

DHARMA-BEEJ

(The Seed of Religion)

Muni Śrī Tattvānandavijayaji



Mahesh Bhogilal Universal Memorial Trust

DHARMA-BEEJ

A tract on the four basic pious feelings (Bhāvanās)

by

Muni Śrī Tattvānandavijayaji Mahārāj

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DHARMA-BEEJ : Translated by Digish Mehta

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Publisher

**Mahesh Bhogilal Universal Memorial Trust
Akshay, Ahmedabad.**

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**First Edition : April, 2000
Vikram samvat 2056
Vira Samvat 2526**

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Copies : 1000

•

Price : 100

•

Printer :

**Navprabhat Printing Press
Near Old Novelty Cinema,
Ghee-kanta, Ahmedabad.**

FOREWORD

Religious seed means the seed of religion. The *raison de'être* (importance) of a seed lies in its capability to produce. If the seed is sown in fertile soil, it sprouts forth in abundance. Similarly, if the seed of religion finds a receptive soul, the contentment is eternal. The satisfaction derived from ephemeral sources are transitory where as religious genre renders ethereal and eternal sublimation. Hence it is beneficial to seek deliverance through religious seeds to attain salvation.

Religious seed means, fellow-feeling, happy disposition (*joie-de-vivre*) compassion and mental equilibrium. These four virtues form the pillars of religion—seed of religion. This book is an attempt to elucidate these four basics in a simple and easy language. How does the sense of fellow-feeling affect our lives is easily understood while perusing this book. The whole gamut of human emotions, how to counteract negative emotions and influences etc. are dealt with in great detail. The four basics of religion are also compared with contemporary streams of other religions. Thus the universality and relevance of such an endeavour is established.

When I went to pay my regards to most venerable Kalapurnasuri Maharaj, he inspired me to study this book. As the book was not available in print, it was xeroxed. The book was read and pondered upon. Then it was felt that the book is not only an excellent reading but also of great meditational value. The present day life creates tension, stress, depression, agitation, fury, jealousy and other mental maladies. This book aims at treating these maladies in a simple and easy method.

The title of the book is DHARMA-BEEJ (the seed of religion.) Those who absorb the message will not only find success, peace and happiness in the day-to-day life but also the deliverance from many physical ailments.

As the book offered me a broad spectrum guidance, and as it was out of print, I decided to re-print it. If this book is easily available, it will prove to be a guiding force in the the lives of innumerable people—this was the sole reason for its reprint. I hope, the book proves to be useful for the society in general.

My younger brother, Late Mahesh Bhogilal had great reverence for most venerable Acharya Shri Kalapurna Surijee. He used to visit him quite often to seek inspiration.

I asked most venerable Acharyajee if we could re-print this book in the memory of Late Maheshbhai. He welcomed the suggestion with pleasure and said that it was a very appropriate gesture as Late Maheshbhai was keenly interested in spiritual discourses.

My heartiest thanks to most venerable Acharyajee who inspired me to study this book. Shree Jitendra Babulal Shah (Director, Sharadaben Chimanbhai Educational Research Centre, Ahmedabad) took the entire responsibility to re-print the book and did a wonderful job of it. Nimesh Shah later composed the book in a very beautiful and simple manner. All those people who helped me complete this task, I thank them too. It gives me great pleasure to offer this book.

Mahesh Bhogilal Memorial Trust Dr. Vimla Siddharth Lalbhai
Ahmedabad



THE LATE ŚRĪ MAHESHBHAI

Śrī Maheshbhai was born in the year 1938 in the reputed family, of Sheth Śrī Bhogilal Laherchand of Patan. The family, in addition to being especially affluent, was also highly cultured, and Śrī Maheshbhai had his share of this rich heritage. Śrī Maheshbhai's was a brilliant mind and he had intellectual gifts of a high order. He studied at Cambridge in England and at MIT in the USA; he earned distinction and made a great impact at these centres of learning. These academic attainments, however, did not bring to Maheshbhai the mental peace, the spiritual joy, for which he had such a profound yearning. By temperament he was deeply religious, from his very birth, one might say. He felt such a high degree of reverence in the presence of saintly persons. Though he was born in a Jain family, he did not have feelings of partisanship towards any particular religion or sect. He was inclined towards accepting truth wherever it was to be found. He used frequently to visit the Sadhu Bhagawants, the preachers and discuss matters of religious and spiritual import with them. He had a great interest in and respect for the Sanskrit language. He translated the **Praśama-rati Prakaraṇa** by Vāchak Umāswāti into English; this translation was published from Ahmedabad in 1989. He had, in this way, an abiding interest in religion. But fate had ordained things differently; he passed away in 1983.

THE ROOTS OF RELIGION

The roots of religion as preached by Śrī Tīrthaṅkar Paramātmā, who has been the source of infinite good to us, lie in the four basic modes of pious feeling, namely the feeling of friendliness (**maitrī**), of joy (**pramoda**), of compassion (**karuṇā**), and equanimity (**Mādhyaṣṭhatā**).

Through a proper realization of the essential nature of these four basic modes of feeling and through a constant study of these, a person can fully imbibe in his life the principles of right religion, **dharma**, such as non-violence (**ahimsā**), restraint (**saiṁyama**) and penance (**tapa**).

It is absolutely essential for the spiritual seeker who hopes to attain the true state of **dharma** to fully steep his mind in the four basic modes of pious feeling, including the feeling of friendliness, of **maitrī**. The attainment of the true state of **dharma** is almost impossible for a person who knows little about these four basic modes of feeling, or, who, having come to know about them, has not devoted his time to a study of these.

Four basic modes of feeling, the *bhāvanās*.

- (1) **Maitrī-bhāvanā**, or the feeling of friendliness lies in caring for the good of all living beings.
- (2) **Pramoda-bhāvanā** is the feeling which makes one feel glad to find the presence of virtuous qualities (**guṇas**) in others, to rejoice at these.
- (3) **Karuṇā-bhāvanā** or compassion is the impulse to feel deeply moved at the sight of the unhappiness and misery

of others, and to make every effort to remove the cause of these, to help others overcome their miseries.

- (4) **Mādhyaṣṭha-bhāvanā** or equanimity is the feeling of detachment or of indifference or neutrality when one is in the presence of souls who are immodest, offensive or evil.

For a spiritual seeker, a **sādhaka**, the foundation of **dharma** or of **yoga** could best be laid only through the practice of the feeling of friendliness, and other feelings of the same order, and through no other means.

1. The feeling of friendliness, *Maitrī Bhāvanā* :

The feeling of friendliness lies in looking at the whole universe, at every living being in the universe, at every soul, in the spirit of friendliness. The first step in **yoga** lies in what is called **mitra-dṛṣṭi**, the eye of friendship, and this can never be attained in life so long as you harbour the slightest trace of spite or hatred towards a single living being in this world. So, not a single living being in this world could be excluded from the wide embrace of the feeling of friendliness.

The truly positive form of this feeling of friendliness lies in cultivating an almost motherly feeling of affection towards all living beings, to feel for each of them the way you would feel for yourselves.

There is, again, an alternative, negative form of the same feeling of friendliness, where you wish that none of your fellow beings be made to suffer in any way, that none commits any sin, none is caught in the bonds of **karma**, — that all are liberated from all such bonds.

The purest form of this feeling of friendliness, its highest manifestation, lies in keeping away from all acts, whether mental or verbal or physical, that could cause the

slightest kind of pain or affliction to any living being, big or small.

The ritual called **sāmāyika** covers the feeling of friendliness of both kinds. **Sāmāyika** is the attainment of a state of forbearance, of equanimity, which expresses itself through the feeling of friendliness towards all living beings.

This feeling of friendliness when properly cultivated bears its fruit in the form of true forgiveness, of **kṣamā** :

I beg pardon of all living beings, I ask for the forgiveness for all my offences towards all living beings. I beg that all living beings freely grant me forgiveness. I am tied to all living beings through bonds of friendliness. I do not have any feelings of hatred or opposition towards any living being in this world.

To have feelings of friendliness towards all living beings is absolutely essential in life. Just as physical vitalities perish in the absence of air, so also man's emotional vitalities or energies die in the absence of the feeling of friendliness.

Forgiveness, **kṣamā**, is one of the basic emotional vitalities or energies. The capacity for forgiveness finds increase only through a study of the four basic modes of pious feelings, including friendliness. It also leads to the decline of passions such as anger and others.

2. The feeling of joy or of rejoicing, *Pramoda-Bhāvanā* :

Pramoda-Bhāvanā arises when your heart is thrilled with joy on hearing of the virtuous qualities of others, when tears stream down your eyes, when your head bows down in reverence, when the very air re-echoes with shouts of rejoicing at a glimpse of virtuous qualities in others.

When this feeling of rejoicing prevails, your eyes are moved to tears of joy at a glimpse of the serene posture of the most blessed among souls, **paramatmā**, who has virtuous qualities in the highest; your mind overflows with the feeling of rejoicing; your tongue is delighted to sing the praise of God; you are full of joy at being in the presence of the saints, the **sadguru-bhagawantas**.

There are so many external indications of the state of this feeling of rejoicing: you have the desire to bow down to the monks, to the **bhagawantas**; to avail yourself of every opportunity to offer your services to them in whatever way; you feel happy to learn from the saints everything about religious rituals, about the true nature of the basic elements, the constituents including those of all living beings.

Pramoda-Bhāvanā takes the form of reverence for virtuous qualities, of gratification, at the thought of all such qualities. The most holy of the **mantras**, the **namaskāra mahā-mantra** is an expression of gratification, the feeling of joy at remembering the infinite virtuous qualities of the Five August Souls. This **mantra** is chanted in an attitude of the deepest kind of reverence. It is the most auspicious among **mantras**, and it puts an end to all sins, being the essence of the doctrine of the Jina, the summing up of the fourteen of earlier sacred texts.

The feeling of rejoicing is also touched with the deepest feeling of reverence, and as such it puts an end to all sins, being most auspicious in its essential nature. There enters a rare feeling of equanimity in your life when you sing the praises of the Five Saintly Souls and of other souls having high virtuous qualities, with a feeling of joy of the

highest order. Your mind is touched with a rare feeling of felicity and you come to attain virtuous qualities such as forgiveness, humility, simplicity, contentment, and others :

'In singing of the virtuous qualities of the Jina, you come to have some of the same qualities yourself'....So runs a line from a well-known devotional song.

In singing of the praise of the virtuous qualities of virtuous figures like the Tīrthaṅkar **bhagawantas** you come to attain some of the virtuous qualities in your own life. The same qualities come to blossom in your own soul.

3. *Karuṇā Bhāvanā*, compassion :

Karuṇā is the manifestation of compassion or of non-violence.

An extensive definition of "non-violence" is given in the text of Śrī Praśna Vyākaraṇa Sūtra through its sixty equivalents.

Śrī Tīrthaṅkar Bhagawantas who are like an ocean of compassion, the most loving brothers of all living beings, have described non-violence as a feeling which leads to the happiness of all living beings.

Non-violence works towards the good of all, like an island in the ocean or a lamp in the midst of darkness. It overcomes all impediments in the way, for yourself as well as for others, and ultimately helps in protecting all living beings. Non-violence is therefore a vital energy, like the very life-breath. It enables one to secure every possible form of prosperity, and is the ultimate resort of all spiritual seekers. It is the ultimate goal of all living beings and their final abode. All forms of happiness and all virtuous qualities reside in it. By rendering others free from fear, you will

yourself earn the same freedom.

The seamless unity of all living entities : Śrī Bhagawatī Sūtra describes the nature of all living entities in terms of their five categories :

- (1) In terms of matter (**dravya**), living entities are of the form of infinite living matter. It means, living entities are constituted of the collection of infinite molecules.
 - (2) In terms of region or quarter, that is, of space, living entities are one with the expansiveness of the universe, are co-extensive with the universe.
 - (3) In terms of time, living entities are an aspect of time, and are therefore permanent.
 - (4) In terms of the mode of feeling, living entities are colourless, odourless, tasteless, and can not be apprehended through the sense of touch.
 - (5) In terms of qualities, living entities have the quality which involves conscious activity. In terms of function, this conscious activity is of two kinds :
- (i) **Conscious activity oriented towards form** : Perception which illuminates the self and the other, and is, as such, generative of the sense of separateness or distinction. As a result, non-violence grants freedom from fear to all living beings; it serves as their ultimate point of rest and their final consolation.

Virtuous qualities such as equanimity, spiritual ecstasy, righteousness, knowledge of the scriptures, restraint — are indeed the fruits of this special cultivation of non-violence or the feeling of compassion.

As the **Ācārāṅga sūtra** says : ‘Protect all living beings

considering them as your own self. You should seek to liberate all other mobile and immobile forms of living beings, from suffering, from **karma**, and from all forms of fear, as you would like to liberate your own self from suffering, from **karma**, and from fear. For all living beings form a unity from the point of view of conscious activity. The unity is to be perceived also from the point of view of mutual dependence. Conscious activity is an innate characteristic of a living being. In the same way, mutual dependence is a relational characteristic of the whole body of living beings. So wherever there is conscious activity, there is mutual dependence.'

(ii) **Conscious activity in its formless aspect:** Perception which grasps what is general or what is common to things and turns on the essential oneness of things, which is non-dualistic in nature.

The body of living entities is of infinite extension. Each of the living entities or bodies is extensive in numberless ways, in countless areas. But what is under discussion here is the whole mass of all living entities taken as one unit, one body. It is in this sense that we say that living entities are extensive in terms of area or region or space to infinity. This maxim establishes the essential unity of all living entities. It also serves to explain their mutual dependence in relational terms.

The soul spans an infinite number of molecules and is related to each of these molecules in an integral way. As a result, tranquillity or lack of it in any one of its parts affects the whole of it. In a similar way, in the infinite extension of the world of all living beings also there are infinite molecules which are mutually interdependent, so that if an agent imparts

pain or pleasure to any part of this world or to any single molecule in it, this is felt again by the agent himself as well.

All living beings are held in unity on the plane of conscious activity. In the same way, a conviction regarding the ultimate bond of unity among all things through a sense of mutual interdependence is again a manifestation of absolute compassion.

The Yogi who is rapt in a state of ultimate ecstasy realises the unity of all living beings as a felt experience. This state is compassion felt on the plane of consciousness; the same translated into action through protection of all living beings is compassion expressed on the material plane.

Jīva-vaho appa-vaho, Jīva dayā appaṇo dayā hoi
In effect, to kill any other living being, is to kill one's own self. In the same way, to show compassion towards other living beings is to show compassion towards one's own self. In the light of this understanding, you should deal with other living beings the same way as you would deal with your own self.

**Jam icchasi appaṇo, jam cha na icchasi appaṇo
tam iccha parassa vi etiyamam jīṇasāsaṇam.**

You should constantly wish the good, the well-being of all other living beings, as you always wish for your own well-being or happiness, and never wish for suffering for yourself. The Jina dispensation is none other than this readiness never to do unto others what is uncongenial to one's own self. In a word, the essence of the dispensation of the Jina lies in mercy or compassion. It means, the ultimate good of the soul lies in first acquiring for oneself an insight into the essential unity of all living beings, and then

adopting a proper mode of conduct towards them accordingly. The key to all ethical conduct towards all living beings lies in the cultivation of the four basic modes of pious feeling. The four modes serve therefore as the very seed of all **dharmā**.

4. The feeling of equanimity, *mādhyastha bhāvanā* :

There are some souls who are cruel, are guided by intense feelings of attachment and aversion, for they are dependent on their **karma** in this respect. As a result, they do not have any feeling of affection for God or for the preceptor or for religion, **dharmā**. On the contrary, such a soul speaks ill of them, and does all kinds of violence to them. However, you should never have feelings of rejection or disgust even towards souls who are insolent and full of faults. You should cultivate a feeling of equanimity towards them, feelings of friendliness and compassion. You should constantly seek the good of even such immodest souls, feeling a wordless kind of compassion towards them, always wishing that they too may attain a feeling of reverence for morality, **dharmā**, in future through the diminishing of the burden of their **karma**; they too may have the good fortune of coming under the influence of saintly persons, and of cultivating the feeling of devotion towards God. You have here the example of Bhagwan Mahāvīradeva who felt an infinite compassion for Sangamā, the arch-offender, to such an extent that tears flowed from His eyes.

All souls in this world experience diverse kinds of happiness and suffering in accordance with their **karma**. But persons who have the right sense of discrimination never have any feelings of attachment or aversion towards these souls and

always feel a sense of equanimity in their presence. They are full of a feeling of non-attachment towards them.

You should assume an attitude of indifference, of **udāsinatā**, towards all aberrations, all oddities, which arise through the effect of **karma**. Through cultivating a sense of oneness, of unity of all living beings, through conscious activity of all living beings, the persons who have reached the status of the Yogi experience the highest kind of joy, having entered a state of supreme ecstasy.

The mind never experiences steadiness so long as it dwells on good or bad qualities, whether of objects or persons, and so keeps thinking of their being good or bad in this or that respect. This is why persons who have attained the state of equanimity concentrate their minds on the meditation of **Paramātmā**, the Supreme Soul, and so keep themselves engaged in spiritual effort.

A person attains a rare degree of equanimity through a study of the feeling of **mādhyaṣṭhatā** or detachment.

These four basic modes of pious feeling are like an alchemy which is meant to strengthen the life of devotion and of spiritual meditation. It nourishes the feeling of forgiveness by overcoming feelings of spite, of unfriendliness, of envy, and of malice, and other feelings of the same order.

Maitrī-bhāvanā, or the feeling of friendliness serves to overcome the rush of anger, and strengthen the feeling of forgiveness.

Pramoda-bhāvanā, or the feeling of joy serves to overcome the impulse towards false self-esteem and of insolence, and develops the virtuous quality of modesty.

