wealth? Why do they allow the flower of life to fade away?

Sadhu Kshemankar had got ready to go to preach the Dharma in *anaryadesh* i.e., a country where people were not cultured. The Guruji said to him, "The way to that place is full of ups and downs. There you won't get enough food and water in time. The people of that country are very cruel. They will scold you. They will insult you and they will even go to the extent of assaulting you".

Inspite of this, Kshemankar expressed a strong determination to carry out his duty. He was ready to bear with all difficulties and discouragements smiling like a flower under all circumstances. In consequence, as commanded by his preceptor, he achieved success in his attempt.

No one can make a man happy or unhappy. Favourable or adverse circumstances appear as a result of our Karma or merits and sins.

When an ascetic was going on the road, his sister who was a queen saw him through the window of

her palace and remarked: "Formerly he had a beautiful body; but now it has become dried like a stick on account of the penances (Tapasya) he performed".

Hearing this, the king suspected that the ascetic must be her former lover. The king ordered his men to peel off the skin of the ascetic and to bring it. The soldiers went to carry out this command. The task of removing the ascetic's skin was given to a butcher. The ascetic surrendered his body to the butcher and his soul to Arihanth (God). He said tenderly to the butcher, "Kindly take care to see that your hands are not hurt by my bones when you remove my skin".

Since the ascetic bore with this mortifying ordeal without hatred and with neutrality (माध्यस्थ्य) his Karmas were washed away; and he attained keval jnan (the highest knowledge), salvation and everlasting felicity.

A kite took up the blood-covered kerchief (Muhapaththi) of the ascetic and flew away but finding nothing that could be eaten in it, the kite dropped it from its beak. The cloth fell near the sister who was at the window. Seeing the horrible object, she swooned. When the king came to know the truth he repented having given that senseless order. At the end both the king and the queen renounced the world

and began to strive for the attainment of spiritual elevation.

This is called atmajanan or the realization of the soul. Where is this self-knowledge? It is not found in mere discussions. It must be shown through action and conduct. The soul's light, not to be suppressed, rises, reddens and its seething breast flickers in bounds, grows gold, then over-flows the world, ranging like resplendent radiations to the ends of the universe.

## Sathchidanand

Paramathma or the ‘Supreme Soul’ is called Sathchidanand. This expression has three words in it—*Sath*, *Chith* and *Anand*.

‘Sath’ means truth or reality (existence). ‘Chith’ means consciousness and ‘Anand’ means everlasting, endless, enduring felicity.

Sath (the existential reality) and Chith (consciousness or intellectuality) are present in every living being. The presence of these two absolutes in living beings distinguishes them from inert matter. But instead of anand or eternal bliss, there is in them only ephemeral and momentary joy. This indeed is the difference between atma or the soul and Paramathma or the supreme soul. Mahaveer said “अप्पा सो परमप्पा” (Appa so paramappa) The atma or the soul itself is the paramathma or the supreme soul.

The soul becomes the supreme soul if instead of pursuing the momentary pleasures that result from the gratification of the senses, it sets off in quest of

permanent and ineffable bliss; and if it attains such a bliss, it becomes the paramathma or the supreme soul. All holy men, all ascetics, all sages, all hermits, all great men, all enlightened men, all suppliants and all philosophers are always engaged in this endeavour i.e., in this quest for endless bliss.

Where was the amritakalasha (or the holy vessel containing nectar) kept after it was obtained at the time of the churning of the Ocean? When this question, where it should be kept, arose, there ensued quarrels and dissensions and they could not think of a place, where it could be safe; and where it could not be lost or stolen. At the end, it was unanimously decided that it should be kept in the heart of man. Since then that amritkalash or the vessel of bliss has been lying in that safe place. Man, in search of that bliss wanders everywhere but his attention does not turn towards his own heart which is the abode of unsullied and absolute bliss.

The flower said, "Oh fruit! where are you?"

The fruit replied, "I lie concealed in your heart!"

This dialogue written by the great poet, Rabindranath Tagore expresses the same idea through effective symbolism.

Mahatma Kabir says: "Oh devotee! Where do you search for me? I am with you."

He says elsewhere:

“Know that the mind is Mathura and the heart is Dwaraka. The body which acts as a threshold to tens of (several) holy places has the light lying latent in itself”.

That light of the soul lies concealed behind the layers of eight Karmas. It is necessary to endeavour to cut off these eight layers by means of austerities. With the sublime water of devotion, we should wash the garment of the soul which is polluted by the dirt of Karma. The soul which vice's moody mists most blind must be cleansed.

Though the cow may be grazing in a forest, its mind keeps thinking of its calf. The rope-walker walks on the rope; runs on it and dances on it without any support; but his mind is concentrated on balancing himself on the rope. The water-carrier may be talking of many things to those near him but his mind is concentrated on the pot. In the same manner, a devotee's mind is always concentrated on God, in whatever activities he may be engaged, in the world. Just as a dingy and stinking room becomes pleasant when fresh air blows into it, our thoughts will be purified and ennobled when we hear the voice (words) of Jina. The man who lacks purity and sense falls into grief and agony by acting as he likes. What

power does devotion have? I would like to answer this question by narrating an anecdote.

A certain King when he was in a mood of cheerfulness, told his servant to ask for anything he wished for. The servant said: "My request is this. I shall be at the door doing my duty. Whenever you pass by me kindly speak these words into my ears, "you should not forget God". This is all I desire from you".

According to the wish of the servant, the King while going out and coming in, kept telling him, "You should not forget God".

People who saw this, thought that, he was the king's most favourite servant. They also thought it likely that the king had made him his spy. The result was that the status of the servant rose in the eyes of the people. This was the wonder that devotion performed. By our devotion for God, teacher and dharma, we can attain salvation. When that is so, is it not possible to attain status in the worldly life by the same means? Status in the worldly life is after all a very ordinary thing.

Kalapi said, "Devotion never goes in vain. By means of devotion, even unthought of objectives also are fulfilled. The deeper the devotion, the quicker is the attainment of spiritual welfare".

Formerly, books were small in number, but devotion to learning was greater. But today, books are large in number, but devotion to learning is less. This is the cause for all our problems.

तद्विद्धि प्रणिपातेन ॥ — गीता

(Thadviddi pranipathena)—*Gita*

In the past, people used to study after touching the feet of their teacher and seeking his blessings. But today, even after acquiring knowledge from a teacher, they hesitate to salute their teacher. In fact, they seem to be ashamed of saluting their teacher.

The knowledge that is attained through devotion leads us towards self-discipline. The famous writer George Bernard Shaw says, "It would be inhuman to cut the heads of children and put them up in flower-vases. In the same manner, it is inhuman to cut flowers from bushes and plants and to put them in flower-vases for decoration. Beauty is to be seen and appreciated from a distance. Beauty is not for touching, squeezing or for cutting into pieces or for crushing. We have no right to destroy the beauty and fragrance of a flower". This philosophy of Ahimsa or non-violence emerges from profound thoughtfulness and insight.

Sudharshan Sait attained Samyama only through thoughtfulness. Kapila desired to derive benefit from

her fascination for his youth. Though he fell into her snare, he remained unaffected like a lotus that remains untouched by water. He said, "Kapila! I am a eunuch. I do not have that masculinity which you desire". Sudharshan Sait said this only to safeguard his self-discipline. Therefore, though it was an untruth apparently, it was a truth actually. Sudharshan Sait had taken an oath that he would not go alone to anybody's house, because he was a strict observer of the principles of chastity, austerity and fidelity to his wife. Beauty and youth are also wealth. It is necessary to take care of them, lest they should be robbed by others.

When Kapila saw through the window of the mansion, Sudharshan Sait, in the company of his wife and children, she began to burn with anger. She realised that the Sait had deceived her, by uttering a lie. When a sheep's body catches fire, it runs hither and thither madly and spreads fire everywhere. Kapila did the same thing. She provoked passion in the mind of Maharani Abhaya. As a result of this, when the Sait was absorbed in prayer in the prayer-hall, he was abducted from there and he was produced before the queen in a private chamber.

The mind which is calm like still waters, can be disturbed just as a tiny stone can produce waves on still water. As opposed to this, if ice is solid and strong, it cannot be broken even by the strokes of a

stone. The Saitji's mind was calm, composed and firm like a Himalayan peak. His mind was not shaken by the queen's beauty and charms or her passionate glances or her sweet words or the exhibition of her physical beauty and charms. When all her attempts failed, she used the weapon of fear or threatening. She threatened him saying that, if he did not satisfy her desire, she would scream aloud and see that he was given capital punishment. But even this threat did not dismay him. He kept meditating on Lord Shanthinath, calmly. At the end, the queen nudid her plait and flung her hair about her head and made a false accusation against the Sait that he had molested her. The king became furious on hearing this and passed a sentence of death upon the Sait. Finally, the same spear on which he was sent to death became his throne. In other words, it became the cause for the establishment of his shrine. Even to this day, we sing his glory and with devotion we repeat his sacred name and meditate upon him.

The small, undeveloped worm becomes a bee by continuous meditation. In the same manner, the soul by means of constant and continuous meditation on God or the Supreme soul becomes a supreme soul. On account of self-discipline life becomes sacred and venerable. We know that our character is affected by our acquisition of qualities that provoke desires in us. But if our determination is strong, it will be easy

to acquire self-discipline. Strength naturally emerges from determination.

We have become so weak that we cannot even get up from our bed and walk about, for our own good but if fire appears in the house, we at once jump out of our bed and run out. How we get this strength, we cannot say. We may know that the same thing is true in respect of the attainment of self-discipline.

The summary of all this is that any man can become Satchidanand, if he has in him enthusiasm, devotion, politeness, a strong determination and self control. Thus comes the soul's release from ignorance, the mind's and the body's first spiritual change as a vast and resplendent knowledge pours down from above; the soul acquires God-knowledge as well as world-knowledge as its horizons widen and its immensities become immeasurable.

## Good Company

There is no room specially meant for breathing in air so that we may go into it when we need air and stay in the other rooms when we do not need air. In the same manner, there is no fixed time or place for the performance of Dharma. Dharma is necessary in all the phases of life.

Ayimuntha Muni, Hemachandracharya, and various other great men attained self-discipline even in their childhood. Blessed are those that begin walking upon the path of brightness and enlightenment, even from the beginning. The task of carrying out Dharma is easy for them but those people are more blessed who obtain the light of self-discipline after having wandered about in the darkness of worldly desires and illusions because the task of acting according to dharma is difficult for them. They have to put forth greater efforts to drag their minds towards the path of salvation. They have to perform a more severe penance to attain this objective and they have also to be more careful.

To attain self-discipline, the company of (Samyamis or) disciplined people is essential. There is a

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proverb: “The water-melon changes its colour seeing the change of colour in the other water-melons”. This is the effect of company; and it falls on all. On account of the touch of the Parasmani (the philosopher’s stone) a piece of iron becomes gold. The drops of water shine like gems upon the petals of a lotus and when they fall in a shell, they become pearls. When the same drops fall on a hot plate they go up in the form of steam. The shells that roll with the waters of the Narmada river become conch shells and the stones become saligrams (holy stones that are worshipped by Hindus as embodiments of God). Just as a way-farer obtains rest in the shadow of a huge tree in summer; and just as a thirsty man quenches his thirst at a cataract, one who has thirst for knowledge, satisfies that thirst in the company of the enlightened. Those who seek salvation obtain it by staying in the company of noble and saintly persons. Even wicked people like Arjunamali Drudaprahari and Chanda Kaushika obtained peace and spiritual elevation through noble company. The reason for their attainment of salvation is nothing but their noble company. Santh Sundar Dasji says that it is difficult to get the company of noble and saintly persons.

The poet Sundar says, “Brothers, in this world we can get parents, children, brothers and sisters; we can get youthful damsels who can give us joy. We can get kingdoms, elephants, horses, happiness, de-

corations and all that we desire to get. We can secure this world, the heavenly world, the Brahma Lokha and the Vaikunta. But it is very difficult to get the company of holy, noble and saintly persons”.

The sinners endeavour to attain self-purification and sanctity by means of the company of noble and saintly people.

Just as water goes up through a pump, on account of the impact of the company of noble and saintly people, the human mind soars upwards; flies to lofty heights; otherwise, that is in the absence of such an influence, the human mind goes downwards.

The mind is like wax. It is shaped and disciplined by the mold of Shastra Shravan (listening to discourses). On account of the impact of such discourses, it moves away from sensual enjoyments towards renunciation and spiritual elevation.

Uda Mehtha achieved spiritual purity by listening to the discourses of Tharagal, who was in the guise of an ascetic. The disguise of an ascetic had a deep impact on Tharagal himself. It impelled him to give up his lust for wealth. The life of Nayasar became transformed on account of the impact of the company of saintly persons. Later, he attained the level

of a Thirthankara. Akbar became a lover of non-violence on account of his meeting with Vijayahira Soorishwar. Under the influence of Acharya Hemachandra Soori, king Kumarpal attained paramaarahatha (the highest level of spiritual elevation).

There is a proverb: "Our minds are shaped by the food we eat". As a contrast to the man who eats meat, the man who eats vegetarian food entertains noble thoughts. If a person eats unholy food, his thoughts and actions will also be unholy.

After eating food, an ascetic fell asleep and on seeing this, his mentor got a doubt. When an enquiry was made from which saint's house, the food had been brought, he found out that it was stale food. The saint had given away to the ascetic the food that he had brought from the temple. If we eat stale and low food the mind also grows dull and low. The dog wags its tail when it eats pieces of bread; an elephant eats food to its satisfaction, with dignity. Society will not acquire spiritual elevation by giving away food that has been obtained from temples. Society can attain spiritual elevation only by giving away food that has been earned by hard work.

Unhappy conditions prevail in families on account of the absence of effort, hard work and high objectives. Formerly, the housewife used to prepare food

and serve it to her husband with affection but today the cook prepares food and mechanically tosses it into plates. The cook has no affection for his master. His mind always thinks of his wages. He does not give as much attention to the food he prepares as the housewife would give it. On account of unclean food our health also is affected.

If there is a hair in the food it affects our voice and if there is an ant in the food it ruins our intelligence. If there is a housefly in the food we feel sick of the food. If there is a spider in the food, we get leprosy. The presence of various insects can cause various diseases. Physical diseases affect mental health. Thus unclean food affects both physical health and mental health.

One day Puniya Shrivak could not concentrate on the samayik and he asked his wife if she had brought anything from other houses to prepare food. After thinking for a while she replied, "Yes, to kindle the fire in the oven, I brought cow-dung cakes from a neighbour's house." This shows how even a cow-dung cake, obtained without effort, can affect the mind.

A poet has said this about the tongue which is protected by 32 teeth and two lips.

रे जिह्वे कुहमर्थादाम्  
भोजने वचने तथा ।

वचने प्राण सन्देहो

भोजनेचाप्यजीर्णता ॥

(Re Jihve Kurumaryadam bhojane vachane thatha; vachane Pranasandeho bhojanechapyajirnatha).

Oh! tongue be disciplined in eating and speaking. Lack of discipline in speech causes great harm; Lack of discipline in eating causes indigestion.

The tongue has to perform two functions, namely, eating and speaking. In both discipline is essential. To achieve self-discipline fasting is necessary. It is called *Anashan*; and it is a kind of penance. One meaning of upavasa (upa means near; vasa means being) is to be near the soul. People have been near worldly things for quite a long time. They should see what kind of happiness they can get by living in proximity to the soul at least once in a while. The desire to live in proximity to the soul is inspired by the company of saintly people.

In the train some may be sleeping and some may be awake, but the train keeps moving. In the same manner, life (Samsar) also keeps marching. The word Samsar is derived from the root word *Sru* and the prefix *Sam*. Samsar does not wait for anyone. It keeps moving. "Time and tide waits for no man." We should also keep moving towards salvation. Countless adver-

tisements appear in newspapers about various articles but pure gold is sold without any advertisement.

Advertisements appear more about articles devoid of real worth than about valuable articles. People should not be carried away by advertisements. We do not find advertisements relating to spiritual matters. We can taste and experience the sweetness of spiritual matters only at the feet of saintly people.

चन्दनं शीतलं लोके

चन्दनादपि चन्द्रमा :

ताभ्यां चन्दन चन्द्राभ्याम्

शितलासाधु संगति :

(Chandanam Shithalam loke Chandanadapi Chandramah Thabhyam Chandana Chandrabhyam Shithala Sadhusangathih).

In the world, sandal-paste is cool; the moonlight is cooler than sandal-paste. But the company of saintly men is cooler than both sandal paste and moon light.

People who are distressed by birth, old age, death, disease, sorrow, anger, pride, illusion, cupidity, desire, scandal, greed, violence, evil actions, dearth, union, separation and similar evils can find peace and felicity only in the company of saintly people. This is absolutely and unquestionably true.

In such a company silence is more soothing than all tunes; peace overflows from the heart; the wind falls faint as it blows sweetly with the murmur of the spirits that sleep in the shadow of eternal felicity; and your soul with their souls finds a place, blissful and serene.

## Let us Become Fearless

It is a well-known fact that the shop run by servants brings loss; and the shop which is run by the master himself brings gain. If we have full control over our senses everything goes on in an orderly manner.

The colourful ice-cream attracts the eyes, nose and the tongue; but those who are afraid of tonsils refuse to taste it. The world abounds in the things that attract our senses. Man works hard to acquire them. When they are obtained, the joy of experiencing them also ends; and man begins to acquire other things. This cycle goes on revolving endlessly and man is caught in it.

Man can get out of that cycle by means of devotion and knowledge. It is essential that the mind should concentrate on Siddha and Arihanth.

Seeing the dead body of a girl, a passionate young man entertained the desire of gratifying his lust; a thief who saw the dead body thought of robbing the orna-

ments on it; a wolf which saw the dead body thought of eating it; but an enlightened man realised on seeing it that the body is perishable and this thought strengthened his renunciation. People eat food for the taste of it. But an enlightened man takes food to satisfy his hunger, using it as a medicine with a feeling of detachment. To make progress towards salvation bodily health is essential but fear sucks away the sap of the body and makes it dry and desiccated. Upadhyaya Yoshovijayji says that if we should attain freedom from fear, we should acquire control over the senses. Loka Manya Tilak said that fear and victory were enemies and that if we should attain victory we should be fearless.