Karuṇā-bhāvanā, or the feeling of compassion

removes the evils of delusion, of cunning and of hypocrisy, and leads towards simplicity.

Mādhyaṣṭha-bhāvanā or the feeling of detachment destroys vain cravings and greed and strengthens the virtuous quality of equanimity.

A constant study of these four basic modes of pious feeling serves to hold back the pulls of mournful meditation (**ārta-dhyāna**) and of wrathful meditation (**rudra-dhyāna**), and to usher in gradually the state of religious meditation (**dharma dhyāna**) and of pure, white meditation (**śukla-dhyāna**). Through its study a person most assuredly gets oriented in the right spiritual direction and attains the higher state in this same direction. All those who are spiritual seekers should invariably make a constant study of the four basic modes of pious feeling.

Pujya Munirāj Tattvānand Vijayji has made an attempt in his book to explain the real nature of the basic modes of pious feeling, **bhāvanās**, in simple language and with the help of suitable illustrations. This book will therefore be of great help to persons who are devoted to the study of the four **bhāvanās**. The prefaces to the first two editions are written by Param Pujya Panyāspravar Śrī Bhadrāṅkarvijayji Mahārāj and Param Pujya Ācarya Śrī Bhadrāṅkar Vijayaji Mahārāj. The true nature of the four **bhāvanās** and their usefulness in spiritual life will best be known through a contemplative reading of these prefaces. This will enable the soul to grasp the key to the experience of the four basic modes of pious feeling, the **bhāvanās**.

Let us hope that all souls who are also spiritual seekers will make this text their constant study; the text is meant to

set one on the path towards an abiding sense of peace and spiritual ecstasy. All worldly souls whose minds are engrossed with objects of sensual pleasure, and with passions of all kinds, often engage in various acts of violence, and so finally end up in states of affliction of one kind or another. You should not be moved to feel anger towards souls who, despite their being given the benefit of religious preaching based on the tenets of non-violence, do not give up their practice of violence in some form or other. For after all no one can alter the destiny of others. So through concentrating your thoughts on the principle of the results of **karma** and the tenet of the spiritual fate which is an aspect of one's ultimate destiny, you should cultivate a feeling of equanimity towards all such souls. With this, all perturbation of the mind is quietened, and the mind becomes steadily rooted in its original state of the soul which is for ever enshrined within and which is ever so pure in its state of Being. You then attain the supreme happiness in the form of a taste of that tranquillity which is the purest form of nectar.

These four basic modes of pious feeling, **bhāvanās**, are the root of the Jina doctrine. It is also called the **dharma-beej**, the seed of religion, being the original cause of the growth of the Wish-fulfilling Tree which is **dharma** or religion.

In the name of the tradition of right religion, **sad-dharma**, and of right meditation, **sad-dhyāna**, let us all activate the supremely pious hope that all souls will attain a state of tranquillity and of spiritual ecstasy, and gain the right direction of spiritual growth and of the highest of spiritual states, through constant reflection, contemplation, and study of the contents of this text. **Kalāpuraṇa-sūri**

PREFACE

At various times, on earlier occasions, I felt the urge to let my soul dwell more constantly on the four **bhāvanās**, the four basic modes of pious feelings, like **Maitrī**, that is friendliness, and others. The urge was to allow the soul, the swan, to playfully glide along constantly in the life-giving waters, the elixir, of these feelings, including **maitrī**, and others. I allowed this thought to grow on me for some five years, but did not have an opportunity to act on it for want of a proper frame of mind for it. Then, by a happy coincidence, some five or six months back, I started putting together some notes on the four basic modes of pious feelings, the **bhāvanās**. My sole purpose in writing these notes was to turn my mind towards a contemplation of the same, so that through this contemplation I could imbibe the four modes, the **bhāvanās**, ever deeper in my life. Here, again, I could not have proceeded with my writing if I had not opened before me certain sacred texts like *Yogaśāstra*, *Jñānasāra*, *Adhyātma-Kalpadruma*, *Śānta-Sudhāras*, *Pātāñjala Yogasūtra* and others.

This piece of writing was undertaken initially only for the benefit of my own soul, but when later it came to the hands of some of the spiritual aspirants, the **sādhakas**, they felt that it would be of immense help to others if it was published and so made available to them. It is at the inspiration provided by these spiritual aspirants that this

book is now being published. The chapters 'Introduction' and 'A Pious Message', will add to the worth of this book, I am sure.

At places, in the notes added to the text, the general meaning of certain terms is indicated for the benefit of the readers who are beginners; these are by no means to be read as technical definitions.

My competence in the use of the Gujarātī language which I have always held in the highest esteem, is but negligible, I admit. It is natural therefore that my writing will not have much to offer by way of embellishment where the language is concerned. I would urge the spiritual aspirants to turn their attention only to the pious thoughts collected here, and not to read from the point of view of language. Those who are by nature pious, those soul-swans, will always be discriminating, relishing the milk and shedding the watery portion, led by their instinctive taste, I earnestly hope.

Rājnagar,
Jyēṣṭha-śukla Chaturdaśī 2014.

Anāhat

DEDICATION

My heart is filled with the deepest gratitude in dedicating this book to the memory of the most revered, holiest among the saints, Śrīmad Vijay Siddhi-Sūrishwarji : how many blessings were showered on us by the presence of this saint who was ever full of restraint and profoundly devout in his penances. His purest affection was constantly poured on us unabated even as we traversed the crooked and uneven path of practical life. His natural impulse for the feeling of friendliness towards all, **maitrī-bhāvanā**, lowered the barriers between the self and the others, and so helped to kindle the flame of pure reverence. His passing away was a rude shock to the hearts of all, young and old, Jains and non-Jains alike. His blessings, touched with a rare sense of rejoicing, **pramoda**, led to the uplift of thousands of souls. His glance full of compassion, and his preaching, led thousands of elevated souls towards the path of salvation as laid down by the Jina. His detachment, so full of compassion, lightened the burden of sin of countless souls.

— Muni Tattvānandavijay

शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः ।
दोषाः प्रयान्तु नाशं, सर्वत्र सुखी भवतु लोकः ॥

Let us pray for the well-being of all the world. May all living beings be directed by the will to do good to all. May all evil perish. May all living beings everywhere attain happiness.



चित्तबालक मा त्याक्षीरजस्रं भावनौषधीः ।
यत्त्वां दुर्ध्यानभूता च्छलयन्ति च्छलान्विषः ॥

(Adhyātma-kalpadrūm, 1.5)

O Mind, my child, you should not go even for a moment without the bhāvanās, the pious feelings, which are the medicines for your soul, lest the one who is ever watching for a hole in you should trouble you, when you are engrossed in the wrong kinds of meditation.



An Auspicious Overture

[Śrī Vitarāga Stotra]

मैत्री पवित्रपात्राय मुदितामोदशालिने ।

कृपोपेक्षाप्रतीक्षाय तुभ्यं योगात्मने नमः ॥

O Vitarāga, One who has risen above all impulses towards attachment, we offer our salutations to you, to One who is the holy receiver of the feeling of friendliness (*maitrī*); who is radiant with the highest state of bliss flowing from the feeling of joy (*muditā*); who is revered by all for having attained the feelings of compassion (*karuṇa*) and equanimity (*mādhyaṣṭha*) in the highest.

O great soul, Bhagwant, for ever overflowing with the purest form of the feeling of friendliness, O Saint, surely in You is manifested the feeling of joy at its fullest.

You are the source from where there flows the purest stream of feeling of compassion, of *karuṇa*, through all the fourteen quarters. O Prabhu, it is the same stream which helps wash away the pain of all living beings in this world.

You have attained the highest state of equanimity, for partiality you have towards none. You are, O Prabhu ! indeed the very seed of religion. You are Yoga Incarnate.

To Him, to Śrī Vitarāga, I offer my salutations today, salutations in thought and word and deed. To Him do I bow down in all reverence. Glory be to Śrī Vitarāga.

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DHARMA-BEEJ

(The Seed of Religion)

Introductory Note

According to the authors of the Scriptures, **maitrī-bhāvanā**, the feeling of friendliness towards all is one which prompts you to wish : May no creature indulge in sin, may no creature experience any suffering; may all creatures attain **mokṣa**, liberation.

Is it possible to conceive of even a single soul in this world who has risen above having any kind of desires ? Some kind of desire or the other always enters the heart of a worldly soul. All desires, all wishes of all kinds, can be distributed into two broad kinds : One, let not the least shadow of suffering come near me; two, let me find every possible kind of happiness which one can attain in this world. Desires of these two kinds dwell endlessly in the hearts of all worldly souls. Wishes of these two kinds lie at the root of all other wishes of all possible kinds. Again, wishes of these two kinds are never to be fulfilled — a matter which one should always keep in mind. As a consequence, the authorities who have composed the scriptures are led to lay down the principle : To wish or to desire for anything is itself the source of all suffering; not to wish for anything, the absence of all desires is happiness.

The scriptures have preached the code, **dharma**, of penances, of **tapa**, in order to enable a soul to be free from an undue craving for food. Again, they have preached the path, **dharma**, of charity (**dāna**), and of restraint (**śīla**) in order to liberate men from the undue craving for wealth (**arth**) and for worldly pleasures (**kāma**).

Undue desires for wealth, for worldly pleasures and for food and other good things of life lead to an increase in the suffering of the soul, and a decline in his stock of happiness. To a still greater degree, wishes of the above mentioned two kinds, add to the suffering of a soul, and take away from his share of happiness.

'Let me, and me alone, be given all happiness, and let my share — and my share alone — of suffering be overcome.' The desire of this order is of the meanest kind, and most harmful. Yet very few know this. The desire of this mean kind and the countless forms of pain which flow from it, can not be averted, no — not even with the help of hundreds of thousands of rupees, with millions of years of restraint, nor with the penances performed through innumerable births.

Through charity, through restraint, and through penances, the severity of the cravings for the acquisition of wealth (**parigraha**), for sexual pleasure (**maithuna**), for good food (**āhāra**), gradually decrease, it is true. This enables one to escape a large number of mental and physical ailments, surely. But all these ailments and afflictions even when put together are nothing when compared to all those mental and physical afflictions which arise for you through the improper desire which, again, is

impossible to fulfil, namely the desire that all happiness be granted to me alone, and that all suffering or affliction be overcome, and here too of mine alone. In order to enable you to avert the infinite afflictions, infinite pain, flowing from the unquenchable craving to fulfil these impossible desires, the scriptures have laid down the path of pious feeling, of **Śubha Bhāvanā**. The scriptures have called it the fourth kind of religion, the fourth kind of **dharma**. This is the **bhāva dharma**, which is granted only to a rare soul of great piety, and this again is possible only through the fullest blessing of some god-like guru. To others, not even the scent of such a path is ever granted. It is only the essentially lesser density of one's burden of **karma** (**laghu-karmitā**) or one's closeness to spiritual attainment (**āsanna-siddhatā**), that plays a role in allowing a soul to have this means of salvation within one's reach.

The means is of the simplest kind, and it is indeed extremely easy to grasp the nature of it. Yet experience tells us that it is only a rare soul whose attention is directed towards it. Or, only a rare soul ever turns his thoughts towards this means and devotes himself to the task of imbibing it fully in his own life.

The one means to overcome all inauspicious feelings marked by sharp conflicts regarding all self-centred search for happiness, is already indicated in the verses quoted at the beginning here. This means none other than **maitrī-bhāvanā**, the feeling of friendliness towards all.

Just as a thorn can best serve as a means for removing a thorn, and poison can best kill poison, so too the meanest kind of selfish feeling is best overcome through the

highest feeling of friendliness or feeling of a similar exalted order. As a consequence of this, you can be free from desire itself. Charity, that is **dāna**, restraint that is **śīla**, and penance that is **tapa**, are indeed the three major supports of spiritual life. It is only when to these three are added the fourth pillar which is the **bhāva dharma**, the attainment of the pious feeling as mentioned here, that all the four together take the form of right religion; it then serves to grant all possible happiness to the soul, and liberates the soul from all possible forms of suffering.

When the soul is duly steeped in this pious feeling of friendliness towards all, with this **maitrī-bhāvanā**, and performs the acts of religion such as giving away wealth in charity, in this state, he finds that all his mental afflictions now die down of their own. The soul who is used to having feeling of anxiety only regarding his own happiness or suffering, and, as a result, is so much full of conflict, is now touched with thoughts regarding the good and the well-being of others through the feeling of **maitrī**, of friendliness. When this happens, this same soul comes to experience a profound coolness **śītalatā**, and tranquillity in his mind. He experiences a rare kind of happiness, felicity, which he has felt for the first time in the cycle of birth and death. The scriptures state that the ultimate foundation not only of every kind of mental peace or of happiness, but the very fulfilment of religious ritual itself lies finally in the attainment of these pious feelings such as the feeling of friendliness, **maitrī** and others. This is why, all religious ritual must be based on these pious feelings, for it is laid down in the Scriptures that the particular ritual is finally led

to its fulfilment only on this condition. Seen in the light of this ultimate objective, the text of the following pages which deals with the basic modes of pious feeling such as the feeling of friendliness towards all, **maitrī**, is rightly given the title, the seed of religion, **dharma-beej**.

Once the soul attains a hold over the feeling of friendliness, **maitrī**, other allied feelings such as rejoicing at the virtues of others, **pramoda**, compassion, **kāruṇya**, and equanimity, **mādhyasthya**, follow in the wake of it of their own, spontaneously. Religious rituals accompanied by these pious feelings now serve to overcome unworthy desires and promote the desires which are worthy of emulation. And so, through putting an end to all inauspicious desires or wishes which lie at the root of all suffering, with the help of these pious feelings, the soul can finally enter the religious life, be steeped in the life led according to the dictates of **dharma**, of religion.

Most Revered Śrī Bhadrāṅkar-Vijayji Ganivarya

A PIOUS MESSAGE

1. The Feeling of Friendliness towards all as the concern for the well-being of others.

The feeling of friendliness towards all, **maitrī-bhāvanā**, is the same thing as the will to show a concern for the good of all persons, or, in a larger sense, for the good of all creatures or living beings other than one's own self. These creatures other than one's own self fall into four categories : (1) Those who have done a good turn towards oneself; these are very few. (2) Those who are next of kin to us, related to us; the number of these is a little larger. (3) Those who are acquaintances; their number is still larger. (4) Those who are absolute strangers to us; these form the largest number. Now the person who has no sense of concern for the good or the well-being of those others who have done him a good turn in the past, is indeed to be called ungrateful, **kṛtaghna**. The person who has no concern for his own kinsmen deserves to be called miserly, **kṛpaṇa**. The person who does not care for those who are his acquaintances is to be called self-centred, or simply selfish. And, finally, the person who has no sense of concern for the well being of any soul in this world except his own self is the most abject of all : he lives only to fill his own belly, he is what is called **udaram-bhari**. The person whose heart is

always brimming over with the feeling of friendliness, an abiding concern for the well-being of others, can successfully overcome vices like ingratitude, miserliness, self-centredness, and sheer selfishness. At the same time, there arise in him such virtues as a proper sense of gratitude, generosity, the will to do good to others, and philanthropy.

The soul is held in the bondage of inanimate objects through ties of attachment (*rāga*) and of aversion (*dveṣa*), since the very beginning of things, since times immemorial. In a similar way the soul is also tied to animate objects with the same bonds of attachment and aversion. The soul is so profoundly attached to his own self that he can not stop himself from doing all kinds of sinful things or acts for the sake of securing whatever little happiness he can for himself. The feeling of friendliness towards all enables the soul to move on from this state of utmost absorption with one's own happiness, and makes him feel a concern for the well-being of others. Before the soul has felt the impulse towards a feeling of friendliness for all creatures, *maitrī-bhāva*, he is governed by a secret wish to acquire every possible kind of worldly happiness for himself, and, let us remember, this wish is endless. This world never permits just one sole self to acquire all happiness for himself alone. As a consequence, the soul who is devoid of the feeling of friendliness for all creatures is always full of discontent and sorrows of all kinds. Such a soul is full of envy towards all others who have secured whatever little share of happiness for themselves. This soul invites all kinds of negative feelings such as envy, sorrow, and discontent for himself through an intense attachment to one's own self. The feeling of friendliness for all is the one sure cure for all these ills. This

feeling helps man to get rid of his intense attachment to his own self. It generates in him a concern for the good and the well-being of countless other creatures in this world. It makes him share the happiness of all those creatures other than himself whom he finds experiencing whatever kind of happiness that may fall to their lot. It makes him feel contented with whatever little happiness comes his way. This joy helps him overcome his feeling of envy, just as the sense of contentment enables him to overcome his feelings of sorrow.

The means for sustaining the feeling of friendliness.

There are two things in this world which feed the flames of negative feelings like spite and resentment. One, the tendency not to ask for forgiveness for the offences committed by oneself; two, not to forgive the offences committed by others. Or, to put it differently, constantly to keep worrying over one's own personal happiness, and never to give any thought to whatever pain it might involve for others in the process of securing this happiness for oneself. Or, to put it in yet another way, never to care for the happiness of anyone excepting oneself, and to be completely indifferent towards the pain and hardships experienced by others, even when one has the means to help. To put it all in a simple form :

(1) To feel constantly concerned regarding one's own happiness.

(2) Never to feel any concern for the happiness of others.

(3) Never to ask for forgiveness for the offences one has committed.

(4) Never to forgive others for the offences they have committed.

You should avoid the above-mentioned tendencies in order to sustain the feeling of friendliness for all. (1) In order to achieve this, one should show as much concern for the happiness of others as for one's own happiness. (2) One should make as much effort to overcome the suffering of others as one would ordinarily make in order to avert suffering for oneself. (3) One should always be ready to ask for forgiveness for one's own offences. (4) One should always show readiness to forgive others for the offences they may have committed against oneself.

2. Compassion as the feeling which helps overcome the suffering of others.

Suffering is of two kinds physical and mental. Physical suffering is called material suffering, **dravya-dukha**, and mental suffering is called abstract suffering, or suffering at the level of feeling **bhāva-dukha**. The physical order of suffering has its source in the rise of **karma** of the kind which is pain-giving. Suffering of the abstract, mental kind has its origin in **karma** which involves states of delusion.

Man is, by his very nature, guided by the will to overcome suffering for himself. Yet, it is almost impossible for him to overcome all his sufferings. As a consequence, man is constantly exposed to suffering in one form or the other; man has his mental peace constantly troubled by this. Perturbed by this condition, man is driven to desperation, and, giving up all practical and sensible means for overcoming suffering, he takes to impractical means. The only practical means for overcoming suffering is to show a **readiness** for averting the suffering of others, of persons other than one's own self. This leads to gains of two kinds.

(1) In engaging in an effort to help others overcome their suffering, one tends to forget one's own suffering. (2) Through an effort to help others overcome their suffering, one earns for oneself a positive order of **karma**, **karma** which generates more of the **karma** of the same, good order. This is a kind of self-multiplying good order of **karma** which leads to more and more of peace and of prosperity.

Souls who are deserving of compassion, of **karuṇa-bhāvanā**, are again of four kinds. (1) Souls who are subject to suffering at present, and are bound to follow the course of sinful acts in future as well, a course which is sure to make them suffer all the more. (2) Souls who are subjected to suffering at present for want of food, clothing, shelter, medicine etc. (3) Souls who are having their share of happiness at present, but who, in enjoying themselves of this happiness, are engaged in sinful acts which are going to lead them on to negative states full of suffering in future. (4) Souls who are happy at present but who are engaged in acts which are going to cause them suffering in future, acts which belong to the order of sinful **karma** in the name of religion.

Compassion, then, is the feeling which prompts you to relieve the souls of their suffering, and also redeem them from paths of sin which are the source of this suffering.

The impulse to relieve the suffering of others, and our efforts to do so, are always rewarded, whether the suffering is in fact overcome or reduced or not. The suffering of others is overcome especially if our efforts do not lead to the rise of **nikāchit karma**. In seeking to overcome suffering of the material kind, one should also aim at saving those persons from the sinful acts which are the source of the suffering.

Compassion in the form of material help, when it is unaccompanied by help at the level of feeling, turns very often into irreligious forms instead of taking a truly religious form. Certain other thinkers have distinguished physical suffering and abstract suffering into following three categories :

- (1) Spiritual suffering which takes the form of physical and mental suffering; this is called **ādhyātmic** suffering.
- (2) Physical suffering which takes the form of suffering inflicted by birds or beasts of prey; this is called **ādhi-bhautik** suffering.
- (3) Divine order of suffering which includes such catastrophes as earthquakes, famines, epidemics, floods, eruptions of volcanoes etc; these are called **ādhi-daivik** suffering.

The above-mentioned three forms of suffering are redistributed in the Jaina system into the following three categories :

(1) Suffering involving states of delusion, **mithyātva** : This includes a mistaken fascination for the wrong kind of belief; a firm faith in false doctrine laid down in pseudo-scriptures composed by misinformed authorities.

(2) Suffering involving states of gross attachment, **avirati** : These are forms of suffering arising from a strong craving for sensual pleasures which are pleasure-giving in the beginning, but which lead to evil consequences in the end, and from a refusal to give them up until the end. (3) Suffering which arises as a consequence of **karma** which involves pain **asātā vedanīya**. This is suffering which involves the pain felt due to the effects of terrible diseases like tuberculosis, fever, leprosy etc.

3. The feeling of joy at the virtues or the happiness of others, which is known as *muditā*.

The mark of the feeling of this kind of joy of what is known as *pramoda bhāvanā* lies in the absence of feelings of envy or of spite arising at the sight of others whom you find having a greater store of happiness or of good qualities or virtues than you have. On the contrary, you feel all the more delighted at this sight. Envy is a state of being consumed within with a kind of fever. Spite or malice takes the form of a tendency to find fault with what are actually the virtues or good qualities of others. The person who has the true feeling of joy is not affected by any heart-burning at the sight of others having a greater share of happiness or of good qualities than one has oneself. On the contrary, such a person rejoices at such a sight, and instead of finding fault with these qualities, seeks to enhance them.

The true reward of showing a deep regard for good qualities in others is indeed rich beyond all expectations, and the value of the happiness of others is indeed immeasurably greater than that of one's own self. This realisation is the key to the attainment of a true state of the feeling of joy, of *pramoda bhāvanā*. A deep regard for the good qualities of others leads to the growth of newer and newer good qualities in oneself with every passing day. This leads one who is a true seeker of good qualities almost invariably to show a continuing regard for good qualities, and regard for those persons who are in possession of these good qualities. The person who does not know of the good qualities of anyone else other than himself, and nor does he care to know, or, if perchance he comes to know of these he never feels the impulse to show due regard for these, well, it is

impossible for such a person to acquire any good qualities for himself. In a similar way, the person who does not know of the true degree of happiness of other happy souls, and nor does he show any care to know of it, and, if perchance he comes to know of this he is not genuinely pleased at heart, — such a person is never likely to experience any happiness in the real sense himself. It is impossible to acquire good qualities unless you first show due regard for those who are in possession of these same good qualities. In a similar way, true happiness is never to be granted to someone who is himself not happy to see others happy, or who is moved to envy at such sights.

Happiness is of two kinds. One, happiness which has its source in some object of sensual pleasure. The other kind of happiness is spiritual happiness. The happiness found in worldly objects is bound to lead in the end to unhappy consequences, like food which is not good for your health. So the true feeling of joy is not to be associated with the sense of gratification arising from the sensual pleasures enjoyed by oneself or by others.

True happiness is like the enduring sense of contentment arising from partaking delicacies which are dainty and wholesome. True sense of joy lies in experiencing the same kind of happiness at the sight of someone else enjoying this kind of happiness as you would yourself feel if you had it yourself.

The very height of spiritual happiness lies in the attainment of liberation, of **mokṣa** which brings in its wake a feeling of unobstructed and eternal happiness; it arises when all forms of negative states such as delusion and others are completely overcome. Among the objects of the

feeling of joy are : To experience a keen sense of joy at witnessing the state of bliss enjoyed by those rare souls who have themselves reached the state of **mokṣa**. Not merely this, but also to be delighted, to be filled with joy, at the sight of the good qualities and the happiness of all pious souls who are treading the path of salvation, beginning with those of the highest order, the *mahāmunis*, down to all the souls who have attained the right state of spiritual illumination, and, finally those who belong to the fold and follow the path followed by the rest of the congregation. This feeling of joy can express itself through the triple means of worship granted to us, namely, mind **mana**, word **vacana**, and body **kāyā**. The feeling of joy can express itself through a sense of regard cultivated in the mind, through praise expressed in words, and through the physical posture of obeisance etc.

When the joy at seeing oneself as well as others showing tokens of devotion towards those who are truly virtuous, expresses itself on all the planes, through all the five senses, and ultimately becomes a part of your nature, then, and only then, the feeling of joy reaches its perfection.

4. Equanimity lies in indifference towards the faults of others.

Faults are of two kinds : one, faults which are curable, and, two, faults which are incurable. A person naturally feels anger rising in himself at the sight of other souls who are full of faults of the incurable kind. The feeling of equanimity in the form of indifference, **upekṣā**, or of detachment or neutrality, **mādhyasthya** is of particular worth on such occasions. The feeling of indifference or of detachment makes a man think of the strength of the bonds of **karma** and of man's ultimate dependence. Thoughts of

this order help to quieten the feelings of anger.

This feeling of equanimity or of detachment has to be cultivated as much with reference to souls who are cursed with incurable faults or defects, as with regard also to all those physical pleasures which are ultimately incapable of giving you enduring happiness. The soul is bound to experience suffering of varying kinds in the course of its movement through the four categories of existence, the four *gatis*. By chance, this same soul may come to experience rare delights of the physical kind, delights which celebrate all the five senses, so filling up the mind with the greatest pleasure, when passing through the human and the divine cycle of existence. At such moments, the soul becomes attached to these pleasures, not aware of their essential emptiness and transitoriness. As a result, he becomes subject to endless suffering. Here, the soul who has reached the essence of the state of equanimity, knowing full well the essential meaninglessness and transitoriness of these physical pleasures, assumes an attitude of detachment, *udāsīnatā*, of withdrawnness, towards these same pleasures. Such a soul is saved from the greatest spiritual perils. As a consequence, the person who has reached the true state of equanimity, of *mādhyaṣṭha bhāvanā*, knows that no object in this world, animate or inanimate, is in itself the cause of happiness or suffering; it is only the feeling of attachment or aversion, *rāga* or *dveṣa*, experienced by the soul towards an object or objects, that gives rise to the illusions of happiness or suffering. Happiness or suffering is not caused by any external object; it is only the effect of feelings of attachment or aversion arising in the soul through the workings of

delusion and such other perversions. The objects in themselves are always in their proper place true to their given forms. But, on such occasions, the soul giving up its true, original nature, enters distorted states through falling into a welter of feelings of attachment and aversion, and so comes to experience happiness or suffering. The soul who is capable of illumination, who is **jñāni**, knows that the real source of happiness lies not in external objects, but in one's own self. In the light of this knowledge, such a soul can attain the state of equanimity, of **mādhyaṣṭha-bhāva**, towards all objects of this world, animate as well as inanimate. This indeed is the very peak of the feeling of equanimity, of **mādhyaṣṭha-bhāvanā**.

Even for the souls of high spiritual order, these four basic modes of pious feeling, the **bhāvanās**, are to be attained only through constant study. The **bhāvanās** the basic modes, are fully imbibed only after they have been the objects of constant study through cycle of birth and of re-birth. For the soul carries the stain of its opposite states, of perversion, since the beginning of things, from time without any beginning, **anādi**. The opposite states, the states opposite to the **bhāvanās**, of friendliness, of joy, of compassion, etc. are states of anger, **krodha**; resentment, **droha**; envy **īrṣyā**; malice **asūyā**; etc. These states are attached to the soul since the beginning of things. The feeling of malice dies down at the rise of the feeling of friendliness; resentment, at the rise of the feeling of compassion; anger at the rise of the feeling of equanimity. Let us pray that all of us will render our lives holy and pure through the attainment of the four **bhāvanās**.

Śrī Bhadrāṅkar Vijayji Gaṇivarya

INTRODUCTION

The whole of this world is constituted of animate and inanimate entities. Again, the relationship of the **ātmā**, the individual living being, with other living and non-living (that is, animate and inanimate) entities has always been there since time which has no beginning. If we have been adrift in this world, **samsāra**, till now, it is only because we have not done due justice to this relationship. The secret of the propriety (or otherwise) of this relationship lies in the four basic modes of pious feelings, **bhāvanās**, like friendliness (**maitrī**) and others. Spiritual growth is enhanced with the rise of a proper understanding of this secret.

The feeling of friendliness, **maitrī**, means thinking of the good of all living beings. The feeling of joy, **pramoda**, is a preference for, a partiality towards all virtuous qualities, wherever they are to be found. The feeling of compassion, **Karuṇā**, means the wish, or the will, to help overcome the sufferings of all. The feeling of **mādhyaस्था** (lit. the happy mean), lies in cultivating an attitude of indifference towards one's own adverse condition or towards all sinners. These may be taken as but general descriptions. Special definitions will be given in the course of the more detailed discussion of the nature of each of the four basic modes of pious feelings, four **bhāvanās**, later.

The feeling of friendliness, or **maitrī**, is meant to show what kind of relationship we ought to have with all living beings. The feeling of **pramoda**, of joy, tells us of what kind

of relationship we ought to have with persons having virtuous qualities, and with all the auspicious repositories of religion, of **dharma**, like the idol of the Jina. The feeling of compassion, **karuṇā**, indicates what kind of relationship we ought to have with all suffering beings. The feeling of equanimity, **mādhyaस्थ्य**, shows what kind of relationship we ought to have with sinners, with all inert, inanimate objects and with all those states of inner perturbation caused through contact with these inert objects. In this way, the whole concourse of animate and inanimate entities can provide the objects of the four basic modes of feeling, the **bhāvanās**.

These four modes are not, by any means, new for the living being, the **jīva**. These are inherent to the living beings, the **jīvas**, in their perverted form, as sensual cravings, as **vāsanās** since all time. Every subjective state of the living being is inevitably coloured by some one or the other of these four basic modes of feeling. The same feelings are directed to wrong object (or objects) prior to the attainment of the truly religious state, that is **dharma**. After the attainment of the religious state, the same feelings find their right (**samyak**) orientation. When the religious state is not yet attained, the feeling of friendliness, **maitrī** or affection, is confined only to one's own self; the soul thinks only of his own happiness in such a state. As against this, in the religious state he concerns himself with the well-being, the good of all. In the former state, joy, **pramoda**, is directed only towards one's own virtuous qualities. As against this, in the latter state, all persons with virtuous qualities serve as the cause of the same feeling of joy. In the pre-religious state, only one's own individual suffering serves as the object

of the feeling of compassion, **karuṇā**. It means it takes the form of the limited desire that one's own suffering be overcome. In the post-religious state, however, the same feeling of compassion, **karuṇā**, widens itself to embrace the sufferings of all beings. In the unawakened state, that is the state of ignorance (**ajñāna**, that is, of not knowing), the feeling of equanimity (here taken as indifference) or **mādhyasthya**, is directed, mistakenly, towards other religious souls, and towards religion and its means, while in the state of true knowledge, **jñāna**, the same feeling of equanimity is directed towards sinners, towards sin and all its means, its instrumentalities.

In the pre-religious state, one prefers others to have a feeling of friendliness towards oneself. However, this same person does not cultivate this sentiment of friendliness towards others. He likes others to rejoice at his own virtuous qualities, but he does not feel the same joy in the presence of virtuous qualities in others. He prefers others who are in a happier state than he is, to have a feeling of compassion towards him; however, no feeling of compassion arises in him towards other suffering beings. He likes others to be detached (in the sense of being silent) when he happens to take to the path of sin. The same person, however, can not keep up his feeling of detachment, of **mādhyasthya**, towards the sins of others. Vital changes take place on all these planes after the attainment of the religious state.

The exposition so far should serve to establish that the basic feelings like the feeling of friendliness and others are present, potentially, in an inverted form in the living being, **jīva**, since all time; the objects of the same feelings,

however, are changed once the religious state, that is **dharma**, is attained.

These same basic modes of feelings, when these are directed towards objects which are not proper for them, take the form of mournful, that is **ārtta**, or wrathful, that is **raudra**, meditation.

1. Meditation means concentration of the faculties of the mind. In the Jain scriptures, **śāstras**, meditation is shown as distributed into four main types : mournful (**ārtta**), wrathful (**raudra**), religious (**dharma**), and white or pure (**Śukla**). Of these types, the mournful and the wrathful types are inauspicious and are therefore to be avoided. Religious (**dharma**) and white (**śāstras**) types are of a sacred nature and are, therefore, to be pursued. Mournful (**ārtta**) meditation lies in the pre-occupation with the attainment of a desirable condition not yet attained; the fear of the loss of a desirable condition already achieved; the wish to keep off an adverse condition not yet arisen; and the wish to get rid of an undesirable condition already existing. The same mournful (**ārtta**) meditation turns into wrathful (**raudra**) meditation when it results in violence, in falsehood, in theft, and other perversions. Religious meditation lies in reflecting on the fundamentals of the nature of the **jīva**, of actions (**karma**), of the form of the world (**loka**), etc. Holy meditation is none other than the experience of self-realization coming as the very climax of religious meditation. For instance, to think constantly only of one's own happiness is mournful, **ārtta** meditation. However, once the objects of these feelings assume their true or proper, that is **samyak** orientation, the same feelings become an integral

part of religious meditation. For instance, the feeling of friendliness which has taken the form of a concern for the good of all, becomes an integral part of religious meditation.

This whole topic of the basic modes of pious feelings, *bhāvanās*, can be looked at in this way, again. In the irreligious or pre-religious state a person, *jīva*, is prone to have feelings of envy, spite, and of malice. In the religious state, on the contrary, the same person has an upsurge of the feeling of friendliness, of *maitrī*. In the pre-religious state, you have feelings of indifference or of positive dislike towards virtuous souls, while in the religious state you rejoice at their presence. In the pre-religious state, there is a feeling of disgust or of indifference towards the sufferings of others, while after having attained the religious state, you come to have the feeling of compassion. In the former state, the state of the absence of right knowledge, you have feelings of pleasure, of joyous excitement directed towards sinners and towards the instruments of sin, while in the latter state, the state of knowledge, you come to cultivate an attitude of detachment or equanimity towards them. In essence, 'inversion' or mis-direction lies in having a particular mode of feeling directed towards an object which is not proper to it. For instance, there are some souls who have a basic distaste for *dharma*, for religion; they nurse feelings of indifference towards it. Now, as a matter of fact, religion should serve as proper object for joy, for *pramoda*. This precisely is what is known as the misplacement or mis-direction of feelings. It is this same misdirection which is the root of all conflicts. The elevated souls who have composed the scriptures, have described these four basic modes of

pious feelings, the **bhāvanās**, as the very root of religious life, of **dharma**. It means, **dharma** begins with these four **bhāvanās**; and it finds nourishment in them. In every aspect of **dharma** some one or the other of these four **bhāvanās** is always at work. If we aspire to have the Wish-fulfilling Tree, the **kalpa-vṛkṣa**, of the religious life, that is of **dharma**, planted in our mind and heart, in our **mano-bhūmi**, that is, in the very ground of our being, we need to strengthen these same basic modes of pious feelings, the four **bhāvanās**, which are like the very root of this Wish-fulfilling Tree, the **kalpa-vṛkṣa**.