When we want to silence weeping children, we frighten them by describing imaginary ghosts. This is wrong because it makes children timid, fearful and cowardly.

In "*Shakrastav*," Jinadev is described as being "Abhayadayanam" i.e., the giver of fearlessness. He is fearless and inspires fearlessness in his devotees. Fear lies in us; not in outward things. Fear remains in us as long as we are in ignorance. Seeing a rope on a road, in darkness we shake with fear thinking that it is a serpent and when we realize the truth the fear disappears.

The man who has wealth, status and power has to keep guards to take care of his wealth but he who has no wealth needs no guards; and he is always fearless.

The man who has valour is fearless. Mahavir Swami was entreated not to enter the forest where the ferocious Chanda Kaushik lived but when fearlessly Mahavir himself entered the forest, Chanda Kaushik became peaceful and powerless. Fire burns cotton but when it is put in water it gets naturally extinguished. A Rajasthani poet says that if anyone is angry with us and is burning like fire, we should be cold and peaceful like water. The man who beats others will have to receive blows from others. Violence begets violence. If a man renders help to others, others render service to him. Position and status are for rendering service but not to engender pride in us. This is what a Sanskrit poet says about a man who does not use his position to help others:

अधिकारपदं प्राप्य

नोपकारं करोति यः ।

अकारस्य ततो लोपः

ऋकारो द्वित्वमाप्नुयात् ॥

Adhikarapadam Prapya,

Nopakaram Karothi yah!

### Akarasya thatholopah

Kakaro dwithvamapnuayath.!!

If a man having attained a position of authority, does not help others, others would defy him. ( अधिकार ) loses the अ sound and the क sound is doubled i.e., "Adhikara" becomes "dhikkara").

A man who occupies a position of authority and who does not discharge the prescribed duties deserves defiance. Such a person is afraid of his superiors; but on the contrary the man who carries out his duties, is fearless. Fearlessness elevated an ordinary gardener to the rank of President. This man was none other than Abraham Lincoln.

Lincoln gave some pomogranate juice to his master and the master after tasting a sip said, "I say! This juice is bitter. Don't you know it?" Lincoln replied, "No Sir; because I am doing the duty of watering the plants and not tasting their fruits." Pleased by his honesty, the master gave him a higher position. Achieving progress thus, step by step, by means of his honesty, one day, he attained the position of the President of the U.S.A.

If a fearless man commits a blunder, he does not hesitate to repent his action and to seek prayaschitta or self-purification.

Dhridaprahari had killed four people but he repented his actions; became an ascetic and went to his village. The people of the village hurled abuses at him; spat on him; rained stones on him; and tortured him in various ways; but he did not run away fearing those torments and insults. He endured all those taunts and torments thinking that they would destroy his karmas and sins. He remained there and attained Kevaljnan. As opposed to this, Lakshman Sadhvi fearing public censure, performed a prayaschitha which was but a pretence to appease people, and the result was the poison of sin was not washed away; and she has been passing through many lives or Janmas without attaining salvation.

Prayaschitta is a sacred cataract and if one laves in it, his sins sticking to his soul like stains would be washed clean.

Mohaniya or infatuation is one of the eight Karmas. It is called the king of karmas because it is most powerful in eclipsing the powers of the soul. As long as mohaniya karma is powerful, all the other karmas remain powerful and as soon as this karma becomes weaker, all the other karmas lose their power.

Mohaniya karma is of two kinds, namely, Darshana mohaniya and Charitra mohaniya. Darshana mohaniya relates to perception; Charitra mohaniya is related to character. Darshana mohaniya is of three

kinds, namely, 1. Mithyathwa mohaniya (illusory perception), 2. Mishra mohaniya (mixed perception) 3. Samyakthwa mohaniya (right perception). Charitra mohaniya has two main forms, namely, (1) Kashaya mohaniya, (2) Nokashaya mohaniya. The four original kashayas are krodha (anger), Mana (pride), Maya (illusion) and lobha (greed). Each of these four has four parts or aspects, namely, (1) Ananthamubhandhi or thivrathithivra (the acutest); (2) Aprathyakhyana-varana or thivra kashaya (the acute form), (3) Prathyakhyavarana or Madyamakashaya (the moderate one) and (4) Sanjvalana or the manda kashaya (the slow one). Thus, there are sixteen kashayas under charithra mohaniya kashayas. The nokashaya has nine forms namely, (1) Hasya (humour), (2) Rathi (enjoyment), (3) Arathi (non-love), (4) Shokha (distress), (5) Bhaya (fear), (6) Jugupsa (disgust), (7) Sthreecveda (desire to have co-habitation with man), (8) purushadeva (desire to have co-habitation with woman), (9) Napumsaka veda (the desire for mating with both man and woman). (Here veda implies sex impulse). Thus there are twenty-five forms of charitra mohaniya and fear is one of them.

As long as karma keeps arising, the jiva keeps entertaining fear by experiencing fear and by causing fear in others. This nokashya, namely, fear entangles the jiva in karma and sin. He who does not entertain fear and does not cause fear in others is heroic, valiant and victorious. We are worshippers not merely

of a hero but of a superhero (Mahavira), who is the giver of fearlessness to all jivas. Hence, we should be always ready to face all difficulties, dejections, distresses and despondencies with courage, calmness, composure and complete self-possession. Valour, peace and heroism should inspire and inform the mind to dispel fear. All of you should do so. We should get rid of our mental weaknesses and become fearless and victorious and heroic like Lord Mahavir.

Fearlessness, like a little breeze follows still night; ripples the spirit's cold, deep seas into delight and soon the immeasurable smile of the soul is broken by fresher airs to darkling discontent; and all the heaving ocean heaves one way toward the sublime sky-line and a limitless weal until the vanward billows roll towards the supreme goal; and so the whole unfathomable and immense, triumphing tide comes to reach the eternal splendour of ineffable peace.

## The Pupil

The influences that fall on the mind in one's childhood remain throughout one's life. Since noble influences had formed and informed the mind of Sulasa in her childhood, Ambad had to bow his head in shame before her.

Lord Mahavir preached his message to Sati Sulasa along with Ambad. Ambad assuming the forms of Brahma, Vishnu, Maheshwar and even Lord Mahavir endeavoured with all his tact to attract Sulasa but his efforts totally failed. At last, in his own form (Rupa) he went with Sulasa and heard the message of Lord Mahavir. Ambad Shravak was profoundly influenced by Sulasa's firmness and became reformed and ennobled.

Samyagjnán emerges from within; not from outside. When a diamond is polished its lustre increases; but that lustre emerges not from outside but from within. There is no brilliance in a brick. Hence when it is polished, it does not acquire brilliance; on the other hand it falls off in pieces. Bharath Maharaj

was an emperor who lived in great pomp but observing his body as it was reflected in the mirrors of the palace of mirrors, he fell into deep thoughtfulness and attained kevaljnan (perfect knowledge). The culture that is latent in a man manifests itself outwardly when it finds a congenial opportunity.

A man who was seated in a moving train, heard that the train had reached the terminal and when he saw that all the passengers had alighted, he thought about it philosophically and lost interest in life and that led to his renunciation. He realized that even life would reach its end as the train had reached the terminal and this thought impelled him to renounce the world.

Samarth Ramadasa Swami heard the word “Savadhan” which means “Be careful” in the marriage pandal. At once, he became “careful” and ran away from there. Later, he became an ascetic and began preaching to reform people and to help them achieve moral and spiritual progress.

We have heard that deep thoughtfulness leads to renunciation; and these two examples illustrate the truth of it. Renunciation transforms atma (soul) into Paramatma (the supreme soul).

The man who desires only worldly happiness is cruel; the man who seeks only the other-worldly

happiness is a poor labourer; and the man who ignores the worldly and the other-worldly happiness and desires to become a paramatma, the supreme soul is a hero. The Jain dharmashastra teaches that the individual should desire to become a supreme soul.

If heroism lies in getting angry with those that harm us, then anger itself is the greatest cause of harm.

अपकारिषु कोपश्चेत् कोपे कोपः कथं न ते ?

Apakarishu Kopascheth Kope Kopah Katham na the?

If you are angry with those that cause harm to you why are you not angry with anger? Anger causes harm to us. That is our greatest enemy.

Spiritual heroism results from innate culture; and culture appears in us on account of proper education.

Quality has disappeared from the present-day education, and it paralyses politeness and sense. This is the reason why nowadays, we do not see great men like Swami Vivekananda and Virchand Gandhi who went abroad and spread the message of our culture and enhanced its glory.

Lord Curzon directed Sir Ashuthosh Mukherji, the then Vice-Chancellor of Bengal University to go to Cambridge for higher education. Asuthosh Mukherji replied that he could carry out his order only if his mother permitted him to do so.

Since his mother refused him permission, the next day he went to Lord Curzon, taking a letter of resignation with him and said, "I am unable to go abroad because my mother has refused me permission. If you are going to be angry with me for my inability to obey your order, you may kindly accept my resignation."