To overcome the misdirection of these basic feelings which eternally dwell in our **citta**, our minds, and to attain the proper orientation of them, to attain **samyaktva**, is the first duty of the spiritual aspirant, the **sādhaka**.

Just as medicinal concoctions like **vasant-mālatī**, gold, iron, mica, etc. serve as palliatives for the consumptive, these basic modes of feelings, the **bhāvanās** serve to remove the internal or spiritual decay caused by mournful (**ārtta**), or wrathful (**raudra**) meditation, and fortifies the soul, the soul-physique **ātma-deha**, in the form of the right, religious meditation. These four basic modes of pious feelings, the **bhāvanās**, restore the thread of religious meditation which is otherwise broken.

The spiritual aspirant who is fully imbued with an attitude of discrimination and of renunciation, who has conquered over the pulls of the senses (**jīṇḍriya**), who is steadfast in his vocation (**sthīrāśaya**), ever diligent (**udyamī**), serene (**praśānta**), ever full of fortitude (**dhīra**), always of good cheer (**suprasanna**) and

untiring (a-pramatta) - such a soul should be constant in his striving to wean the mind away from its inclination to run after improper objects and to cultivate the four bhāvanās, the four basic modes of feelings.

Finally, I would beg for forgiveness (micchāmi-dukkadam) for whatever errors are left over in writing this tract, whether unintentionally, or for want of proper use, or due to oversight in seeing it through the press; or, more important, if there is found anything in it which is contrary to the dictates of the Jina. I would urge the reader to correct these errors himself on my behalf.

—Anāhata

[Muni Tattvānandavijaya, the disciple of Most revered Śrī Bhānuvijayjigaṇi, the learned disciple of Ācārya Śrī Vijaypremsurishvarji who was the very reservoir of all knowledge of the doctrine and was ever so loving and so is always and for ever revered in the highest.]

THE FEELING OF FRIENDLINESS

1. The primacy of the feeling of friendliness, *maitrī - bhāvanā*.

The feeling of friendliness comes first among the four basic modes of pious feelings. The other three modes of feeling are already covered by the mode affecting the feeling of friendliness. Thus, joy, **pramoda**, means a state of mind (*citta*) attuned to the feeling of friendliness and of deep regard towards virtuous persons. The feeling of compassion, **karuṇā**, means a state of mind attuned to the feeling of friendliness and sympathy towards those who are afflicted with suffering or are lacking in virtue. The feeling of equanimity, **mādhyaṣṭhya**, means a state of mind attuned to the feeling of friendliness, of being unaffected in the presence of souls who are without virtues and souls who are immodest or insolent and are full of vices.

In this wide world, there is no religion which has not accepted the tenet of friendliness towards all to a greater or lesser extent. In fact, a particular religion gains acceptance as a distinct religion in its own rights only to the extent it attaches importance to this feeling of friendliness towards all.

2. Two aspects of the feeling of friendliness :

The feeling of friendliness has two aspects, positive and negative. The feeling of friendliness in its positive aspect lies in a concern for the well-being of others. In its negative aspect, friendliness lies in not cultivating feelings of spite or

of resentment towards any other living being. These two are like two sides of the same coin. The two together go to perfect the mode governing the feeling of friendliness.

3. Definitions of the feeling of friendliness :

The feeling of friendliness is none other than the feeling of universal love or universal brotherhood. It means cultivating a feeling of boundless love towards all souls in the world. Friendliness means looking at the world in the spirit of true friendship. Friendliness is none else but viewing all souls in the world the way we look at our dearest friend. Friendliness is to cultivate the feelings of love and affection towards all souls to an extent greater than what you owe even to yourself. Friendliness is to cultivate the same degree of affection towards all souls of the kind a mother has towards her only son. This kind of affection is called **vātsalya**, where **vatsa** means a calf; **vātsalya** is the same thing as the bond a cow feels towards her calf. A cow holds her one-day old calf, her first-born, in such a bond of love. True universal love is for one to have the same kind of love for all souls. These are definitions of friendliness in its positive aspect.

Friendliness in its negative aspect lies in renouncing all activity, whether mental, verbal or physical, which could cause even the slightest pain to others. For instance, not to think evil of others is negative friendliness in its mental aspect; not to speak words which would hurt others is negative friendliness in its verbal aspect; not to engage in physical activity which could cause pain to others is negative friendliness in its physical aspect. You are to work out similar varieties of friendliness in its positive aspect in the

light of your own understanding.

Positive and negative aspects of the feeling of friendliness may be thought of also in the following way :

You should think of the loss to your soul caused by the lack of the feeling of friendliness, **a-maitrī**, and so you should cultivate a strong distaste in your mind for all such lack. This is the prohibitory or negative side of friendliness telling you what not to do. Its positive aspect lies in cultivating an inclination of the soul towards it, to the full, considering the gains this brings about in terms of the serenity of the mind etc.

Let us imbibe this sentiment thoroughly : The lack of friendliness is bound to cause loss or damage in every way all circumstances in life; friendliness will work towards your good in every way. Just as living beings, we can not do without air or water, so too, in life, the emotional centres or sources of the soul get dried up for lack of friendliness. This kind of understanding should be completely rooted in our minds. Thoughts of friendliness should be so deeply anchored in our mind that this feeling would come naturally to us on all occasions.

In the definitions given above, you will find an increasing degree of subtlety. Śrī Hemacandrācāryaji, the all-knowing soul of the highest esteem in this age of **kali**, defining the feeling of friendliness in **Yogaśāstra**, says :

Friendliness is that particular inclination of the mind which says : Let no soul commit sin, let no soul experience suffering, and let all souls be liberated from the shackles of **karma**.

This definition is the expression of the feeling of friendliness in its most perfect form. This definition exhibits one of the highest insights (**prakriyā**) of the Jaina philosophy. In acting sinfully, the soul gets enmeshed in the bonds of the particular order of **karma** called **paudgalika**, that is, material or physical **karma**, and is afflicted by the maturation of this order of **karma**. In the light of this process, the feeling which leads you to pray that all souls be happy, is the same thing as the quintessentially other-worldly feeling which leads you to pray that all souls be freed from the bondage of sin.

The writings on **karma** provide us with a wonderful key regarding the feeling of injustice, **a-nyāya**, which we often have. When someone does injustice to you, you should look at it this way :

What is it that leads that particular person to do an evil turn to me ?

The reason surely is that I have myself done an evil turn to someone, some other living being, in the past, earlier, (**pūrve**), in an earlier birth.

If I had not done an evil turn to some other living being, this same person, or agent, would not have done an evil turn to me now today. To come to believe that someone is doing harm to me without any fault or offence on my part is to give credence to the occurrence of an effect without a cause, which is a false view **mithyā dṛṣṭi**. It means, the injustice done by the other person is certainly the result (**phala**, viz. fruition), of some wrong-doing or the

other on my part. Then, why should not I suffer the offence in the spirit of friendliness ?

The feeling of friendliness effects a transformation in the beastly proclivities of those doing injustice. This indeed is the only true answer to injustice.

Or, the soul who is doing harm to 'me' is indeed subject to the order of karma known as **mohaniya karma**, that is, deluding karma, just as I am myself subject to **asātā-vedaniya karma** (that is, pain-causing karma).

Who can ever prevent the advent of karma ?
So I should better bear it all.

These thoughts lead us to the attainment of the feeling of friendliness.

The root cause of perturbation :

It is beyond doubt that one must renounce all desire to acquire things in order to make progress on the spiritual path. This desire to acquire things, **parigraha**, takes two forms : 1) external and 2) internal. Wife, children, riches are all manifestations of this desire to acquire in its external aspect, **bāhya parigraha**. The cultivation of the feeling of the friendliness etc. is the same eagerness to acquire things, now manifested on the internal plane, **ābhyantara parigraha**. You will easily find persons renouncing **parigraha** on the external plane. But rare is the soul who renounces this desire on the internal plane, **ābhyantara parigraha**. True spiritual quest, **sādhana**, virtually begins only after the renunciation of the desire to acquire on the internal plane, that is, **ābhyantara parigraha**. It means, the lack of the feeling of friendliness

towards other living beings is but an expression of greed, the desire to acquire, while the feeling of friendliness is the state of being without this sense of **parigraha**, that is, having risen above this instinct to acquire things for oneself. The lack of the feeling of friendliness, **a-maitrī**, is a state marked by a plurality or multiplicity of possibilities. (**Savikalpa**, viz. with many alternatives, and, therefore, by implication, marked by perturbation). The feeling of friendliness, **maitrī**, on the contrary, means a state marked by a negation or an absence of other possibilities, **nir-vikalpa**. Because of this desire to acquire things (**parigraha**), which is but a form of delusion, the ordinary person feels a twinge of envy on seeing someone else in a happier state. Envy is another word for one's basic incapacity to see someone else in a happy state. The same envy, when it occurs far too frequently, takes the form of malice, that is **asūyā**. Malice is prone to pick holes, to see faults in what are actually virtues in others. The envious man is never touched by thoughts which would make him feel gratified to find that the other person has found this much of happiness. The root of envy lies in the fact that the one who is envious feels discontented at not having found the same kind of happiness for himself. In general, there lies deeply rooted in the mind of man, in fact of all **jīvas**, living beings, the desire to the effect that 'I and I alone, be granted all happiness; I alone be given all possible sources of happiness.' Mental perturbation, **saṅkleśa**, arises when this desire remains unfulfilled. The greater the degree of the mental perturbation arising out of this desire, the more full of disquietude your life turns out to be. The root of countless evils in this world lies here, in this very same desire.

See everyone through the eyes of friendship : The desire we have been speaking of so far is but a kind of sensual craving; it could well be called a disease of the soul. The feeling of friendliness is perhaps the most effective cure, in fact the panacea for it. Instead of being moved to envy or malice at seeing someone else in a happier state, we should see him through the eyes of friendship. The eyes of one who is touched with this feeling of friendliness would prompt you to be moved by these thoughts : Let all living beings find happiness. Let no one be afflicted with suffering. Let the sufferings of all be overcome. I feel at one with everyone else. All have the same feeling of friendliness towards me. No one is an offender in my eyes. We should learn to look on all creatures the way we look on one who is the dearest friend of ours. You know how we are constantly concerned about the well-being of one who is a close friend. All our efforts are aimed at removing his hardships, his suffering. We are led to find his virtues in all things. We play down his defects, his faults, always. The essence of it lies in cultivating the same feelings towards all persons, all living beings. We should learn to look on all souls, all living beings with the same feeling and emulate the Sun who shines on all things equally. (In Sanskrit, the term *mitra* also means the sun.)

Mental perturbation is overcome through the feeling of friendliness.

Everyone is stirred by feelings of love, of attachment, towards one's own self. As a result, one is constantly concerned about one's own happiness. The self, the soul, has ingrained in it since all time the *vāsanā*, the sensual craving which stirs one to wish that 'all happiness be given to me',

that 'no suffering ever cross my path'. From states of happiness, from pleasurable states of this kind granted initially, there arises the acute sensual craving to have this happiness perpetually for oneself. This passionate craving perturbs the mind, makes it tainted, when all sources of happiness are not made at once available to you. The soul crushed under the weight of this craving, **vāsanā**, becomes subject to the mournful type of meditation. Its perturbation goes on increasing. In such a state of mind, feelings of personal, self-centred love should be extended to cover the well-being of all living beings, all **jīvas**. Your own sufferings are overcome through this wider feeling, and with this all your tensions arising from these sufferings too are resolved.

The ultimate remedy for suffering :

In times of travail, you find a lasting peace of mind in forgetting yourself and in employing your mind in removing the suffering of others. The ultimate remedy to overcome your own suffering is to help others. The peace of mind you find through a sense of concern for the good of others far surpasses whatever peace you may have found in constantly thinking of yourself and in trying to overcome your own suffering. Suffering is removed through good deeds, **pūṇya**, through pain (**asātāvedaniya karma**), and you attain it by alleviating the sufferings of others. The feeling of friendship provides us with a source of unparalleled peace of mind through earning for us an endless, pure store of good deeds, of **pūṇya**. In a similar way, the absence of envy towards those who are happy also serves as the cause of our own happiness.

When one person does injustice to another, the mind

of the person to whom injustice is done takes to nursing a sense of grievance towards him. In such a state of mind, one tends to seek revenge. The mind becomes disturbed and darkened as it were in such a vengeful state. The root of this disquiet lies in the uncleanness, the taintedness of the mind. The mind becomes restive because of uncleanness and starts directing its energies of spite towards the person who has done injustice, in the form of spite. Vengefulness is never quietened through an answering vengefulness; on the contrary, it only gets increased. Feelings of vengefulness prompt you to do ill to others. This ill-will plunges the mind into extreme distress. This flux of vengeful feelings destroys the vital energies of the mind; it burns up the store of good deeds, of *pūnya*. Only the feeling of friendliness is capable of reversing this flow. This feeling of friendliness not merely checks the loss of energies; it bestows newer energies. Through these energies you are better placed to do good deeds for the benefit of others.

The gains through the feeling of friendliness :

Friendliness brings forgiveness, modesty, straight-forwardness and contentedness in its wake. With whom would you get angry, and why, once you have come to feel that all are friends ? Where is the ground for a sense of pride, and why, once all are seen as equal ? Where is the possibility of deception, and why, where only friendliness prevails ? In the presence of utter sincerity, why have the wish to acquire anything from anybody ? It means, once the mind achieves the true state of piety, passions such as anger and others lose their vigour and so your mental propensities become more and more purified. The spiritual seeker who

has made the feeling of friendliness his study retains his calm, not yielding to anger even in extreme circumstances, through the undreamt of influence of the feeling of friendliness. Such a seeker never feels proud of his appearance, or of his virtues, or his affluence, and ever remains free from pride. He never gets attached to things. On the contrary, he is always straight-forward. Even when he has lost all his belongings or property or has to go without the necessary means of livelihood, he remains ever happy and contented. He has no complaints, is not worried, and nor does he come to feel dislike of any kind towards anyone. He is happy in all circumstances, and is at peace with himself at all times.

There are other gains from the feeling of friendliness worth keeping in mind. Taints like the feeling of spitefulness etc. when retained in the mind come in the way of the truthful perception or knowledge of the real forms of things. When these taints are washed away through the feeling of friendliness, the ground is cleared for the attainment of true, untainted knowledge or perception. Again, all living beings are freed from all sense of fear in the presence of such a person, and, as a consequence, he attains a rare sense of freedom from fear.

The feeling of friendliness softens your heart. It brings for you in its wake a store of good deeds, **pūṇya**, and gives you endless strength to face the obstacles in the path of **sādhana**, the spiritual quest. What more to say ? The feeling of friendliness can enable you to gain these rare powers, the **siddhis**, which are attained only by the Tirthankaras. Friendliness lends a great sense of purity to

right faith, **samyak-darśana**, and right character, **samyak-chāritrya**. The dictates of the ever-loving śramaṇa, Bhagavāna Śrī Mahāvīra are indeed a profound mystery. The divine light of these dictates illumines only the souls who steep their hearts in the feeling of friendliness. Only souls who are capable of retaining their own good cheer and of setting forth a current of indescribable joy among those who come into their contact in a similar way, through the strength of selfless friendliness, — only they can share the sheer joy, the bliss of the dictates of Jainism.

Let us now see the importance of the feeling of friendliness from the point of view of present-day science :

The food we take provides countless vitamins to our body and keeps our health in a balanced state. When the body is not supplied these vitamins like Vitamin B Complex, Theomine Chloride etc. in proper proportion, there is felt a certain kind of physical weakness, which in turn affects your general attitude, your nature. There is seen, as a result, an increase in the degree of a sense of spite towards others. All this makes it near-impossible to have the experience of the feeling of friendliness.

Almost all diseases like hyper-tension, diseases of the heart, of liver, arise primarily through lack of the feeling of friendliness, through extreme spite, extreme vengefulness etc. A state of active hatred, of the absence of friendliness causes changes resulting from shock to your physiological system affecting the secretions in your liver, in your mouth in the form of saliva etc. On those occasions, when you are swayed by anger, by vengefulness, by contempt, the pace of your body organs — lungs, brain, heart increases and blood

rushes to your head. This wrecks your physical health.

Psychology sees a great remedy for all ills in the saying according to the Gospel : Love thy neighbour. It means, friendliness is a cure for all physical and mental diseases. Friendliness can cure diseases of the heart, of blood-pressure as well as many others.

Friendliness adds to the lustre on your face. The harsh feelings of vengefulness, of contempt, take away the beauty of your countenance. The film stars of Hollywood take the above-mentioned saying of the Bible as a beauty formula. The feeling of friendliness secures a number of gains for you in terms of your profession or business as well. A person of an equable temperament makes gains in his profession or business. There are American businessmen who adopt the above-mentioned saying, as a 'business formula'.

The feeling of friendliness is really put to the test at the time of hardships. Friendliness in its highest form is attained indeed when there wells up in your mind, your heart, a spring of love even towards the person who has caused you hardship.

There is a well-known incident which took place in the life of Śrī Mahāvīradeva during the period in which he was performing extreme penances. Prabhu Mahāvīra is now in a standing posture, his mental faculties all concentrated utterly on the transcendental plane. While Prabhu Mahāvīra was so rapt in meditation, a certain cowherd happened to pass by and asked Him to keep an eye on two of his oxen, while he himself went away on some errand he had in the village. On his return, the cowherd found his two oxen were missing. He inquired of Śrī Mahāvīradeva again and again.

However, he received no answer from Prabhu Mahāvīra who was lost in meditation. At this, the cowherd decided that the very man had stolen the oxen. The cowherd was now stirred to anger, was enraged. He drove nails through Śrī Mahāvīradeva's ears. What punishment ! And for the person to receive it to be none other than the blameless saint, Śrī Mahāvīradeva.