On hearing this, Lord Curzon embraced Ashuthosh Mukherji ecstatically and said, "Today, I have seen the very embodiment of the culture of Bharath. You are indeed blessed."

The present-day education does not produce great men like Mukherji, who are thus devoted and obedient to their mothers. This is a problem not only in India, but in the whole world. The present-day students are not familiar with any other place except schools, colleges, cinema-theatres and hotels. They are allergic to Dharma. They deem it a disease and their condition is pitiable. They have forgotten this great truth," "ज्ञानस्य फल विरतिः" (Renunciation is the fruit of knowledge). One cannot hope that they will rise to the

level of great men like Hemachandracharya and Shankaracharya.

Once, a certain inspector of schools visited a school. Having inspected the VIII Standard he went to the IX Standard for inspection. Seeing there, a student who had given him satisfactory answers in the VIII Standard, he asked him "How is it you are here?"

The student said, "My friend is absent today, and so I have come in his place to answer questions." The Inspector who was angered by this, reported the matter to the Headmaster. When the Headmaster asked the class teacher how the boy could sit in this class, he replied, "Sir, the teacher who is in charge of this class has gone to see the cricket match. So, I am here in his place."

The Headmaster said, "I don't like this duplication. I dismiss both of you." Hearing this, the teacher began to shake with fear; and falling at the feet of the Inspector he said, "kindly excuse me Sir. If I am dismissed, my children will die of hunger."

The Inspector smiled and said, "There is no need to fear anything. I am myself a "duplicate inspector." When such duplication pervades the educational system, how can true education be obtained?"

There are five obstacle to true education: Arron-gance, anger, intoxication (or indifference) disease and lassitude are the five obstacles, on account of which true education cannot be obtained.

The first great obtacle is arrogance. Pride goes before a fall. There is a Hindi proverb, “घमण्डी का सिर नीचा” (Ghamandi ka Sir nicha) which means than an arrogant man has to bow his head in humiliation. An arrogant student thinks that he knows more than his teacher. He questions his teacher not to quench his own intellectual thirst but to examine the level of his teacher’s knowledge. His purpose is to see that his teacher cannot answer his questions and to make the teacher feel inferior to him. Politeness is essential for the acquisition of knowledge. Only humble students can acquire knowledge and education. No teacher is pleased with an impolite student and no teacher would like to educate such a student except being only kind to him.

The second great obstacle that impedes education is anger. Swami Satya Bhakta says: “Anger is an in-toxication and a kind of lunacy. An angry man cannot be aware of his duty.” An angry man can never realize the importance of his duty. If arrogance is boiling water, anger is its steam. Anger is a greater vice than arrogance. Arrogance harms the self while

anger harms others also. An angry man burns himself and burns others too; ruins himself and ruins others too. Anger destroys the intellectual potentialities that are essential for the acquisition of knowledge.

The third great obstacle that impedes education is intoxication (Pramad). Intoxication or carelessness maims man's moral, intellectual and spiritual potentialities and his finer propensities; keeps him away from industry and diligence and makes him a dead creature devoid of inspiration, enthusiasm and intellectual inquisitiveness. A man steeped in intellectual and spiritual intoxication imagines that lassitude is restfulness and seeks delight in it. He thinks that when a snake does no work and a bird is idle, he need not work and that God who takes care of all would take care of him also. He thinks that when all things have rest, he need not work. He longs for rest and lingers over idleness as if it is a kind of sweetness.

The man who is steeped in intellectual intoxication and consequent stupefaction loses all originality and becomes intellectually insipid. He depends on others for everything and his individuality is completely ruined. The doors of progress are shut to such people. Intellectual and spiritual intoxication blinds people to their own blunders and such people cannot acquire any education. How can they remember what

they have learnt when their intellects are stifled and unresponsive?

The fourth great obstacle that impedes education is disease either physical or mental. Both the diseases are dreadful. Attention, concentration and intellectual incisiveness are essential for the acquisition of knowledge but man cannot have these things when he is afflicted with some disease. All his attention is taken away by disease and so he cannot concentrate his mind on his studies.

The fifth and the last obstacle that impedes education is idleness. Idleness engenders intellectual insipidity and spiritual lethargy. It renders man absolutely useless. A lazy man does not like to do any work. He depends on others to do his work though they may spoil it and is even prepared to bear with frustration and loss when others spoil his work. He never likes to do his work with his own hands. Laziness is a great enemy of man and it dwells in himself, “आलस्यं हि मनुष्याणां शरीरस्थो महारिपुः” (Alasyam hi manushyanam sharirastho Maharipuhu). A pupil will be successful in his endeavour to acquire knowledge if he can destroy this enemy. The mind is enlarged and the soul is elevated by a contemplation of lofty ideas and by the light that the teacher kindles in the students. Such a pupil has visions delightful of dream-seas and crystal purities on the heights of spiritual bliss;

and passing through the sun-realms of supernal seeing, he enters the oceans of pauseless bliss where power-swept silences pacify his thirst for knowledge.

## Science and Religion

Science and religion are not contradictory but complementary. It is essential that the two should unite to constitute a single outlook. Science devoid of religion is like that monkey which cut off the head of a king in its attempt to turn away a mosquito that was sitting on his neck. Science without religion is lame; and religion without science is blind.

It is one thing to acquire worldly prosperity and to give it away in charity; and it is another thing to invent destructive weapons and to invite total decimation.

If the pipe is blocked with rubbish, water stops flowing out of the tap. In the same manner, if selfishness fills the mind of man, he begins inventing destructive nuclear weapons and consequently his progress is checked. Wealth is necessary to satisfy the needs of existence but men entertain the desire of accumulating superfluous wealth. The Lord deemed the desire to accumulate wealth a sin but his followers fall into the snare of avarice.

Every wealthy man burns with dissatisfaction when he thinks of those who are wealthier than he; and when he sees those who are not so wealthy as he is, he rises to the heights of arrogance and rides haughtily the elephant of pride. Both the types of men put rancours into the vessel of their peace and change its sweetness into bitterness; its nectar into venom.

Man decorates his body but does not realize what odious things are hidden behind his apparently smooth skin. The body is made up of blood, bones, marrow, fat and the three basic essences. These are concealed behind the skin; hence crows do not eat them.

Look at any factory. It makes use of raw materials and, of course, corrupts them but there is also some product which has beauty or utility. Think of the human body which may be called, "Atmaram (the self) and company limited." Outwardly it looks beautiful; but its production is unnameable!

It is nothing but foolishness to commit sins for the sake of such a body. Of course, it is our duty to keep our body clean and healthy, but it is improper to commit sins to protect it. By means of the body, render help to others; visit holy men; go on pilgrimages; perform meditation; carry out austerities but never commit sins for its sake. Some people say, "Maharaj"! The problem of feeding the stomach is a

big one. What can we do if we cannot commit sins for its sake?"

This is the answer to their question: "Brothers! Honesty is the best policy. If you work with honesty you can solve all problems from feeding the body to feeding your iron-safe. When your dishonesty is discovered, even your honesty is not trusted by people. When once you are found to be dishonest, you can achieve nothing because all your efforts meet with failure. On the contrary, if you work with honesty it will bring you income and success throughout your life.

The scriptures preach to us to be honest. They reveal to us the true nature of the soul. The soul is an immortal and permanent entity. The body is mortal and transitory. Others also have souls like us. If we do not like dishonesty in others, we too should not be dishonest.

The scriptures teach us the importance of self-control. Sri Krishna Maharaj said to the maids, "If you want to become queens, (Maharanis) pursue the path of Neminath. Acquire self-control. Self-control brings you spiritual progress and social approbation. If you want to become slaves, and serve others you may stay in the palace. Your marriages shall be celebrated." The aim of self-conquest is neither the attainment of honour nor the attainment of heaven but the

attainment of salvation. Just as weeds also grow with crops, honour and heaven come to those who endeavour to attain salvation, but, honour and heaven like weeds take away its glory. Hence, they should not be our objectives.

A man who has to go in darkness carries a torch with him or accompanies a man who as a torch with him or goes after finding out the right way from those who know it. In the same way, a sensible man walks in Samsar (worldly life) with the light of self-discipline or in the company of those who have acquired self-discipline or after knowing from them the right path.

If it is not possible to secure the company of men of self-discipline and enlightenment, people can find out what is proper and what is improper by studying the scriptures. Passions and evil propensities lie concealed like lions in the den of the human mind and they leap out every now and then and cause perplexities and worries in human lives. Hence, all enlightened men have emphasized the importance of keeping our minds pure.

A certain poet asked the flute why Lord Krishna loved it so much. It replied that he loved it because it was pure inside, simple and sublime. The mind also is like a flute for the atma which plays on it like Krishna. If it is pure and simple, the soul loves it.

Passions and desires distract even the soul that has reached the eleventh level of perfection and if the soul is unwary, they can drag it down to the first level. Hence we should always be wary. Deed is better than word. Practice is better than precept. People should emulate the example of those whose actions are righteous. To achieve progress, right action is necessary not propaganda.