Now a wonderful current of the feeling of friendliness arose in the mind of Prabhu Śrī Mahāvīradeva at this moment towards the person who had inflicted such unbearable pain on him. The feeling of friendliness is put to the test indeed when you are faced with a soul boiling over with rage. There is no trace of anger towards the cowherd in the mind of Prabhu Mahāvīradeva. What a confrontation ! On the one hand, Prabhu Mahāvīra, a veritable god who, even when as a child, could shake the Mount Meru at the touch of his thumb, and on the other, a mere cowherd. There was no limit to what Śrī Mahāvīradeva could have done, only if He had so willed it. But great saints who are themselves like an ocean of spontaneous forgiveness, of *kṣamā*, and whose heart is over-flowing with the feeling of friendliness, such mighty souls never cause the least hurt to others. There springs in the heart of such a soul the same feeling of love as that of a mother towards her child, of motherly love; even towards someone who is pushing him unto the jaws of death. Such a soul is ever full of good, benevolent feelings towards others, wishing all the time that no one should ever come to any harm, that everyone be blessed. Do we not remember how the eyes of Prabhu Mahāvīradeva overflowed with tears even as He looked on the figure of Saṅgama, as Saṅgama was now

retreating to his place after having inflicted no end of pain on Him, on Śrī Mahāvīradeva, all which was of no avail.

A similar high peak of the feeling of friendliness in the heart of Śrī Mahāvīradeva is seen also in the episode in which He sets out to deliver a sermon to the serpent named Caṇḍ-kaśīka. Caṇḍ-kaśīka was a serpent with the evil power to destroy objects through darting a mere glance at them - so poisonous was his glance. The serpent emitted flames full of poison at Śrī Mahāvīradeva with all his might. The flames must have been the cause of the deaths of countless lives. But the same poisonous flames could do little harm to Śrī Mahāvīradeva who was no less than a veritable ocean of life-giving power, of **amṛta**, of nectar. What could poison do when opposed by **amṛta** ? Even poison turns into life-giving nectar, **amṛta**. The serpent in his rage stung Śrī Mahāvīradeva on his toe so that there flowed a stream of blood from there. But this was not the blood of any ordinary man, it was not red. When the heart is touched with a surpassing love for all living beings, how could the blood of such a soul be red in colour ? It could only be of the purest white colour, like mother's milk. The serpent witnessed in this trail of blood which was of the colour of milk, which was pure white, the presence of a great soul. It was as if he was witnessing the infinite depth of the feeling of friendliness in the heart of Śrī Mahāvīradeva. The cruelty in him subsided at the touch of the feeling of friendliness flowing from the heart of Śrī Mahāvīradeva, and his heart was illuminated with the true light of religion, of **dharma**. And so even the vicious serpent attained deliverance through penance. How could the communion with saintly souls so

profoundly steeped in such a transcendent feeling of friendliness ever fail to effect a transformation ? Do we not know that even a killer like Arjunmali was turned into a pious soul at coming into contact with Śrī Mahāvīradeva who was the feeling of friendliness incarnate ?

In the assembly in which the great Tīrthaṅkaras preached their sermons, creatures who were born enemies, like the lion and the lamb, even they would sit together. This indeed is the fruit of the feeling of friendliness nurtured by those Tīrthaṅkaras whose heart is ever over-flowing with the life-giving waters, the nectar, of this same feeling. The passions of all souls subside on coming close to them. All conflicts are put to an end on the ground which is trodden by the saintly ones. The all-surpassing attainments of the Tīrthaṅkaras have all their source ultimately in the presence of this same feeling of friendliness.

A mighty power is working invisibly over all this world : this power wishes well of all living beings. The same power bestows the status of Tīrthaṅkaras on those persons who, being moved by the feeling of friendliness, lead a life for ever dedicated to the well-being of others.

We should treat it as a kind of barometer, if other souls have their passions quietened in drawing closer to us. The greater the extent to which other souls feel at peace in our presence, the greater the ripening of the feeling of friendliness in us.

The lives of the Tīrthaṅkaras are ever over-flowing with the feeling of friendliness. The spiritual seeker should steep his soul in this feeling of friendliness through

meditation on certain episodes in their lives.

In the sequence of the previous births of the most holy Śrī Pārśwanāth, there is to be seen the gradual unfolding of the feeling of friendliness. The more hard-hearted an evil soul like Kamath becomes, the gentler becomes the heart of the highest among men like Śrī Pārśwanāth, through the touch of the feeling of friendliness. Presences of this order triumph over vengefulness not through an answering vengefulness but through friendliness, through fellow-feeling. Those rare saintly souls, **sat-puruṣas**, who wish the good even of their own enemies, are indeed the adornments of this earth.

There is the episode which occurred during the tenth birth of Śrī Śantināth involving a dove; this again provides a rare example of the feeling of friendliness. The beautiful sense of friendliness shown by King Megharath who tore all the flesh off his own body with his own hands in order to save the life of a bird — it deserves endless praise !

The attainment of a high order of the feeling of friendliness is illustrated also in the life of the eminent disciple of Śrī Mahāvīra Bhagavāna, Śrī Gautam Swami, one who attained countless other extrasensory powers. For sure, he must have done great penance for the attainment of the feeling of friendliness in his previous births. What is there to wonder at, if you find that the saintly person whose disciples, one and all, attained omniscience, **kevalajñāna**, — if this saintly presence had all his earlier modes of existence over-flowing with affection, ever so full of the feeling of friendliness ?

When one who is a stranger comes to experience a feeling of affection and of love towards us, surely, there must be at work here a corresponding feeling of affection felt by us towards this same person on an earlier occasion, in some previous birth. It gladdens the souls of all to see someone who has nurtured the feeling of friendliness in his soul in his previous births. As a rule, the person who has fed his soul on feelings of hatred in his previous births, turns out to be full of similar feelings of hatred in subsequent births as well. Such a person becomes a source of anxiety for himself as well as for others.

If some fifteen hundred ascetics felt themselves attracted towards Śrī Gautam Swami, this could be no mere accident or coincidence. The feeling of friendliness towards the ascetics cultivated in previous births, is indeed the real cause of it. If an attitude of friendliness was not cultivated towards the souls of these same ascetics in previous births, the ascetics would not have responded to the preaching of Śrī Gautamswāmi so instantly. It was with a similar end in view Śrī Mahāvīradeva sent Śrī Gautam Swāmi from among his disciples to preach to the peasant Hāli so that he may be awakened to the truth of religion.

We know how all souls are by no means happy to receive us. It shows that we failed to cultivate feelings of affection towards all equally in our previous births. Let us cultivate such feelings of friendliness, of kinship, to such an extraordinary extent now in this birth, that each and every soul may hold us in bonds of love and friendship in births to come. Let us pray that the passions of all who come in our contact may be quietened.

Let us call to mind the figure of Śrī Metarya Mahā-śramaṇa whose head was plastered with a certain herb by people during days of unbearable heat in order to torture him. And so in meditating on his figure, let us seek to gain some of his holiness. This great saint accepted the blame for an offence a certain bird had committed, so that the life of the bird may be spared. Such an example of the feeling of friendliness deserves endless praise. The leading principle of such souls is : Whatever be my fate, let no one else suffer in any way. The hearts, the sympathies, of the śramaṇas are made wide enough to comprehend the fourteen worlds and hold together in one bond the whole of humanity through the same impulse of friendliness. Such a soul holds the soul of another dearer than his own. Souls of this high order willingly surrender all they have for the good of others.

And how could you ever lose sight of the unique example of Gajasukumāl, the jewel among śramaṇas, who displayed such an exceeding feeling of friendship towards his father-in-law, Somil, even though the man had tortured him to the extent of putting a plate full of burning coals on his head. This great saint, this mahā-muni, poured the waters of pure friendliness, so soothing, on none other than Somil, the very person who a moment ago was bent on having him, Gajasukumal, his son-in-law, burnt alive. How all-comprehensive, how large must be his sympathies !

And what a high order of feeling of friendliness did one like Śrī Avantisukumāl, the kindest of souls among all the śramaṇas, display : This was the one on whom packs of hungry jackals fell preying, tearing away at his flesh, so lost in meditation was he.

It is easy enough to keep up the attitude of friendliness in all other circumstances. But it is difficult indeed to keep it up in ordeals in which your very life is at stake. The Jain theologians consider **karma** as being the chief among the enemies of all worldly souls. People having a common enemy are friends, almost as a rule. All worldly souls are mutual friends, by the same logic. All those who mutually help each other towards burning up, absolving oneself of one's **karma**, are considered friends indeed, **upkāra-mitra**, by the great Jain saints, for they are doing you a good turn. The man who dedicates his life to the cultivation of friendliness could hardly ever forget the great saintly figure of Avantisukumāl who thought even wild jackals to be his benefactors, for they helped him burn up some of his **karma** ?

Dharmaghosh, the great saint, was asked by his mentor to eat a vegetable dish made of bitter gourd. In tasting one drop of oil from the dish, the muni found it meant death to hundreds of little insects, and his gentle heart wept at this. The muni himself ate up the dish and so met his death, in order to save the lives of those countless souls who would otherwise have eaten it and died.

The five great vows are, again, meant to enhance the attainment of the feeling of friendliness. The five great vows are based on the feeling of friendliness of both kinds, positive as well as negative. The highest degree of attainment of the positive mode of the feeling of friendliness is found illustrated in the lives of the Tīrthaṅkaras. The highest level of the negative mode is found to be present in the lives of those souls who have ascended the fourteen stages of

spiritual development. Non-violence is the feeling of friendliness incarnate. Non-violence lies in abstaining from causing pain to any living being; it is a negative mode of the feeling of friendliness, a kind of negative virtue. At the heart of the great vow of truthfulness, again, there lies the same principle. The extreme forms of **a-himsā**, of non-violence, practised by the Jains are indeed well-known worldwide. The Jain monks dedicate their lives to the practice of perfect non-violence, and as such these souls are steeped in the feeling of friendliness.

The pluralist, non-absolutist view of the Jains is indeed the point of perfection, the very acme, of the feeling of friendliness. The same principle of non-absolutism, of **Syādvāda**, shines through all their doctrines, their thoughts, their utterances, and all their deeds. How to distil here in a few words the principle of non-absolutism, of **syādvāda**, which is the highest form of all philosophizing ? Non-absolutism is to see everything, all objects from multiple points of view. Each point of view advances the diverse qualities of the particular object. The various qualities of an object are relative to each other. The feeling of friendliness is the cultivation of an attitude of equanimity in all circumstances. This comes as the result of keeping steadily in one's view the relativity of all qualities and through giving to all points of view the place proper to each of them. In this way, the non-absolutist view, **syādvāda**, does not do injustice to any of the views by rejecting any one of these as being false or of little use. But it gives to each of the various views its proper place, and so takes it into the fold on the basis of the feeling of friendliness. Mutual conflicts among

various absolutist views have been the cause of the maximum amount of adversities in this world. The non-absolutist view which is **syādvāda** is the truest of the allies of all the living entities, all souls, for indeed it serves to contain all conflicts and to establish the empire of peace throughout the world. And the Tīrthaṅkaras who have laid down the path of **syādvāda**, of non-absolutism, are indeed among the truest of the true friends of all humanity.

The **karma** literature of the Jains is unparalleled in its richness. The **karma** literature promotes the feeling of friendliness in both its dimensions, positive as well as negative. Those who make this literature their study come to realize this.

(1) The man who, as a spiritual aspirant, a **sādhaka**, has dedicated himself to the cultivation of the feeling of friendliness thinks of each and every soul as his own soul, and wishes the ultimate good of all. On seeing someone else in a happy state, he wishes him all the greater happiness. He never envies anyone his happiness, nor does he harm anyone.

(2) Just as one always looks on one's friend with feelings of extreme affection, always praising his virtues and over-looking his faults, the spiritual aspirant, the **sādhaka**, looks on all souls through the eyes of one who is a friend, or with feelings of affection arising in his heart, feelings which are indeed motherly. He lends strength to their virtues in praising them, and ignores their faults, treating them as the result of their **karma**. Where possible, he makes all attempts at over-coming them.

(3) The **sādhaka** who has devoted himself to the

cultivation of the feeling of friendliness never wishes harm to anyone. Even so, if perchance an evil thought crosses his mind with regard to anyone, he expiates for it. He has the conviction that if he ever wishes any harm to anyone, for sure from the philosophical point of view, he will be alienated from the dictates of the Jina. He is always and ever careful not to violate the teaching of the Jina which is the truest friend of all souls. For through wishing harm to any soul one's own soul breaks the means of defence. The soul who has violated the code of guarding oneself is, from a philosophical point of view, cast out of the fold of the teaching of the Jina. So says *Ācārāṅga-sūtra*.

(4) The *sādhak* never gets involved in slandering any one. The *sādhaka* devoted to the cultivation of the feeling of friendliness should always keep away from the demon which is slandering, from *nindā*. The mind in which the poison-tree of slander has taken root can never see the growth of the Wish-fulfilling Tree which is *dharma*, morality. The one who deals in slander commits the most terrible sin of thinking of one's own soul as being superior to the soul of another. As a consequence, such a soul becomes the object of multifold slander in this world and in other worlds. In the births to come, the speech-faculty of the man is destroyed by the sway of *karma*.

(5) The *sādhaka* adopts an attitude of absolute friendliness towards the person who utters slander against him. He never wishes harm to the other person even if he speaks ill of him for no fault of his; he always wishes the ultimate good of this person. He knows that the purification of the soul affected by the feeling of friendliness has no

equal to it when one thinks of the means for overcoming all evils. He never meets an act of verbal or physical aggression by others with any word or act which is devoid of the feeling of friendliness. For he has the fullest faith in the purification of the soul effected by this feeling as being the best and the most unfailing means for overcoming all obstacles.

(6) The **sādhaka** constantly meditates on the Tirthaṅkaras through the chanting of the Śrī Namaskār Mantra etc., the Tirthaṅkaras who have each and every region of their souls steeped in the feeling of friendliness.

(7) The **sādhaka** never wishes others to carry out his own tasks. He cultivates the wish to carry out all tasks of others, when these are well meant, through the negative type of the feeling of friendliness which lies in not expecting others to do tasks which are his, and the positive mode of the same feeling which lies in fulfilling all tasks which would do good to others, to the extent possible for him. The **sādhaka** permeates the whole atmosphere around him with the fragrance of love and the will to do good to others.

(8) The life of the **sādhaka** is governed by forgiveness. Forgiveness is but an aspect of the feeling of friendliness. If he happens to commit some fault, he immediately begs forgiveness of others. In his mind there is firmly planted the deep faith in the saying from Śrī Kalpasūtra : True worship lies in praying for forgiveness and in forgiving. The root of all vengefulness and all opposition lies in the absence of forgiveness. Where there is forgiveness, no vengefulness, nor opposition could last for long. The **sādhaka** affirms, before he retires for the day to

bed, with all the **siddhas** as his witness, that there is not the least trace of vengefulness in his mind towards anyone. This confession enables him to forgive all vengefulness and opposition instantly and so to overcome it. Nor does he defile his mind by recalling the vengefulness and the opposition met with on earlier occasions. So to recall the vengefulness and the opposition frequently is to expose oneself to many an evil consequence, the **sādhaka** fully well knows.

(9) It causes great suffering to the **sādhaka** to find killings taking place anywhere or if living beings are subjected to pain anywhere. He makes all possible efforts to save these souls from these killings and from perversions of all kinds.

(10) The **sādhaka** believes that all souls are equal in their innate nature, their essence. He sees the spiritually enlightened soul, **siddhātmā**, incarnated in every soul, thinking of each soul as being potentially of a spiritually enlightened character from a philosophical view-point; so he cultivates the bond of selfless friendliness with every soul. The disparities seen among worldly souls are, after all, the consequences of previous **karmas**. Karma alone has led to the wrongs arising from the differences, the animosities between soul and soul. The scriptures say, "No one is your enemy. If you cannot do without an enemy, look on **karma** as being your chief enemy." There is no enemy other than **karma** which causes inequalities and wrong-doings among souls who are by nature equal and mutually beneficent. Or, look on your own ever-aspiring soul as your enemy. What a

fine friendship ! It is no ordinary matter to treat your own tainted soul rather than someone else as being your enemy.

(11) The teachings of the Tīrthaṅkaras are also governed by the feeling of friendliness in the form of non - violence, forgiveness etc. The Tīrthaṅkaras have spread an active impulse of friendliness throughout the world by expounding the most rarefied forms of non-violence and forgiveness in their teachings and by exemplifying them in their own lives. The **sādhaka**, again, constantly works towards the increase of the same feeling of friendliness by following (or imitating) the same teachings.

The various stages of the cultivation, the **sādhana**, of the feeling of friendliness :

(1) 'I will always act in a spirit of friendliness towards all those to whom I owe a debt of gratitude. I will never betray them.' To begin with, this is the feeling one should cultivate. This feeling, **bhāvanā**, earns the virtue of gratefulness, **kṛtajñatā**, for one. Everybody feels like doing a good turn to one who shows a sense of gratitude.

(2) Once the first step is attained, we should extend the feeling of friendliness to cover all our near-relations, those who are next of kin, **svajanas**. This feeling, **bhāvanā**, brings about a sense of harmony among all those who are near of kin, and, as a result, countless clashes from this source are avoided.

(3) Next, we should cultivate the feeling of friendliness towards all those who live under our protection, our servants and the like.

(4) At the next stage, we should view all persons who come in our contact with a friendly eye, in the spirit of friendliness. With this feeling, everybody turns to us for similar feelings of friendship.

(5) After this stage is reached, we should extend our friendliness gradually to embrace our co-religionists, all those who live in our village, or town, our state or province, our country, and so finally the whole of humanity.

(6) Ultimately, we should learn to cultivate the feeling of friendliness towards all souls.