No one can leap suddenly to the peaks of spiritual progress. We have to ascend to those heights step by step with the inspiration given by lofty ideals. A sadaka or one who is in the pursuit of perfection says, "Oh Lord, make me selfless, and detached like you" and with that determination he proceeds on his way to perfection. It is said, that elevated contemplation brings emancipation from Samsar by destroying the cycle of birth and death.

In his previous life Shalibhadra was the son of a poor mother. She begged the necessities from neighbours and prepared Khir (a sweet dish of milk, rice, jaggery etc.,) to satisfy his desire. Having poured the dish into a plate, the mother went to fetch water. The boy thought that if by chance a holy man came, he should give him some "Khir" and then he should take the remaining part. Fortunately, a holy man came. The boy gave away all the dish to him happily. The result was in his next birth as Shalibhadra, he attained great prosperity.

Life is an eternal battle-field. As in the case of a battle there are victories and defeats in life; there are joys and sorrows in life. The true player of the game of life is not depressed by defeat and is not elated by success. He remains unaffected by the joys and sorrows of life retaining his intellectual and spiritual equanimity.

Swami Satyanath says, "Our science and religion should be married and related."

Lord Mahavir says in the thirty first Gatha (tale) of the twenty first Adhyana (Canto)."

"It is essential to unite science with religion to achieve spiritual objectives." Science without religion makes man a devil; and religion without science makes man a beast. If man should be a human being, he needs both. Spiritual tranquillity emerges from the fusion of science and religion. Character is the habit of action from the permanent vision of the ultimate truth fusing the glories of science and the graces of religion.

## The Renunciation of Pleasures

The highest objective in life is not to receive but to give. Existence becomes sanctified through benevolence. We live not to beg and receive; but to dedicate ourselves to the service of others; not to accumulate wealth but to distribute it.

A great philosopher has said, "Do not take; do not receive even if you are given the heaven and if you have to give away, give away even heaven!" True happiness lies in renunciation not in the enjoyment of worldly pleasures; it lies in contentment not in discontentment. A great poet says that man cannot attain real happiness except through contentment. Desires are endless. The greater our acquisitions; the greater our aspirations. Man cannot attain happiness unless he is contented.

When death calls we should go leaving all our possessions, and so what is the use of greed and excessive desire? Your home may have loving members; you may have guards at your door; but when death knocks on your door, no relative or guard can save

you. At that time nobody can give you first aid and no barrister can secure a stay order for you. All unions end in separations; and life ends in death. When we have to give up all our possessions at the end why should we not do so earlier? It is by thinking thus that saintly men renounce everything.

On account of the expulsion of passions and desires, the soul acquires a tremendous power. Sita could face and resist Ravana only because of her incomparable spiritual integrity. A single woman of pure and noble character is better than thousands of women who lack spiritual integrity and who therefore are like heaps of ash, wasteful and ineffectual.

We should be cautious and wary if we have to ennoble our lives. We know that a single small crack can cause the wreck of a large ship, and a single spark can burn down not only a godown but an entire town. In the same manner, a single flaw in character reduces man from his cosmic stature to that of an ethical pigmy. A single spot destroys the beauty of the colourful dress. In the same manner, a single derogation in our character destroys our honour and prestige. Life becomes glorious by means of right conduct not by resplendent dress and decorations.

A certain American lady laughed at the dress of Vivekananda. Vivekananda said to her, "Sister, in

my country (Bharath), it is character that makes a gentleman not a tailor." Wherever such a man of noble character and polite behaviour goes he will be honoured. Our soul becomes reformed and chastened only by virtues. If we can contemplate on heavenly existence we can realize the value of renunciation.

First, there are twelve heavenly worlds. Then there are nine Graiveyakas and five Anuththara Vimanas. Above all is Siddhashila. In the first and the second heavenly worlds (Devalokas) Gods enjoy sensual pleasures with goddesses. In the third and the fourth heavenly worlds Gods experience sensual pleasures by means of touching goddesses or by a mere contact. In the fifth and the sixth heavenly worlds the Gods and Goddesses derive satisfaction from the sight of each other. In the seventh and eighth heavenly worlds Gods experience sensual delight by hearing the songs of Goddesses. In the ninth, tenth, eleventh and twelfth heavenly worlds Gods become thrilled and delighted by the mere thought of the bodies of Goddesses. Above the twelfth heavenly world the sexual desire of the divine beings becomes completely pacified. The divine beings in Graiveyak take delight in contemplating on the precious utterances of the enlightened souls. The dwellers of the Anuthara viman develop love and attachment for the utterances of the enlightened and this attachment impedes their efforts to attain salvation. From this account, it is

evident that those whose sensual desires get pacified and eliminated and who develop love for the precepts of the enlightened attain greater and greater happiness. Only human beings can attain detachment. They can attain salvation and ineffable bliss. There is perplexity in sensual pleasures but felicity in renunciation. The greatness of renunciation shows itself in the worship of the image of the Lord. This worship is of eight kinds. Mentioned in their proper order, they are:—

(1) Jala Puja (Worshipping with water). (2) Chandana Puja (Worshipping with sandal paste), (3) Pushpa Puja (Worshipping with flowers), (4) DhooPa Puja (Worshipping with the fragrance of the smoke of incense), (5) Deepak Puja (Worshipping with lights), (6) Akshata Puja (Worshipping with holy grain), (7) Naivedya Puja (Worshipping with the offering of food), (8) Phala Puja (Worshipping with the offering of fruits).

While performing the first kind of worship the worshipper thinks that he should wash his soul of the dirt of Karmas sticking to it just as the water washes the dust and dirt covering the image.

While performing the second kind of worship, the worshipper thinks that just as sandal wood subjects

itself to the process of being rubbed and just as it gives joy to others by its coolness and fragrance, he too should bear with his difficulties and give joy to others.

While performing the third kind of worship, the worshipper thinks that like that of flowers, his life also is transitory and so he should render his life pleasant and fragrant like flowers and that he should not make it hard and harmful like a thorn.

While performing the fourth kind of worship, the worshipper thinks that, like the smoke of incense which goes heavenwards he too should soar heavenwards and he too should reach the highest peaks of perfection and excellence.

While performing the fifth kind of worship, the worshipper thinks that just as light dispels darkness, the light of the Lord's lofty utterances which are in the form of Agamas should dispel the darkness of his ignorance.

While performing the sixth kind of worship, the worshipper thinks that, just as the holy grain shines brilliantly, his soul also should shine in all its splendour.

While performing the seventh kind of worship, the worshipper thinks that he should become “anahari” (one who never eats anything) and attain Siddha pada (the state of perfection like the Lord) because he has been eating all kinds of delicious food and has been wandering through the four phases of existence. (Heaven, Human-life, animal-life and hell)

While performing the final or the eighth worship, the worshipper thinks that, just as the fruit is the most developed form of seed salvation is the most developed state of existence. In the entire tree there is nothing sweeter than the fruit; so also in the entire existence there is nothing sweeter than salvation. The worshipper thinks that he too should attain the bliss that the Lord has attained. We offer to the Lord’s image those things that we love most in life and in this manner we practise renunciation and self sacrifice. “त्यागच्छान्तिरन्तरम्” (Thagyachehanthirantharam)

Endless peace emerges from self sacrifice. In Jain dharma, honour is given to those who make self-sacrifice. Arihantha and Siddha are Gods. The mentor, the teacher and the ascetic are the three preceptors. These five padas or exalted states are occupied by thyagis (those who have made a complete self-sacrifice). In the holy incantation of salvation these five exalted states are adored and venerated.

Next to God and preceptor there are four sources of philosophical knowledge. They are (1) Darshan (philosophy), (2) Jnana (knowledge), (3) Charitra (conduct) and (4) Thapa (Penance). All beings in Samsar take delight in physical and sensual pleasures. But those blessed beings that take delight in meta-physical and transcendental knowledge attain spiritual progress.

Darshan is interest in Dharma Shastras. Interest needs the eyes of wisdom. By means of wisdom, interest becomes chastened. Interest devoid of wisdom is blind adoration. Therefore mere interest in Dharma shastras is not adequate. There is the need for making a deep study of the scriptures. Knowledge is the name given to the opening of the eyes of the intellect. We can attain knowledge by the study of the scriptures; by listening to discourses and by having discussions with those who are enlightened. Character is the name given to the conduct that is inspired by the knowledge obtained from a deep study of the shastras. This contains five congregations in the form of pravritthi and three concealed principles in the form of Nivruthi. Tapas is the name given to the process of tolerating with calmness and equanimity all the twenty four impediments like hunger, thirst, cold and heat etc., and the various difficulties and obstacles in our endeavour to develop a noble character. In the shastras, there are descriptions of six external austeri-

ties like fasting and four internal austerities like Prayaschiththa (purification). In all, there are twelve Tapas or austerities. By means of Tapas the Karmas are destroyed and the atma is relieved of the burden of Karmas.

In this manner, the two Gods, the three mentors and the four dharmas combine to constitute Navapada. We can attain paramapada or moksha or salvation by meditating on them (Navapad) and by practising austerities. The fruit of salvation emerges from the seed of renunciation or the renunciation of all physical and sensual pleasures. Thus the human soul towers into pathless heights; naked of its fleshly vesture, a Might, a Flame, a Beauty, a Violent ecstasy, a sweetness that knows no retreat to the sordid plains of human existence from those splendid heights of freedom and felicity.

## The Four Difficult Attainments

The Shastras describe four purusharthas (objectives), four Sukhashayyas (bedsteads) and four rare angas (virtues) which are difficult to attain. These help man to traverse from darkness into light. We may discuss them one by one.

Dharma (duty), Artha (wealth), Kama (desire) and moksha (salvation) are the purusharthas. It is said,

धर्मार्थं काम मोक्षणम्  
 यस्यै कोपि नाविध्यते  
 अजागलस्तनश्येव  
 तस्यजन्मनिरर्थकम्

(Dharmartha, Kama Mokshaanam  
 Yasyai Kopi Na Vidyathe  
 Ajagalasthanasyeva  
 Tasyajanma Nirarthakam).

The life of a man which is devoid of any one of the four purusharthas, namely, Dharma, artha, kama

and moksha is useless and meaningless like the udders hanging from the neck of a goat. At present, the two purusharthas, artha and kama are all—pervasive in the world. No one seems to have time to think of the other two purusharthas, namely, dharma and moksha. The problems arising from this situation perplex the wits of our national leaders.

Dharma is the first and the foremost of all the purusharthas. Dharma or honesty or moral uprightness is essential for acquiring wealth and the proper use of artha or wealth lies in benevolence. Benevolence begets merit and merit begets prosperity. Thus, dharma and artha are interdependant and the two are closely related.

The third purushartha is Kama. In the *Bhagarad Gita*, Sri Krishna says: . .

धर्माविरुद्धो भूतेषु क मोक्षी भरतर्षभ

(Dharmaviruddho bhutheshu  
Kamosmi Bharatharshaba)

Oh Arjuna! I am present in all creatures as a desire that is irrefutable and that conforms to dharma.

The desire that is opposed to dharma is sinful and therefore it should be discarded. Our desires must be

in conformity with dharma. For, the sake of shravakas and shravikas, (pious Jains) the shastras describe the fourth "Anuvratha." Shravakas and shravikas would be acting righteously, if the desire (Kama) is limited to pleasing their respective spouses. That means a shravaka should limit his Kama to 'Swadarasanthosh'; and a shravika should limit her Kama to "swapathisanthosh." Such a desire is righteous and is within the limits of dharma. All excellent virtues slowly emerge and abide in those in whose life dharma or righteousness prevails. When people attain such great virtues as renunciation and self-discipline and when their karmas are destroyed by their Tapasyas (penances), they will obtain not only absolute knowledge but also the fourth purushartha. Moksha and they will enjoy the sublime joy of moksha or salvation. That joy is permanent and unshakable. After working hard throughout the day, man goes to sleep to enjoy rest. A bed-stead is necessary for sleeping. The writers of shastras have described four sukhashayyas or bed-steads for the jiva or man. They are: (1) Shravana (listening to the Lord's voice), (2) Manana (contemplation), (3) Madhyasthya (neutrality), (4) Atmachintana (deep introspection).

Shravana means listening to the sacred words of the Lord through the preceptor. One who listens to the words of the mentor or Lord is called a Shravak or a listener. The precious experiences of great men

are available in the form of shastras. Only those who are scholars and who have a special kind of training can study the shastras and attain knowledge. The others must acquire knowledge by listening to the precepts of the mentor.

The second Shayya (bed-stead) is deep contemplation. The cow masticates after eating grass. This helps digestion. In the same manner, people should calmly and thoughtfully contemplate on what they have heard from the mentor. Like undigested food, unasimilated precepts are wasted. Contemplation leads to comprehension and assimilation and thus contemplation enriches the knowledge received from the mentor.

The third Shayya (bed) is madhyasthya or neutrality. It means adopting an attitude of neutrality or a detached indifference towards the faults of others. People generally take delight in spreading scandals, in condemning others, in criticising the defects of others and in witnessing quarrels among others. But, a lover of dharma does not like such things. He thinks of his own defects and faults and not of others.

The fourth shayya or bed is deep introspection. This means thinking of one's affairs within oneself. Who am I? From where have I come? What is the

use or objective of my life? What should I do to make my life fruitful and meaningful? Am I trying to make my life useful? What weakness of mine is impeding my attempts to make my life meaningful? These questions must arise in the mind of a sensible man and by thinking of them he gets the knowledge of the reality which helps him and inspires him to pursue the path of salvation.

Lord Mahavira has discussed four principles which are difficult to attain. He says that humanity, knowledge derived from listening to sacred words; interest in spiritual matters and victory over the self are the four great virtues which are difficult to attain.

The eighty four lakh forms of life that are wandering aimlessly acquire the level of human existence by the concentration of earned merit. Only man can think and contemplate on things and only man can destroy his karmas and attain salvation. Animals cannot express their anguish, but man can, because, he has language; and his power of articulation distinguishes him from animals and birds. Even after attaining the level of human existence, some continue to be wicked, or become wicked. They torment others and deride others. Animals are better than such men because animals do not commit such sins.

In the hymn from the shastras, the word Manushaththam means humanity and it is stated there

self-discipline. People are afraid of the difficulties that commiseration, amity benevolence etc., are the features of humanity. One who acquires these virtues is a real human being; and one who lacks them is a monster. It is easy to be a monster, but difficult to be a human being.

The second virtue which is difficult to acquire is shruthi (or hearing shastras). If we drink the ambrosia of the voice of the Lord it will enrich our spiritual life. This point has been discussed under the first Sukhashayya.

The third virtue that is difficult to attain is Shraddha or interest. In the human existence, there is the need for seeking enlightenment from shastras, but it will be wasteful to hear shastras without interest. If any doubt arises we should get a clarification from enlightened preceptors. No one can be a scholar unless, he has got all his doubts cleared. Interest arises in us to seek clarification from scholarly ascetics; and that interest brings about a great transformation in our lives.

The fourth virtue that is difficult to attain is self-discipline. Even if people may have interest, their pramad (carelessness) prevents them from acquiring

self-discipline. People are afraid of the difficulties that have to be faced in a life of self-victory. Attachment to family may act as an impediment on the path of their spiritual development. That is why, the Lord has said that, self-discipline is the most difficult virtue to attain. People who live in the company of those who have acquired self-discipline; who watch their lives from a point of proximity become attracted by their fearlessness, calmness and felicity. They also realize that those who have self-discipline are honoured greatly and this also attracts them and to such people the task of acquiring self-discipline will not be very difficult. Those who have attained self-discipline accept life cheerfully and walk upon the path of spiritual development. They also inspire others to follow the same path.

Once, Maharaj Kumarpal said to Acharya Devendra, "Kindly teach me swarnasiddhi (the art of making gold) and I will make all my people happy and prosperous by giving them gold."

The Sooriji said, "If gold could bring happiness to people the Thirthankar would have given gold to all. He would not have given precepts. Desire is the cause of sorrow. Happiness dwells in contentment and in self-discipline."

Kumarpal understood the greatness of self-discipline. We too should realize its greatness and try to attain it.

The morning's laugh of self-discipline sets all the crags alight above the baffling tempest of passions. The mighty light that aroused the old-time prophets to their high missions, shines out radiantly on us; and makes us see the truth. This light is self-discipline. Countless are the souls that life's movement fascinates and perplexes but once they get the light of self-discipline they soar to the heights of felicity and dwell in eternal serenity.

## Salvation Through Knowledge

It is a futile endeavour to try to see what is visible. We should try to visualize what is not visible. That formless reality can be seen with the eyes of knowledge not with the physical eyes. Who opens our mental eyes? Only an ascetic or a scholar can open our mental eyes. We should venerate the preceptor who opens our mental eyes which are blinded by ignorance, with the collyrium-stick of knowledge and gives us sight.

The mental eyes of Jambhu Kumar were opened by the precepts of Sudharma Swami. The eyes of knowledge enabled him to see the futility of even newly married life and helped him to develop love for Jineshwar. This love never fails us and in this kind of love there is no possibility of separation.

Prabhav, a leader of robbers came to commit a robbery but when he heard the discourse of Jambhu Kumar his mental eyes were opened. In consequence, Prabhav received the Jain deeksha (sacred vows). All his five hundred followers followed his example. After

having attained Shrutajñana (knowledge obtained from hearing the shastras), he attained self-discipline. He performed austerities and became famous as Acharya Prabhava Swami.

The kindness that surges through the eyes of the Gurudev is so pure and sublime that it transforms the disciples. When in the court, Duryodhana was asked, who were the good men in the court, he replied that he was the only good man. On the contrary, when Yudhistira was asked, who were the bad men in the court, he replied that he was the only bad man.

There was poison in the eyes of Chanda Kaushika, while there was nectar in the eyes of Lord Mahavira. Nectar can pacify venom. These drops of nectar fell from the sacred lips of Mahavira. "Oh Chanda Kaushika know this. Why don't you learn this? After your death, it will be difficult for you to learn this." On hearing this, he learned the truth, discarded his anger and his anguish ended. His view of life also changed.