A few thoughts favourable to the feeling of friendliness :

(1) All souls are mutually beneficent. That is, it belongs to the essential nature of all souls to be of benefit to one another. The essential nature of the soul never prompts anyone to do an evil turn to another soul. The soul is prompted to do an evil turn to another only in being subjected to **karma**. In such circumstances, why treat him as an offender or an enemy ?

(2) The rare gift of this birth as a human being, in the human order, is given to one so that one cultivates virtues such as forgiveness, generosity, goodness. Why yield place to anger, to envy, to malice, to vengefulness and the like ?

(3) The chain of vengefulness and of opposition once started in this birth continues for birth beyond birth. The examples of Caṇḍkauśika and others illustrate the same truth. The seeds of vengefulness sown by Rāvana and Laxman in the course of their respective births, still make

them fight in hell. The soul who nurtures such vengefulness plants his own path to happiness with thorns. Then why should one who is a wise person, a *sujña*, create a chain of vengefulness and of opposition ?

(4) If instead of seeds of vengefulness and opposition, seeds of the feeling of friendliness are sown, it brings us a store of good things, of happiness, of tranquillity, purity, mental stability and the like, in this life and in births to come.

(5) All souls wandering in this cycle of birth and death, of *saṁsāra*, from eternity are held to my soul in bonds of all kinds, as mother, father, brother, sister, wife, son, daughter and so on. So the whole of this world is like one family to me : *vasudhaiva kuṭumbakam*. Then is it ever proper to have feelings of envy, of malice towards those who are next of kin ?

Many a thought of this kind could be nurtured in order to strengthen the feeling of friendliness. For souls who aspire for deliverance, such thoughts arise spontaneously.

Fellow-feeling is but another word for love for the soulness, that is, the presence of the soul, the *ātmatva*, in every soul. Through offering help to souls, through wishing their good always, by not doing anything that may go against them, and through teachings that will relieve everyone from a sense of fear and will work towards their ultimate good, we make manifest our love for the soul-essence, the *ātmatva*, in us. The essence of all scriptures is this : One should never do unto others what is not good for oneself. In other words, the feeling

of friendliness is the very essence of all scriptures¹.

The soul who puts in endless efforts for the happiness of others even at the cost of unhappiness for oneself, makes great progress indeed in the cultivation of the feeling of friendliness. One who suffers for the sake of others in a spirit of understanding, that is, philosophically, and cheerfully, without complaint, has ultimately little by way of suffering to experience. The concern for the happiness of all souls has such strength in it that it can transform even the sufferings of the spiritual aspirant, the **Sādhaka** into a source of happiness. Those **Sādhakas** of the feeling of friendliness who to outward view are undergoing great hardships, are actually experiencing within a kind of joy which has no parallel. This state of bliss is only to be felt in order to be believed.

1. The importance of the feeling of brotherhood towards all is preached also by those who take this whole world to be the creation of one Creator or one who is the Father of all creations, who therefore treat all souls as being the offspring of the same Father. Where is the place for vengefulness and opposition among those who are children of the same parents ? Where is the place for envy and malice ?

Again, how could those who believe in the same Brahman to be all pervasive, present in every soul, how could they ever nourish feelings of vengefulness and opposition towards any other soul ? They should cultivate the feeling of friendliness arising from an attitude of equal fairness towards all. From the stand-point of Jainism, in terms of the synthesizing view-point **Saṅgraha**, the soul is one : **ege aya**. Then where is the place for vengefulness - vengefulness towards whom ? Deception with regard to whom ?

In the hearts of the Tīrthaṅkaras who have showed the path towards non-violence, *ahimsā*, which is of the more rarefied order and which is the cause of the ultimate bliss of all souls — there dwells endless love for the soul — essence, the *ātmatva*, of all souls. If there did not dwell this order of love in their hearts, they would not demonstrate such a high order of non-violence, of *ahimsā*. All the Tīrthaṅkaras are led by one grand aim : To save all souls from all suffering and to lead them, through the observance of religion, towards deliverance which is the abode of the highest kind of happiness. This aim is but another word for the most divine feelings of friendliness. They attain the status of the Tīrthaṅkaras only through the influence of this divine impulse of friendliness, and through their status become the cause of the happiness of countless great souls, by helping them attain their deliverance.

Armaments, armies, war — these are not the means for attaining peace; these are only the provocations for spreading unrest everywhere. This is a fact which has been accepted even by politicians and diplomats who are considered to be among the leaders all over the world. As a result, whether knowingly or unknowingly, thoughts to the effect that we are all held in the same bond of friendliness, that it does not become us to fight among ourselves — often come to the surface and find expression. The solution for countless complex issues of the modern world lies in the attainment of fellow-feeling. So all thinkers who wish for a solution will ultimately have to comprehend the nature of the feeling of friendliness and to take recourse to it.

The feeling of friendliness is the surest means for

bringing happiness to oneself and to the whole of the rest of the world. Let us resolve :

We will most gladly give whatever belongs to us to others for their ultimate good, to the extent possible for us. Not merely this; in addition, we will never wish for anything from the world for our own good, nor shall we ask for it. There is little belongs to us which is by right ours. Whatever portion of the good things of life belongs to us, belongs ultimately to the vast empire of Śrī Vitarāga Bhagwan. If all things ultimately belong to His sovereign rule, then why be slow in surrendering it ?

Towards one who has the will to do us an evil turn, we will always show the highest degree of forgiveness. We will consider him to be the truest of our friends. We will never hurt anyone. On the contrary, we will always seek to bring the highest degree of happiness to someone who does harm to us.

In whatever aspect the things of this world present themselves to us, we take them to be as such. It is indeed reasonable that in worldly matters we deal with each person as he presents himself to us : we deal with a brahmin as a brahmin, a low caste as a low caste (*cāṇḍāla*), a rich man as a rich man, a beggar as a beggar, and a servant as a servant. But, indeed, we are mistaken if in our worldly dealings with them we are affected by feelings of attraction or repulsion. Is it really as if the person whom we take to be a low caste is indeed a low caste? No, never. There shines in his soul the same pure vital element, *chaitanya*, which permeates this world. His soul, for sure, is as pure as

the soul of Śrī Arihant Paramātmā, of Śrī Siddha Paramātmā, or one's own soul. Instead of simply looking at the externals, like the physical appearance, the dress etc., of a person, we should learn to turn our eyes to the self-illuminated, vital, and ever-joyful essence that resides in him. We would then learn to show heart-felt reverence towards the same essence which resides in all living beings. The egotism, the pettiness and such other flaws in our practical, worldly dealings will prove to be beneficent to oneself and to the other, *sva* and *para*. Our soul will then find everywhere images of its own self and will delight in it : the soul will seek to augment the joy of all others, will never conduct himself in such a way as to harm others. Such a soul will serve as a friend, a soul-mate, of all, wishing always their ultimate good, *kalyāṇa*, led by the true understanding that his own good lies in the good of all others.

Let us all come together, then, and extend and purify our sympathies, our hearts by cultivating the feeling of friendliness in this way :

I am a fellow-being, a friend, of all; all are my fellow-beings. Let no soul commit any sin. Let no soul be made to suffer. Let all attain happiness. Let all enjoy good health. I bear no grudge towards anyone. I look on no one as being an offender. Let all find themselves well provided with the necessary aids to the religious path, to *dharma*. Let all attain the religious way of life, *dharma*. Let the inauspicious or evil impulses of all those who cultivate feelings of vengefulness, envy, malice, affront, sloth, or treachery be put to an end. Let the feelings of attachment and

repulsion on the part of all beings calm down. Let all souls be devoted to the good of others. Let all attain the elixir of eternal life which is equanimity, **samatva**. Let all souls make great strides on the path of **sādhana**, spiritual progress, in attaining philosophical understanding (**darśana**), knowledge (**jñāna**), and good character (**chāritra**). Let all souls be delivered from the bonds of **karma**. Let all attain their ultimate good, **kalyāṇa**.

The description of the feeling of friendliness given here is extremely broad. To try to contain the vast expanse of the feeling of friendliness in this brief chapter is like trying to cross the wide ocean in a small boat. Yet this is a modest attempt of mine to express the feeling of joy that arises in my heart at conceiving the idea of the feeling of friendliness.

To distil into words the taste of pure nectar which you receive while doing the **sādhana** cultivating the feeling of friendliness, is indeed impossible. The sheer joy of getting that taste of pure nectar is the subject of direct experience alone.

Let all souls comprehend the essence of the feeling of friendliness through the **sādhana** of this most pious of feelings. Let all souls be immersed in this mode of feeling, this **bhāvanā**. Let all souls be always active in achieving the ultimate good of all. This indeed be the message of good wishes for all.

SOME ILLUSTRIOUS EXAMPLES OF FELLOW-FEELING

(1) This is a tale from olden times. The fame of the King of Koshal as being a great giver of alms, a **dānavīra**, had spread far and wide. Just as there is never an equal for the affection a mother feels for her own offspring, her children, so too, the love of this King of Koshal for his subjects had no equal. All those who were in distress turned to him for help.

Now, close to Koshal, there lay the kingdom of Kashi. The King of Kashi could not bear to hear of the fame of the King of Koshal. His mind was stirred to envy.

The kingdom of Kashi was so large, while that of Koshal was but small in comparison. Even so, the populace of Kashi were full of praise for the King of Koshal. How could the King of Kashi bear to hear the praise of Koshalraj on the lips of his own subjects ?

The King of Kashi invaded the kingdom of Koshal. The King of Koshal, now defeated in battle, retreated and escaped into the forest. At this, panic spread among the people of Koshal. The populace cried out in anguish : Our protector is gone ! Woe be to the King of Kashi !

The flame of envy in the heart of the King of Kashi rose ever higher to hear these wailings of the populace of Koshal. He thought : The populace will not forget their King

so long as he is alive. And nor will they sing my praises. So the best thing is to have him killed, once and for ever.

So the King of Kashi sent round the proclamation : Whoever fetches the King of Koshal in my presence, alive or dead, will receive a reward of one thousand gold **mohars**.

The agents of the King now searched heaven and earth in order to find out where the King of Koshal was hiding. In the eyes of the populace of the country of Koshal were now streaming with tears. The infamy of the King of Kashi spread everywhere.

The King of Koshal, in tatters, was now wandering alone in the forest. One day a wayfarer asked him for the road to the country of Koshal.

The King of Koshal said at this : What do I have to do with that accursed land ? Why speak of it ?

The wayfarer said : I have had heavy losses in my trade. I will have to go begging around in order to survive. The King of Koshal, I have heard, is so very generous in giving alms. No one who waits at his door returns empty-handed. He is my sole hope. No one else can help me in my hour of need.

On hearing these words, there arose a tide of the feeling of friendliness in the heart of the King of Koshal. Tears gathered in his eyes, but he did not show it. He only said : Brother ! you are in deep distress. Come, I will show you the best way you can fulfil your hopes.

The two found their way to the court of the King of Kashi. The King of Kashi asked : Tell us why you have found your way here ? Do not keep anything back and tell us. The

King of Kashi will for sure fulfil all your wishes.

The King of Koshal, now reduced all to tatters, but with his heart surging with friendliness, said at this in a most composed way : O King of Kashī, I am Koshalrāj, once the King of Koshal. You have declared you would give a large reward to whoever fetches me in your presence, alive or dead. I pray the reward be given to this trader. He is at this hour in deep distress. He was passing along, asking for the way to my court, hoping to find some help from me. That is how he chanced to meet me. Now here I am, your prisoner. You can put me to death if you like. But grant him the reward of a thousand gold **dinārs**.

There fell a hush over all the court of the King of Kashi on hearing these words of the King of Koshal, so much brimming over with the life-giving waters of friendliness. Even the stony heart of the King of Kāshi was touched at this and it melted. The spring of friendliness which had arisen in the heart of Koshalrāj now touched the heart of Kashīrāj.

“Give to this trader whatever amount of riches he asks for from the royal coffers.” The King gave this instruction to the Bhandāri. The King of Kashī next restored the King of Koshal to his throne. And more, the King of Kashī gave to the King of Koshal a place in his heart. He annointed him King, placing the crown on his head with his own hands.

Shouts of rejoicing went up from the hearts of the populace : Long live King of Koshal ! Long live King of Koshal.

This, then, is the moral of it : Let us, all of us,

cultivate such an abiding feeling of friendliness towards all souls, so that you are willing to surrender your very all for its sake.

(Based on Rabindranath Tagore's Collection of Stories.)

(2) Friendliness towards one's subordinates

A trader, who was quite a successful businessman, a seth, went out on a visit one day. He returned home and was now standing at the door, waiting for the servant to bring the customary pail of hot water to wash his feet. The servant, being busy elsewhere, failed to notice this.

Soon, however, he saw how the master was at the door-step waiting for him to fetch the pail of hot water. At this, he rushed into the kitchen, and hurriedly came back almost running with the pail. In his hurry, he forgot to mix the boiling hot water with some cold water.

The servant directly poured the pail of hot water on the master's feet. The seth's feet were now scalded, and his skin was all burnt. The seth showed no sign of anger, however. He spoke, with infinite patience, in a voice touched with deep friendliness. 'Oh, dear boy, where was the hurry ? Look my feet are all scalded. See these burns !'

(3) Friendliness towards animals (*tiryanca*)

A certain scientist had a pet dog. One night as the scientist sat working at his desk till late by candle light, the pet dog went sniffing around and upset the candle. How many years of hard work had gone into all those calculations the scientist had written on the papers which

were now lying all burnt up. The dog had been the cause of the destruction of it all. The dog hardly knew it.

The scientist now patted the dog ever so lovingly, and spoke to him in a voice touched with profound friendliness. 'How could you ever know what a great amount of damage you have done today ?'

(4) Friendliness towards one who is in distress.

A man once happened to borrow an amount of money from his master, his seth. It was now well past the date on which he was supposed to return the amount, but he was hardly in a position to do so, he was so poor.

To make matters worse, the man fell ill. He was now in abject need, for he had to spend whatever little he had on medicines. He was in the deepest distress.

By chance, the seth chose to turn up at his place at this hour. The man was utterly dismayed. He thought the seth was there in order to ask for the amount. In a voice breaking with emotion, he started explaining, 'Sir, your amount...'

The seth, however, immediately prevented him from speaking any further. He said in a most loving manner, touched with deep friendliness, 'Brother, you need not worry. I have not come here to claim back the amount. I am here only in order to give you a sum of rupees, just in case you need it, for I have heard you are none too well. You are actually ill. Please do not hesitate in the least if you need more.'

So saying, the seth gave him a large amount and took leave of him.

(From *Bodhak-tīkdī*)

(5)

The following incident is reported to have taken place in the city of New York.

A certain trader had with him a machine worth some twelve thousand dollars. He was trying heaven and earth to sell it off at this price. Now, it so happened that there turned up at the same time a rival trader in the market. This other trader had a similar type of machine; he too wanted to sell it off. And the machine of this other trader was in fact a little better and newer.

Rather than referring to these two traders by their original names, we will call them A and B.

Now A felt all the time anxious, for he knew that so long as the new machine of the other trader was available in the market, there was little chance for him to sell his own. This anxiety started telling on his health. In this state of mind he went to a priest and sought his advice. The heart of the priest was steeped in friendliness, another name for which is divine love.

The priest gave our friend A this advice : From this moment onwards you should constantly wish well of your rival. My rival B may soon find a buyer for his machine which is, in fact, better than mine. Let my machine lie idle, no harm. And more. Let B get more out of the deal, even more than he ever expected.'

Our trader A now turned all his thoughts to wishing well of his rival, B, following the advice of the priest. To whoever turned up at his place, he would say, 'You better buy the machine B has. It is new and is better than mine. Mine is an old one.'

It was now time to clinch the deal. The trader who had offered to buy the machine from B, thought it better to send his men first for testing it.

Now see, the curious trick of nature, or of fate if you like.

B's machine developed trouble that very time; it did not clear the test.

The trader needed to buy a machine urgently and could not wait. So his men went to A. A's machine was old but it worked alright. Trader A made quite a large profit from the deal.

Nature comes to your aid in every way, where friendliness is given full play. In the absence of friendliness, nature upsets all your plans. This conviction should take root in your mind. If you act in the light of this conviction, you will always profit from it.

(6)

A man had two sons, one of ten years of age and the other of twelve. Now the man was very selfish. He had high hopes that his two sons will be of great use to him in future. His love for his sons was not of the selfless, pure kind. He did not wish the ultimate good of his sons. Selfishness, was just one of his many weaknesses. He was, in addition, full of suspicion and of intrigue. He was full of envy for all those whose lot he found was happier than his. His sense of possession was so strong he did not allow his sons even to mix with others. Nor did he allow them to learn a thing or two from others. He always looked on

looked on others through eyes of suspicion.

Do you know what was the fruit of all these feelings of selfishness and suspicion and intrigue ?

Within a few years the man found himself afflicted with an incurable disease. Very peculiar indeed are the ways the Law of Karma works. The man who was led by selfish ends had planned it one way, and what actually came to pass turned out to be entirely different. His two sons, on whom the man had pinned such high hopes, were not willing even to go close to him at this hour, finding he had contracted such a dreaded disease.

One of his two sons simply refused to approach near for fear lest he too should catch the same disease. The other son, however, was a good deal more large-hearted. He would sit by his father's side, would look after him in his illness. Even so, he was full of fears. After all, he was not quite grown up.

The dice will always be loaded against the man who out of selfish motives tries to grab things from others. This is a truth one should always remember. An infinity of riches on the same scale as those enjoyed by Śrī Tīrthāṅkar will be showered upon you without your asking for it, only if you work for the good of others in a spirit of true selfless friendliness. Do you ever think a man achieves whatever he achieves because he wishes for these things ? Hardly. To wish for things is the best way to lose them. All the good things of the world, drawn by an inner pull, gather at the feet of the man who has risen above wishing for them. This is an inexorable law of the universe. Let us plant this rule

firmly in our hearts, and let us turn all our efforts at rising above all desires, at being truly desire-less, **niriccha**. Therein lies our ultimate good.

On this occasion, let us look at yet another of these universal laws.

In the attainment of what is good for you, the mere fact of one's having a desire for it is not enough; the good is always drawn to one who has the necessary qualities for attaining it, who is deserving, has **yogyatā**.

As Śrī Bhartṛhari has rightly said, prosperity, that is the good things of life, are always themselves drawn by a natural pull towards one who is truly deserving : **pātramāyānti sampadaḥ**. If the great Tīrthankars attained certain rare powers this was only due to the reason that they were truly deserving. Who granted them this merit in this way ? None else but the unparalleled affection for all the infinite forms of life, for all living beings in the universe, which was rooted in their heart ! All mothers else are mothers only in name. Śrī Tīrthaṅkar Bhagwant alone is the true mother of all the world.

The doyen of all logicians Ācārya Śrī Siddhasen Divakar has rightly addressed these words to Śrī Arihant Paramātmā :

Twam me mātā pitā netā.....

You indeed are my true mother, father, leader.....

So let us all of us be truly desireless, **niriccha**, and make all efforts at being truly deserving through pious means. We should look on all forms of prosperity as but

handmaids. It does not become us to crave for them. You do not have to beg at the feet of one who is only a handmaid, a *dāsī*.

(7)

The trader of sandalwood

Thinking ill of others generates mutual hatred; thinking well of others generates friendliness.

Once upon a time, there was a King. He held a *durbara* on the New Year day. On this occasion his subjects offered gifts of all sorts of precious things. Now, a certain trader arrived at the royal court with a gift of an extremely fragrant kind of sandalwood. The whole of the assembly were simply delighted at the rich fragrance of the sandalwood, a rare commodity in the region.

The King was immensely pleased. The trader was exempted from paying all taxes. No duties were to be levied from him. The trader could now import large quantities of sandalwood from other countries.

For quite a long period, the trader could sell his stock of sandalwood and make profits. But soon the demand for sandalwood started falling. The trader was worried to find such quantities of sandalwood lying idle on his hands. He had invested a large amount of his funds in buying the stock of sandalwood. If his stock did not sell, it would lead to very big losses.

Thoughts of all kinds now started entering the trader's mind. And some of these thoughts were of an evil nature. Once, it occurred to him that if perchance the King or some member

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of the royal family happened to die, it would be possible for him to sell off his stock of sandalwood. For they would then need it for the funeral pyre. Such evil thoughts without any trace of friendliness, now took possession of his mind.

Now, on one occasion, the King happened to pass by the shop of the same trader of sandalwood. But, surprisingly enough, this time he did not feel attracted at all by the fragrance of the sandalwood. Nor did he feel in any way happy to see the trader. The trader did get up and salute the King as was his wont, but he too did not show on his face any signs of the heart-felt reverence he once had towards the King. It was as if the evil thoughts harboured by the trader now found their echo in the King's mind : the King found a certain sense of spite arising in his mind towards the trader.

Later, again, the King happened to pass by the trader's shop on a number of occasions. But he felt only a certain dislike for the trader. And so a whole year passed.

Once again, it was time for the New Year day and for the special **durbāra** held every year on this day. The King's subjects of all ranks now laid all kinds of precious gifts at his feet.

It was now the turn of the trader of sandalwood to offer his gift. At that very moment, however, the King turned away his face. The King's face was now so much overcast with displeasure. In his heart he felt a keen desire to mete out the worst kind of punishment to the trader. But the King was a noble King; he was always guided by a sense of justice in all his acts. How could he punish the trader without first knowing his offence ? The King suppressed his

anger, anyway, and made a show of his being pleased at the gift. And so the *durbāra* ended that evening.

But the next time when he had an opportunity, he opened this matter with his counsellor. He asked the counsellor how come he had such strong feelings of dislike for the same trader. The counsellor prayed to the King to grant him a period of six months. He would come up with an answer within that period.

The counsellor slowly became intimate with the trader and, one day, made him share all those secret evil thoughts he was harbouring in his mind.

The counsellor was so very generous at heart. He was deeply religious, and so his heart was full of friendliness. He started looking for such a way out of this tangle as would leave both, the king as well as the trader, unharmed.

The counsellor next ordered the cook in the King's retinue to use sandalwood as firewood in the kitchen. The cook was indeed intrigued at this, but orders were orders, and he had to obey. The trader was happy at this turn of events, for it meant his sandalwood would start selling. He no longer felt anxious over the fate of the stock of sandalwood. He even started thinking well of the King. In place of the evil thoughts he nursed earlier, he now wished that such a good king should have a long life, living for many years to come. He was now full of regrets for having wished ill of him. At the same time, there was a like change in the king's attitude. Now, one day, once again the royal assembly had gathered on a particular occasion. The trader joined along with others with sincere pleasure as of old. This

time the minds of both, the trader as well as the king, were full of good feelings for each other. The royal assembly dispersed for the day.

Then one day the counsellor, finding the moment opportune, opened the matter with the king and revealed the truth to him. The king was very much moved and was astonished at it. A new universal law was planted in his mind this time : In the field of thoughts, like attracts like. Others think of us precisely the way we think of them.

There is another universal law which too may be noted here :

The world presents itself to us in an aspect which is but a reflection of the way we hold it in our own minds. The world we see is more or less a reflection of our own minds.

If we turn this law around, we come upon yet another universal law. It is : The external features more or less reveal the inner mental state of the man.

For instance, if your mind is full of thoughts of vengeance towards a particular person, the moment that person approaches you, you feel a certain hostility towards him. If, on the other hand, you love that person, you feel happy to see him. On how many occasions you must have observed that when you are yourself in a disturbed frame of mind, you feel out of tune with the external environment. Likewise, when you are in a composed frame of mind, you are in tune with it.

In places which are full of conflicts, where there are

frequent clashes, or where people are stirred by feelings of mutual hatred, the minds of men are overcome with evil thoughts. This should provide an example of the influence that the external environment has on one's mind.

It is rightly said indeed, that to those who are themselves good, the world is always good.

You seek, for once, to cultivate the feeling of friendliness. You will at once find the external world transformed by its magical influence.

(8)

Once, an old woman, accompanied by her daughter, set out on foot to reach a nearby village. On her way, she came across a rider who too was going the same way. The old woman greeted the rider and asked : Look, brother, this daughter of mine is a good deal tired, walking all this distance. Would you pick her up and drop her at the village nearby ?

The rider did not care even to give her a proper reply and went on his way. After a while, however, it occurred to him that, perhaps, it was better he had given a lift to that girl. She was wearing so many ornaments and these could well fall into his hands. In a word, the evil thought of robbing that woman entered his mind. And so, he turned round and went back to where the old woman was still trudging along with her daughter. 'Come, mother,' said the rider 'let me pick up your daughter. I will reach her to the village'.

Now, the old woman was clever enough to see

through the whole thing. She sensed the evil intention of the rider and said no to the rider.

How thoughts transmit themselves ?

X

X

X

These eight illustrations are given here with a view to liberating all good souls from the bondage of **karma** in all its eight-fold forms. In citing them we are led by this same pious hope. Similar examples will be found in ample measure in the sacred texts of other religions as well. Those who are spiritual seekers should make a collection of similar illustrations of the influence of the feeling of friendliness wherever they find them. In this way they should seek to strengthen this feeling in their soul.

All spiritual efforts, all **sādhana**, is futile if these are not accompanied by the feeling of friendliness.

At the same time, it is also true that even the most modest of spiritual striving when it is accompanied by this feeling, proves to be most fruit-bearing, most beneficial. This is a truth every spiritual seeker should always remember.

The Feeling of Friendliness : Synopsis

1. **Immediate cause** : Souls who are in a state of happiness or are pious; all souls.
2. **The instrumental cause or agent which is brought into conflict with it** : Self-interest, fond affection, the attachment to one's own personal well-being, the tendency to harm others, spite, forgetfulness regarding the good turn done to you in the past by the same

person, ingratitude, ignorance, blind infatuation etc.

3. **The forms assumed by the tendencies which constitute the instrumental cause** : Inclinations such as 'All forms of happiness be mine; let no kind of unhappiness affect me;' 'let the person who has done me injustice, meet with a miserable end'; 'let others be deprived of happiness.'
4. **The mental sins arising from the conflict between the immediate and the instrumental causes** : Feelings of envy towards those who are happy; malice, spite, etc. The feeling of cruelty, of vengeance, of anger arising on the occasions when the other person, that is another soul, seeks to claim a portion of your personal happiness, or when this person does harm to you.
5. **The evils flowing from this conflict** : The destruction of happiness — yours as well as that of the other person; clashes, murder, wars, etc.
6. **The means for overcoming these sins and for augmenting happiness** : To give up one's personal selfish interest and to cultivate the thoughts inspired by good feelings, thoughts such as : 'let all souls attain happiness', 'let no one be afflicted with any kind of misery,' 'let all attain the path of right religion', 'let all souls be entirely liberated from the bondage of karma.' Further, to give up all forms of envy, malice etc. One should look on all souls through the eyes of one who is a true friend or through the eyes of a mother. One should make it one's study constantly to cultivate the feeling that 'all souls are inspired by friendliness towards

me, that no one is an enemy.' One should chant the verses which express the aspiration that the whole world be granted ultimate happiness : **śivamastu sarvajagath**, or that no one be lured towards the path of sin **mā kārṣit ko'pi pāpāni**. Among steps which may be enjoined are the worship of the Bhagawantas, those saintly souls who are the true source of all friendliness, the study of treatises like the present one, **dharma-beej**; doing good to others, **paropakāra**; the impulse to be of help to others in their respective tasks; a life of self-reliance; the cultivation of the will to attain feelings of forgiveness, of simplicity, of humility.

PRAMODA BHĀVANĀ : THE FEELING OF JOY

1. **The object of joy** : In the feeling of friendship (**maitrī**) ,there was involved the sense of concern for the well-being of all living beings, the wish that all living beings attain the state of happiness, that no one should experience suffering. The feeling of joy, **pramoda bhāvanā** under discussion here involves a different range of sentiment. Above all, it calls for a sense of rejoicing felt in the heart, of joy arising in you. You are to feel gratified and have a sense of fulfilment, of having your good deeds rewarded. You are to fill your minds with thoughts of this order. The core of this mode of feeling, of **pramoda bhāvanā**, lies in concentrating your mind on souls who are treading the path of salvation, which helps you attain the same degree of quintessential happiness and eliminate all suffering. Through having a glimpse of these souls, through meditating on them, concentrating on them, making a study of them; or through perceiving their virtuous qualities, contemplating those virtues, seeking to attain those same virtues, projecting these virtues into your own selves; or through looking on the path of salvation as ordained by Śrī Arihant Paramātmā, through thinking on it, contemplating it, realizing it in our daily lives, concentrating on all the good consequences flowing from this — through all such spiritual efforts you are to strengthen the feeling of joy, **pramoda bhāvanā**, in you. To

sum up, the feeling of joy, **pramoda bhāvanā**, lies in cultivating an attitude of heart-felt approbation, **anumodanā**, of three worthy objects : of souls who are truly virtuous, of their virtues, and of the felicitous path of religion as preached by them.

2. **The cause and effect element in the four basic modes of pious feelings** : The feeling of friendliness is the cause, and the feelings of joy, of compassion, of equanimity, are by way of effects. Once a person attains the state of a genuine feeling of friendliness, he will unfailingly feel the other three sentiments arising in him, and this in the same order. Once the feeling of friendliness, **maitrī**, is attained, you will almost automatically experience the wish for the well-being of all souls. Among the very first of its fruits will follow the feeling of joy, **pramoda bhāvanā**, mentioned earlier. Next will follow the feeling of compassion towards souls who are in a state of suffering. Finally there will follow the feeling of equanimity, of detached viewing, towards souls who are indifferent to the one path which alone can help you attain true happiness and to overcome suffering. This is to speak of the working of cause and effect in a general way. At times, the feeling of joy might first be attained, with the remaining three following in turn.

3. **The contrary workings of the mental tendencies** : Everyone likes to enjoy the fruits of obeying the moral code, **dharma**, but it is not to every one's liking to practise the same code. Every one seeks to avoid the fruits of sin, but one cannot avoid the paths of sin. The one main cause why a person does not take to the practising of religion, is a basic attitude of indifference towards religion,

towards **dharma**. The same attitude makes the soul disinclined, indifferent towards those who practise religion. Actually, this indifference should be directed towards sin itself and towards sinners. In practice, however, you find a feeling of pleasure of joyous mental excitement in its place. At the same time, where the soul should be moved to a state of felicity, of true joy in the presence of religion and of religious souls, in actuality you find an attitude of indifference prevailing. Feelings of indifference and also of joy are, in this way, present in the soul since all time, but these are placed or directed wrongly. The aim of all scriptures is to redistribute these same basic feelings or tendencies in accordance with their natural or proper orientation. The soul is stirred to enmity towards the good deeds of other creatures through the rise of the powers of delusion. As a result, he does not rejoice to witness the practice of virtuous qualities by persons who are themselves virtuous. In the same way, he has no capacity for experiencing a sense of rejoicing at the sight of the happiness of others, of the good qualities of others, and of the objects which are the tokens of religion, of **dharma** (like the Jina temples). In such a contrary state, a person feels happy to find someone else praising him for having virtues which he does not really possess. At the same time, he cannot bear to hear the praise of persons who actually possess these virtuous qualities. Such a person is stirred to envy or malice at the sight of souls who are truly virtuous. The mind of the person becomes all the more perturbed through these feelings of envy and of malice. A matter of major concern for the other person appears to him to be of trivial interest. At the same time, even a trifle which affects

his own interest, assumes such great importance for him. The virtue of another person which is actually of the proportion of a mountain - so great it is - seems to this man to be so small as a molehill. At the same time, some piece of insignificant merit, a small bit of virtue in himself, assumes the proportion of a mountain. So great it seems in his own eyes. He himself possesses no virtues, and yet if someone offers him a salutation out of respect, he feels happy. If he finds someone showing respect towards a person who is truly virtuous, he ridicules such gestures. He is full of self-praise even when he is himself devoid of virtues, and, by the same token, he is found devoting so much of his time to slandering those who are truly virtuous. Through the working of such tendencies, he is set adrift from yoga or the path of salvation.

4. **The workings of mental tendencies (vṛttis) :** Inauspicious or unwholesome tendencies serve as enemies. The person who is engaged in self-praise becomes ultimately an object of dispraise or criticism in the society at large. The person who does not applaud the truly virtuous souls seldom earns the praise of the world. People do not offer salutations to persons who themselves never show any respect towards truly virtuous souls. The respect we receive from others is but the result of the respect we have shown towards other virtuous souls. The praise we receive has its cause in the good, śubha, we have earned on earlier occasions through praising truly virtuous souls, though this cause may be working invisibly. The status attained by the tīrthaṅkars has its source in the joy felt by these souls towards preceding tīrthaṅkars, in previous births.

The ultimate cause of the acts of the Tīrthāṅkars which are themselves the manifestations of the highest order of the innate goodness in human nature (**prakṛti**), lies in the ecstasy of the same feeling of joy, **pramoda bhāvanā**, felt by them. One who has earned for himself the capacity to perform acts of the order of the Tīrthāṅkars, always bears the feeling of joy of the highest kind towards the figures of the earlier Tīrthāṅkars. It is due to the presence of the same feeling of joy that the pious soul himself becomes the highest object of joy for rest of the world.

5. **Definition of the feeling of joy (pramoda) :** In the commentary on the Yoga Śāstra, it is stated वदनप्रसादादिभिः गुणाधिकेषु अभिव्यज्यमाना अन्तर्भक्ति अनुगम प्रमोदः ।

The feeling of joy, **pramoda**, is the feeling of love (or affection) as an internal state of devotion expressing itself through the cheerfulness of the countenance at the sight of persons of exceeding virtue.

The feeling of joy is none else but the influx of great mental rejoicing at the sight of virtues like restraint, abstinence, a sense of propriety, fortitude, gravity as practised by the **mahātmās**, souls who are devout. This state of mental joy expresses itself through such physical and verbal gestures towards those **mahātmās** as courtesy, salutation, service, prayer, and praise. The state of the highest order of joy is identified by such outward expressions as a ripple of excitement running through the whole physical frame, with your hair standing on end at every pore, your eyes overflowing with tears of joy, your ears pining to hear the utterances of the great devout soul, your tongue ready to sing the praises of this soul, your voice breaking with

emotion.

6. **The feeling of joy as witnessed in the life of Nayasāra :** We get a glimpse of a very high order of the feeling of joy in the life of Nayasāra : This is how it goes : In the first among the cycles of his twenty seven births, Śramaṇa Bhagavāna Śrī Mahāvīra was a villager called Nayasāra in the city of Prithvipratishthanpur in the region of Mahāvīdeh. He was on one occasion profoundly affected — the lotus of his heart quivering, opening up — at the sight of some devout souls whom he found sojourning in the forest. He was moved to wonder how such devout souls came to be journeying through the forest. He asked them and was told that they had lost their way and were by chance separated from the main group, and so had turned up there. At this, Nayasāra had the happy thought of offering hospitality to these mahātmās, of having them as guests, atithis, at his place. He thought it would be his rare good fortune, the reward of his good deeds, if they accepted his hospitality. He thereupon offered simple, wholesome food to them. His eyes now overflowed with tears of joy, his whole frame was trembling with a sense of rare happiness, his heart replete with gratitude, a stream of phrases of sweet modesty flowing from his lips in praise of these saints. He heard the religious discourse of these saints and experienced a rare joy which had no parallel, which he found was something out of this world. With this feeling of joy ever increasing in him, Nayasāra finally attained the state of liberation, Samakita.