The Lord has described two kinds of seeing in— Uththaradhyayana Sutra namely, the auspicious way of seeing and the inauspicious way of seeing. The first way of looking at things reveals sorrows even in joys and the second way of looking at things reveals joy even in sorrows. Just as all things appear yellow

to a person afflicted with jaundice all things appear unfavourable and adverse to the eyes of a man whose sight is inauspicious. It is nothing but foolishness to feel jealous of a man who is in prosperous circumstances because he too is unhappy. He too is not satisfied with his wealth and he too keeps thinking day and night of attaining parity with those who are wealthier than himself.

Mahatma Shekhasadi's sandals were torn. It was difficult for him to walk about. He went to the Masjid to beg from God a pair of sandals. At the gate of the Masjid, he saw a man who had lost both his legs. On seeing this sight, he returned home thanking God because God had given him atleast legs to walk about. In this manner, there took place a change in his way of looking at things and he was happy.

A certain gentleman was angry with his dog because it had been barking all the night and in the morning he began scolding the dog. But when he learned from his neighbours that on account of the barking of the dog, the thieves who had come there had run away, his anger changed into joy. We can cite hundreds of examples to illustrate the truth that a change in one's vision brings about a change in one's attitude to life. If we adopt the right view, it will bring us mental and spiritual peace.

The auspicious way of looking at things makes us see virtues in others and it also helps us to realize our defects. This enables us to reform ourselves. In this manner, right seeing creates good men. The wrong way of looking at things makes us feel happy when we see others in sorrow and this kind of attitude impels us to taunt and torment others. Moreover, this kind of looking at things creates bad men.

A swan saved the life of a rat which had fallen into water. The rat was shivering with cold. Taking pity on it, the swan took it under its wings. The rat felt warm within the wings of the swan, since, the body of the swan gave it warmth and since its wings kept off the cold. But the rat which obtained shelter and warmth under the wings of the swan nibbled them off, with the result that the swan could not fly. Those who adopt the inauspicious or wrong way of looking at things return evil for good and do not feel grateful to those who help them.

The right view or the right way of looking at things is obtained by us from the auspicious way of looking at things that we learn from the teacher. That is rightness and that is right conduct. That is purity of thought and feeling. Without this rightness of vision, all our austerities are futile. Our worship of the Lord, our Samayik, our devotion, our penance our confessions and all our austerities are fruitless

and useless if we do not have the right vision or if we do not have the habit of right-seeing. The following passage is found in the Kalyana Mandira Stothra, "Oh Lord! I have heard your discourses thoroughly. I have worshipped you thoroughly. I have seen you. I have enshrined you in my mind with devotion. Yet I am experiencing sorrows because austerity without sincerity is but a futility." Only after our mental eyes are opened by a great teacher, can we see the soul which is formless. The soul is an immortal and imperishable reality. The body may change but the soul does not. It experiences joy. Its nature is to be happy and to impart happiness to others.

The man who knows the nature of his soul, keeps his desires in his control and will not be a slave to them. He knows that a man who is a slave to desires is a slave to samsar or life and that life is a slave to the man who has conquered his desires or to whom desires are slaves.

The jiva is agitated and made to wander through Samsar by desires, aspirations and ambitions. If we go after them to catch them, it will be like chasing a shadow to catch it. This is the lot of those who pursue sensual pleasures. If we leave our shadow behind and turn our face towards the sun and if we run towards the sun, the shadow follows us. In the same manner, the shadow of sensual pleasures falls

behind a person who turns his back on sensual pleasures and runs towards the sun of salvation. A lady said to Swami Vivekananda, "I desire to give birth to a son like you." It was clear that the lady was infatuated with him, but with an attitude of detachment, Vivekananda replied, "Mother, you can think that I am your son." An enlightened man does not fall into the bondage of sensual desires. He does not desire the momentary joy resulting from the gratification of sensual desires. On the contrary, he endeavours to attain eternal, endless, ineffable peace and happiness.

The man whose mental eyes are opened by enlightenment hears the deeper voice of his soul, repeating itself in rhythmic strains and experiences an ecstasy and an immortal change and is transmuted into something splendid.

# **SECTION III**

# **STORIES**



## Anjana

Anjana, who had suffered disgrace both in her husband's house and in her father's house was walking through a forest. She was lonely and helpless. She was in great desperation and isolation. She ate the fruits that grew on the trees and drank the water of waterfalls but fearlessly and peacefully she was taking care of the child that was growing in her womb. Fortunately, one day, she happened to meet a great sage by name Vidhyaacharan, who had acquired mastery over the four branches of knowledge.

After having saluted him respectfully and greeting him she asked the Gurudev, "Oh Lord, kindly tell me the story of my previous life (Poorvajanna). That will enable me to know why I have had to face so much disgrace and why I am experiencing so much anguish."

The Gurudev said, "Child, before telling you the story of your Poorvajanna, I wish to give you some happy news. The life that is growing in your womb is a blessed one. He has acquired merit. For the last

five Jaumas, he has been living righteously and this is going to be his final bodily existence. In this life he will attain keval jnan, and salvation.” On hearing this Anjana felt greatly happy. Yet, she desired to hear the story of her Poorvajanma. The sage began narrating the story of her (previous life) Poorvajanma to satisfy her desire to know it. He began. “There was a king by name Kanakarai. He had two wives. The name of his first wife was Kanakodari. His second wife was Lakshmivathi. The Queen Lakshmivathi was as beautiful as Lakshmi the divine consort of Vishnu. The king was extremely fond of her beauty; so, he loved Lakshmivathi more. This kindled the fire of jealousy in the mind of Kanakodari. She began taking delight in tormenting her.

Lakshmivathi used to worship an image of the Lord every day. One day Kanakodari took the image and hid it in a heap of rubbish. For twenty-two hours, Lakshmivathi was plunged in grief on account of the separation from the image. Kanakodari took pity on her and brought back the image. “Oh child! in your previous birth you were queen Kanakodari. For twenty two hours you kept the image of the Lord away from Lakshmivathi and created separation between her and the image. And so in this life you have had to suffer separation from your husband for twenty two years. Now, the period of separation has more or less come to an end. Very soon, there will be happi-

ness in your life, after this period of sorrow just as sunlight appears after the night is over." Having said this, the sage went away.

Anjana gave birth to a son, who was resplendent. But, she could not celebrate his birthday because she was living in a forest. There was no one even to beat a broken plate in the place of a band. She sobbed and wept over her misfortune.

Just at this time, Prathisurya was flying through the sky in his vimana (supernatural air-ship). Hearing the cries of lamentation, he landed there. He met Anjana and conversed with her. In the course of the conversation, he discovered that she was his cousin. They were happy to discover their relationship. They sat in the Vimana in great joy and he brought her to his palace.

There is a proverb: "As is the shell, so is the pearl." Since, Anjana had lived an austere life for twenty-two years, her son's face shone with the same radiance that suffused the face of the mother. He was named Hanuman.

Anjana's husband, Pavankumar achieved a splendid victory in the war and returned to his capital triumphantly. All the citizens of the City rained flowers on him and welcomed him. Pavankumar on

entering the palace, first met and saluted his mother and father. And then, he went straight to Anjana's chamber. When the doors of the chamber were opened, he noticed that the whole chamber was covered with dust. Shocked by the sight of the room, and grieved by the absence of Anjana there, he began calling out, "Anjana! Anjana! where are you? My eyes are longing to see you. Come soon. Come near me. Quench the thirst of my eyes."

But there was no reply. He ran back to his mother and asked her for the whereabouts of Anjana. His mother said "Don't mention the name of that slut. On account of her wicked action, she has brought disgrace on both the families; her father's and ours. After your marriage, you never met her and never spoke with her at any time. Twenty-one years passed thus and last year you went with your army to wage a war. There was no opportunity for you to meet her. When there appeared sign of pregnancy in her and when people began to censure her and our family pointing their fingers at us, we sent Anjana away from the house."

Kumar said, "Mother, a great wrong has been done. You should not have done so. When I was staying with the army in my tent on the bank of a lake, one night, there was beautiful moonlight. All the soldiers had slept. I saw two birds mating on the bank of the Lake. Seeing this I remembered Anjana.

I couldn't sleep. Seeing my condition, a friend gave me this advice, "we are not faraway from the Capital. Quietly you go home on a speedy horse; meet Anjana and come back before dawn. No one will come to know of this and you too will be happy. When you are free from this agony of yours, you will be able to fight with greater enthusiasm and victory will be easy for you." According to this suggestion of my friend, I came and met Anjana. I also gave her my ring as a proof of my visit. Hence, no one need suspect her character." Mother said, "Yes, really she showed a ring bearing your name as a proof of her chastity, but, I thought that she had got the ring made to safe-guard her honour. When all of us lost faith in her chastity, she went away in disgrace. Sometime later we learnt that she had gone to her father's home but her parents also turned her away from their home. Now, her whereabouts are not known."

Kumar said, "Mother, wherever she may be, I will search for her. I take an oath now and here that I will not return home until I find her."

Pavanajaya Kumar set off in search of Anjana. First of all, he went to the town where his father-in-law lived. He asked all the people in that area for the whereabouts of Anjana. They informed her that one year before, Anjana who was pregnant had gone away alone from there. He requested them to remember

and tell him in which direction she had gone. He went in the direction indicated by the citizens.

He went riding through a wild forest which was full of high mountains, rivers and huge trees but he could not find any trace of Anjana.

At last, he lost all hopes of finding her and thought that the wild beasts of the forest must have killed her. He wanted to perform prayaschiththa (self-purification). Thinking that he was responsible for her misery and for her tragic death, he ascended the peak of a mountain with the idea of falling down from there and of sacrificing his life as an atonement for his sin.

Just at this moment, Prathisurya came there and informed him of the happy news about Anjana. He took Pavankumar by his Vimana and enabled him to meet Anjana and Hanuman. Some days later, the three of them came to their capital by a Vimana. Happiness and cheerfulness spread everywhere. The message of this story is that we should not be depressed by despondencies and that we should not feel miserable and unhappy in our adversities.

## Madan Rekha

The great Sage, Manichand discovered by means of his mystical intuition that the lady whom Mani-prabha, the Vidhyadhar (a demi-god) had brought with him was Madana Rekha. He also visualized with his mental eyes that Madan Rekha was a woman of very great chastity and integrity. She had been living in the forest. She made a swing out of a piece of her sari; and hung it to a tree. She placed her newborn child in the swing and went to a lake to take a bath. While she was returning, after her bath, a wild elephant which happened to come there suddenly seized her with its trunk and tossed her up into the air using all its strength. Just at that moment, the Vidhyadhar who was flying by his Vimana (Magical air-ship) saved her life. Fascinated by her beauty, he thought of taking her to his capital and making her his queen. Let us see what happened later. After he listened to the precepts of the great sage, his lust disappeared and abated and ebbed out; and he began to look upon Madan Rekha as his sister. Not only this; he took an oath never to desire the company of other women.

The sage's discourse was over; and then Madan Rekha entreated him who had acquired mastery over the four kinds of knowledge to tell her the story of her new-born child. The sage said, "The king of Mithila, Maharaj Padmaratha set out on horse back from that place. He wondered where the mother had gone having left her new-born child in the swing. He thought that she must be somewhere nearby and he searched for her in the entire vicinity. Since, he could not find the mother he took the child with him to his palace. The King had no children. He announced that the queen had been pregnant and that on the previous night, she had given birth to a child. In the entire Mithila, the birthday of the child was celebrated in all splendour and the child was named Namiraj and now he is being brought up in the palace with great affection. He is one who has abundant earned merit and this will be his final bodily existence."

Hearing this, Madan Rekha was greatly happy. Just at that moment, there came to that place a divine being of extraordinary radiance. He first saluted Madan Rekha and then he saluted the sage. The on-lookers wondered, why the divine visitor first saluted a Shravika.

Even before being asked, the sage said this to clear their doubt, "O blessed ones! your doubt will be cleared if you listen to the story of the poorva-

janma (previous life) of this divine visitor. In his poorvajanma (previous life) this divine being was the husband of this noble lady and his name was Yuga Bahu. He was the younger brother of Maniratha, the king of Sudharshan Nagar in Malwa. Maniratha became infatuated with the beauty of this noble lady. Thinking that Yuga Bahu was an obstacle to the fulfilment of his desire, one day he attacked Yuga Bahu, with an envenomed sword. Yuga Bahu fell down unconscious. Terrified by this, Maniratha ran away from there. Yuga Bahu's bodyguards went chasing him, but they could not catch him. Madan Rekha saw her husband Yuga Bahu in that condition and found that he was going to die in a few minutes. Placing his head in her lap, she helped him to recover from his faint. Then, she also helped him to achieve spiritual elevation by giving him some ethical precepts. She helped him to chasten his thoughts by giving him the message that life was transitory; and that the life of the spirit was important. The result was, when he gave up his body, he became a divine being and achieved this extraordinary glory. If he had died thinking of taking revenge against Maniratha, he would certainly have gone to hell. Because he became a divine being he could remember his wife who had saved him from hell and who had sent him to heaven and he could also know that she was here now. Now he desires to render her some help by way of gratitude. Only to

express his heart-felt gratitude he first saluted her. Now, he does not think of her as his wife but as a mentor who gave him a spiritual message and saved him from a disaster.”

One of the audience asked the sage, “What happened to Maniratha?”

The sage said, “Fearing that he would be caught, Maniratha was running through the forest. Slowly, the darkness fell. In the darkness, he stepped upon a black snake and it at once bit him. Its venom spread throughout his body. Maniratha died and his soul (Jiva) reached the fifth hell and now he is tasting the bitter fruits of his wicked actions.” Another spectator asked, “Both Maniratha and Yuga Bahu died and then who became the king of Sudharshan Nagar?” Manichud, the great sage replied, “Mahabahu’s eldest son, Chandrayash became the king. Now he is occupying the throne and he is ruling over his people.”

Another asked him, “Who sent the noble woman, Madan Rekha to the forest?”

Manichud, the sage said, “After the obsequies of Yuga Bahu were over, the noble woman Madan Rekha lost all interest in life, and entertained thoughts of renunciation. But she was pregnant. She thought her first duty was to take care of the child

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that would be born to her. After the death of her husband, the wicked Maniratha could cause greater torments to her. So, she thought of leaving home and living in a forest. She came to a forest where she gave birth to a child. After the birth of the child, she placed it in a swing and went to a lake to take a bath. After taking her bath, when she was returning, a wild elephant caught her in its trunk and threw her into the sky. Just at that moment Mani-prabha, the Vidyadhara saved her and took her into his vimana. As desired by Madan Rekha, before taking her to his palace, he brought her to this place. So, both have been able to offer their obeisance." After hearing this story, all the listeners of the discourse returned to their homes. The divine visitor requested Madan Rekha to give him the opportunity of rendering some service to her. Madan Rekha told him that she wanted to become a nun, and requested him to take her to Suvrathaji, the Mahasadhvi (a holy woman). The divine visitor took her by his supernatural air-ship to Suvrathaji. Madan Rekha offered obeisance to her and took deeksha from her to live by the great vrathas or rules of Jainism. In this manner, after she obtained deeksha, she accompanied Suvrathaji to various places; and through austerities she began getting rid of her karmas.

After some twenty or twenty five years, king Padmaratha also began pursuing the path of spiritual prosperity after having placed Namiraja on the

throne. In this manner, Namiraja became the king of Mithila. One day, an elephant named Vishala Karna belonging to him, became ferocious and began running. On the way, it uprooted many trees with its trunk, and threw them up into the sky. The elephant approached the borders of Malwa, and began ravaging the villages. It threw down the huts of villagers. Men, women, children and old people began shaking with fear when they heard its terrific trumpeting. Seeing the rampage of the elephant, the President of the Villages hurried to the Capital, Sudharshan Nagar and requested the king Chandrayasha, to protect the villagers from the elephant's anger and wildness.

At once, king Chandrayasha sent some soldiers, who were skilled in taming elephants, to capture it. The soldiers went to the border of the Kingdom; caught the elephant and brought it to the capital. In accordance with the order of king Chandrayasha, they tied it down in the Gajashala (Stable for elephants). It became a favourite of Chandrayasha, because of its abilities.

On hearing the news about the elephant, Namiraja sent a message through his messengers to Sudharshan Nagar. The message was: "Vishala Karna belongs to us. Send it back at once or get ready for a battle."

A true Kshatriya is not terrified by such threats of war. Chandrayasha accepted the challenge. Both the hostile armies came into the battle-field.

As soon as Madan Rekha heard about this, she decided to prevent the battle. She did not like brothers fighting over an elephant. She at once came to the battle-field, accompanied by a holy woman. She made Chandrayasha and Namiraj know their relationship. On account of this, their animosity changed into amity. All shed tears of joy when they witnessed the union and reconciliation of the two brothers. Both the armies raised slogans in praise of Madan Rekha and returned to their respective capitals. On account of the nobility and kindness of Madan Rekha, both the kings attained victory without fighting.





Page	Lines	Incorrect	Correct
38	20	buckes	bucket
39	5	nwardly	inwardly
60	18	out	our
62	23	No body	Nobody
73	8	aecording	according
75	9	cardina	Cardinal
78	1	शब्दस्वप्थ	शब्दस्वन्ध
87	18	जण्णा	पण्णा
87	19	Janna	Panna
95	6	sciptual	scriptural
99	22	o	of
101	6	e	ie
103	3	become	becomes
103	3	menes	means

## SECTION-II

Page	Lines	Incorrect	Correct
29	20	पद	पदं
37	25	फल	फलं
39	1	obstacle	obstacles
44	12	henee	hence
47	12	sadaka	sadhaka
54	18	Thyagyachchanthi	Thyagachchanthi
58	17	कमोस्मि	कामोस्मि
59	27	Lord	the Lord
62	1	self-discipline. people are afraid of the difficulties that Comit)	(Read) that it is difficult to acquire this quality. Compassion
76	12	monther	mother
76	83	sign	signs
79	1	Manichand	Manichud



## EXTRACT FROM THE PREFACE

I commend this book to the careful reading of all discerning human beings and I offer my respectful tribute to Acharya Shri Padmasagarsuriji Maharaj for making this knowledge so easily available to us.

*(Govind Narain)*

Governor of Karnataka



श्री अरुणोदय फाउन्डेशन

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