7. **The feeling of joy as exemplified in the life of Jirṇasreṣṭhi :** Jirṇasreṣṭhi also attained his spiritual rise

through the influence of a strong feeling of joy. He had a glimpse of Śrī Mahāvīra Prabhu in the posture of meditation in a garden on the outskirts of the city. A profound feeling of joy swept through his frame at this sight. Led by this feeling, he now invited Śrī Mahāvīra Prabhu to visit his house and to break his fast at his place. For four months he made it his practice so to go and invite Śrī Mahāvīra Prabhu. Śrī Prabhu was observing fast for a period of four months at this time. The joy of Jirṇasreṣṭhi knew no bounds when the day for Mahāvīra Prabhu to break his fast finally arrived. The felicitous feeling of joy expressed through the wish to have the Prabhu break his fast at his abode brought to him the longevity of the twelfth sphere of the devas, as its fruit. Through a quirk of destiny, Śrī Mahāvīra Prabhu broke his fast ultimately at the house of another śreṣṭhi; the event was marked by a shower of gold. When alms were distributed, it was the other śreṣṭhi who got the benefit of this shower of wealth, maybe. And yet, it was Jirṇasreṣṭhi who secured the reward of his good deeds in the form of the longevity of the twelfth order of the realm of the gods. Praise be to the feeling of joy as exemplified in the life of Jirṇasreṣṭhi.

8. The feeling of Joy as explained in the *Amṛtavela* : We should cultivate an altitude of mental, that is inner, joy at the sight of the good qualities of persons who are truly virtuous. As Revered Upadhyay Śrī Yashovijayji Maharaj states in the *sajjāy*, commentary, in *Amṛtavela* :

Soul ! you are called upon to extol the partial restraint as demonstrated in the lives of the Shravakas, and also the pious bearing which is a reflection of the faith of souls who have attained enlightenment.

Soul ! you should extol also the good qualities such as non-violence as practised in however a limited way by those who are non-Jains and which are yet in harmony with the same virtues as preached by Śrī Jina. Through extolling these virtues, through the feeling of joy arising from these, there is planted the seed of enlightenment, **Samyaktva**.

Soul ! you ought to extol even those souls who even in committing sins are yet not excessively involved, who are not infatuated with the objects of this world, and whose constant effort is to cultivate the right state of mind.

Soul ! you ought to be stirred on hearing of even a few of the virtues of others. In the same way, you should look on yourself as lacking in virtue if you happen to perceive traces of fault in you, however few.

9. An eye for virtue : The will to perceive virtue, further, means a readiness to acknowledge the essentially virtuous element inherent in all objects, whether they are apparently good or bad. If you have attained an eye for this essential goodness in all things, in the highest degree, you will find the whole world overflowing with benign qualities. At the same time, if your eye is infected, if it sees faults everywhere, you will find the whole world full of faults only. As an English writer has put it, "If you are bad, the whole world is bad for you. If you are good, the whole world is good for you".

10. The eye for good qualities as witnessed in the life of Śrī Kṛṣṇa Mahārāj : The carcass of a dog lay rotting on the garden path. There arose a stench from it which filled the air all around. The passers-by could hardly bear the

stench. Meanwhile, Śrī Kṛṣṇa happened to pass by the same spot. He saw the carcass of the dog and it occurred to him : 'Look, how beautiful, like a string of pearls, shines the glittering white set of teeth in the mouth of this dead dog.' What a fine example of the will to see good qualities, virtues, in all things, however ugly they might seem.

11. **The will to see good qualities as a force :** The will to see good qualities in others tends to convert the state of influx (āsrava) into the state of stoppage (saṁvara). In the same way, the inclination to see faults everywhere serves only to transform the state of stoppage (saṁvara) into the state of influx (āsrava). There lay the corpse of a beautiful woman abandoned at a funeral ground. A dog happened to pass by that spot. He thought it was his great good luck to have such a sweet morsel of meat offered to him. Meanwhile, an excessively passionate person, a sensualist, came the same way. His instantaneous reaction was to wish the woman was alive so that he could satisfy his lust. And now, there happened to pass by the same place a Mahātmā, a Yogi. He thought how transitory was the beauty of the woman, and how foul, ultimately. What a state it has come to. This is the same woman who once must have gone swinging, full of pride at her good looks, among the chambers of the palace. All is but transitory. And so, he went his way lost in meditation on the transitoriness of things. The agent or the cause was the same. But, with the dog and the sensualist, it led to a state of influx, āsrav, for there was the fault finding attitude at work in the two. With the yogi or the mahātmā, however, the same agent worked towards a state of stoppage, saṁvara, for he was moved by

the will to see good qualities, **guṇas**, everywhere.

12. The will to see good qualities underlying some metaphors : If we turn our attention to the similes and metaphors employed in some of the finest literature of the world, we will find the same will to see good qualities manifested by writers and poets. The pious saint, the writer of the text of **Kalpasūtra**, describing the period in the life of Bhagavāna Mahāvīra when he performed penances, writes :

Śramaṇa Bhagawān Mahāvīr appeared at the time spotless like the conch; standing high without any other support like the sky; resistless in his motion like the wind; pure at heart like the waves in the śarad months, that is autumn, of the year; unattached like the lotus-leaf; one who has his secret parts completely covered up like the tortoise; formidable like the lion; immovable like the Mount Meru; full of gravity like the sea; radiant like the Sun, and flawless like gold of the highest purity.

In the present context, the eye of the author of the text is turned towards the good qualities, the **guṇās**, like the spotlessness of the conch etc

13. The distance that separates great devout souls from ordinary men : Led chiefly by ignorance, the ordinary soul seeks to display to the world at large those good qualities which, in fact, he hardly possesses. Thus, for instance, the person who is not so learned, seeks to impress others as being a very learned man. The basic need guiding him, however, is for self-importance, for recognition, for comforts of all kinds. Such a man is so much full of unwholesome fancies. Even so, at times, unknowingly a person acts in such a way as to be the cause of joy for

others. At the same time, he is constantly led by the instinct to have his faults hidden from the gaze of others. This way, he is found acting in such a way as to avoid being the source of unhappiness, of lack of joy among other fellow beings, although he does it unwillingly. In such cases, the person is driven by ambition, and yet the way he acts is in conformity with the basic mode of the feeling of joy. For, the soul is, by his innate nature, inclined towards good qualities, towards virtue. And more, such a preference for virtue is the very seed of the feeling of joy. We have been speaking so far of ordinary souls.

Turning to souls who are truly great, you find quite a contrary state of affairs prevalent. Such genuinely great devout souls never try to show off good qualities if they find that they actually do not possess them. On the contrary, they are ever so silent even about those good qualities which they, in fact, do most certainly possess. In spite of their having how many good qualities, such souls are guided by the conviction that their soul hardly has any such good qualities. At the same time, inspite of the fact of their having very few faults, such great souls always are led by the awareness that they are full of faults. Actually, they feel grateful if someone points out their faults, or criticises them. These pious souls are indifferent towards those who praise them. This attitude of theirs is, again, an aspect of the highly refined state of the feeling of joy they have. Through the presence of this same feeling whose influence is so deep it surpasses all understanding, such persons finally come to be the reservoir of all good qualities, all virtues, with all faults having been shed by them. In this context the person who seeks to show

himself off as having all kinds of good qualities which he in fact does not possess, — such a person becomes an object of ridicule in the world's eyes in the end. And, for sure, the person who seeks to hide his faults lest the world should see them, meets with spiritual decline in the end.

14. Try to cultivate an attitude of neglect towards your praises and of joyous acceptance towards criticism offered by others : When you hear praises for your having certain virtues, you should come to have a feeling of your responsibilities having been increased. This should make us feel all the more wakeful, more aware. At the same time, if someone criticises you, you should feel thankful and seek to examine your own faults. The person who criticises you could be compared to a microscope. Just as a microscope magnifies small details, the person who criticises you magnifies your little faults, your vices, to large proportions in the world's eyes. In this way, he helps you towards your own spiritual good. There is nothing to fear if the world discovers your faults. On the contrary, in this way the world offers you an opportunity to overcome these faults. This should give you a cause for rejoicing. In a word, you can make very great progress in cultivating the feeling of joy, **pramoda**, by showing neglect towards your praise and by being responsive towards the criticism of your faults. This way there is an all surpassing increase in the felicity you feel inwardly.

15. Ācārya Bappabhatta Sūri : He was a learned man of great esteem in his days. One day, King Amraja praised him, saying, "Your learning is indeed unfathomable." Now, Suriiji would always turn a deaf ear to his own

praises. So, in reply, he said, "The knowledge I have is hardly so much as a drop when compared to the veritable ocean of learning which those saints, may predecessors, had." The king was deeply moved to hear this reply. Glory be to this profound sense of modesty !

16. Mahātmā Dṛḍhpraharī : This is indeed a well-known example. In the earlier phase of his life Dṛḍha-praharī had collected for himself a load of evil deeds : he had indulged in the killings of brahmins, of women, of children, of cows. This terrible burden of Karma would for sure have led him to hell. In order to atone for his evil deeds, he sat in a posture of meditation at the city gate for a period of six months, not taking food or water.

People collected at the spot where this mahātmā sat and hurled all kinds of insults at him : they cursed him, abused him, and kicked him. The mahātmā, however, sat un-affected, rapt in meditation in the midst of it all. This order of equanimity and of inner bliss finally served to burn up all his evil deeds and led him to the highest peak of spiritual illumination which is ultimate knowledge, *kevala-jñāna*. No appreciation of this mahātmā who showed such an unparalleled degree of equanimity in the face of abuse and of criticism, is ever enough.

17. Cultivate a feeling of joy towards the spiritual growth of others : You should rejoice at hearing the praises of even the smallest of good qualities of others. This feeling of joy generates similar good qualities in us. In particular, you should be attentive to the good qualities of persons who belong to the circle immediately around us. It should be your constant effort to enhance the progress of others. You

should never find faults with others, for it leads to conflicts. Yes, if you point out the faults of others with a view to enhancing their spiritual good, this is a good impulse and there is nothing against it. If, treating our own progress as being of secondary importance, we help others in their spiritual progress, this leads ultimately to our own growth, by a kind of law of nature. But the same law of nature works against us, preventing our own spiritual growth, when we seek to make progress at the cost of others. In a word, we should cultivate a feeling of joy at the progress of others.

18. The inclination to appreciate the good qualities in others is the consequence of the attainment of the state of equanimity, *Samyaktva* : It is essential to have the capacity to rejoice at the sight of good qualities, big and small, in all persons, if you hope to attain these good qualities yourselves. The feeling of joy at the sight of virtuous qualities can be taken for being genuine only if it expresses itself also as a feeling of joy at the sight of the persons who have them. You do not find the attainment of the enlightened world-view in accordance with the central teachings of Jainism, *samyaktva*, where you do not find arising the feeling of joy at the sight of good qualities in others.

19. The right road to the attainment of good qualities : The main path towards the attainment of the good qualities which we do not possess lies nowhere else but in the feeling of joy. You should seek to augment in yourself the sense of respect towards souls in whom these qualities are made manifest. The virtue of restraint or celibacy,

brahmacarya, in us should be kindled first, so that our mind may be filled with the deepest feeling of respect towards those select souls who have shed all attachment, those Vitarāga Bhagawantas, who have removed completely, root and branch, the **mohaniya** order of karma, which is the ultimate cause of all illusion, **a-brahma**. When the mind is full of this respect and feeling of joy, it brings with it the fruit of good deeds, **punya**, which ultimately enables you to triumph over the obstacles in the path of the attainment of the quality of purity or celibacy **brahmacarya**.

This store of good deeds, **punya**, saves us from our downfall when we are exposed to temptations. You cannot attain good qualities, virtues, unless you first seek to cultivate a feeling of respect towards virtuous persons.

20. **The feeling of joy renders your spiritual quest free from obstacles** : Very often there arise all kinds of obstacles in the path of spiritual progress for us. The cause lies in the fact that we have not sought to cultivate the feeling of joy to the right degree so far. If we had cultivated it in the best possible manner, we would never have faced these obstacles. Or, if these obstacles would have risen, we would have shown the rare strength to overcome them. The one obstacle which is the most difficult to overcome is **pramāda**, sloth or laziness. The soul most badly needs the cultivation of feeling of joy so long as it is a prey to this tendency towards laziness. Our spiritual effort might appear to be blocked by countless obstacles at the moment. Yet once you have an abundance of the feeling of joy, the future of your spiritual quest is secure.

21. **Namaskāra mahā-mantra** : The great importance

of the **namaskāra mantra** : The scriptures enjoin you to chant the **mahā-mantra** as often as you can, so that the feeling of joy may be kept awake in you and your store of good deeds, of **punya**, be kept ever increasing. The constant repetition of it, meditation on it, is the best means for spiritual growth, for the enhancement of the feeling of joy. The **namaskāra mahāmantra** is the essence of the feeling of joy. It is called the summing up of the fourteen basic texts. In other words, the fourteen basic texts are but an expansion of the **namaskāra mahāmantra**. The feeling of joy is the summing up of these fourteen texts.

In this sense, the feeling of joy may also be called the summing up of these fourteen basic texts. Just as the salutation to the souls elect, **namaskāra**, runs as a constant thread through all the scriptures, the feeling of joy is also constantly celebrated throughout. The term **namas**, that is salutation, is the seed of salvation; it is also a means to attain the feeling of joy. If **namaskāra mahāmantra** is the most auspicious of all auspicious things, and if it has the capacity to destroy all sins, it is because it carries with it the feeling of joy, **Pramodabhava**.

22. **Bhāva-namaskāra**, that is salutation offered through feelings, is an expression of the feeling of joy : Salutation is of two kinds : 1. Salutation offered through material means. 2. Salutation offered through feelings. Salutations offered through physical and verbal means is called **dravya-namaskāra**. Salutation offered through mental purification and through feelings of exceeding joy is called **bhāva-namaskāra**. **Bhāva-namaskāra** plays a great role in overcoming sins. Let us remember that this **bhāva-**

namaskāra is but an expression of the feeling of joy.

23. **The feeling of joy, *Pramoda-bhāvanā*, is the seed of Yoga :** Yoga itself has its beginning in the feeling of joy. That is why the scriptures call it the seed of Yoga. At the point in time when the soul starts moving in the direction of religion, **dharma**, he first comes to feel favourably inclined towards those objects which are worthy of his attraction, **heya**, and unfavourably inclined towards those which are unworthy, **upādeya**. As the ripeness of the soul increases, he feels moved by a deep sense of reverence, towards the right spiritual guide, Śrī Sadguru, and through his preaching, the spiritual aspirant is led to establish a mental relationship with Śrī Arihant Paramātmā. This mental relationship is nothing but the disappearance of the feeling of rejection towards Śrī Arihant Paramātmā; it is to have your mind moved by a profound love towards Him; it is to experience the impulse to offer your heartfelt devotion towards Him through salutation, **namaskāra**, and in other ways. This mental affinity is the seed of Yoga; it means, this is the point where Yoga begins. This mental affinity is so full of the feeling of joy, and it is only proper to call it the seed of Yoga.

24. **True worship of God, *bhagawat-bhakti* :** The worship of God is the messenger of salvation. Such worship is an infallible means of salvation. This attitude of devotion, of worship, is again founded on the feeling of joy. How is it possible to have any feeling of devotion if your heart is not touched with a feeling of joy at a glimpse of the idol or image of God, of the surpassing **guṇas**, powers of God ?

The burden of Karma which you have accumulated

till now, from your previous history, drops off through the worship of Śrī Jineshwaras. If there is a single, infallible cause at work in this process of the annihilation, burning up of Karma, through worship, it is the ecstasy of feeling, **bhāvollāsa**. This ecstasy of feeling manifests itself in no other way but through the feeling of joy. The feeling of joy, **Pramoda-bhāva**, is, then, the most effective means for the burning up of Karma. **Kriyaḥa Pratifalanti na bhāvaśunyaḥa :**

Actions which are devoid of feeling do not fructify, it is rightly said. Even small activities when these are done with feeling, yield great fruits. Thus, Rāvaṇa could attain some of the attributes of the Tīrthankaras by offering to Śrī Jineshwar Bhagawant a rare degree of worship or devotion on the Mount Aṣṭapād, devotion accompanied by joy, the ecstasy of a truly heartfelt emotion. Again, there is the example of Śrī Kumārpāl who was granted the reign over eighteen regions simply because he laid, with genuine feeling, at the feet of Prabhu, flowers worth only five koris. These are some of the more celebrated examples from the scriptures.

25. **Worship through material means, *dravya-bhakti*, and through feeling, *bhāva-bhakti* :** Worship falls into two categories : 1. *dravya*, that is material, and 2. *bhāva*, that is feeling. Here worship through material means is the agent, the cause, which leads to the worship in the form of true feeling. Worship through material means expresses itself through the offerings of devotion to Śrī Vitarāga Bhagawānt, in the form of such precious gifts as very valuable flowers etc. The worship through feeling is the

cultivation of self-restraint, **saṁyama**, in accordance with the teachings of the Jina; it lies in cultivating a feeling of reverence towards Jineshwaras, a feeling of pious humility, a readiness to be stirred by a contemplation of their great good qualities, their **guṇās**. Here, again, the saints who have risen above worldly bondage, who are in this sense truly **nirgrantha**, take to worship through the cultivation of feeling, through **bhāva-bhakti**. There is one specific variety of **bhāva-bhakti** which is known as **bhāvanopavīt mānasa**, that is, offering to the idol of Śrī Vitarag Paramātmā the tokens of worship like flowers, the waters of the ocean, and so on only mentally, in the mind and not as physical objects, palpably. This kind of worship at its purest is the worship at the level of imagination. A householder can also adopt this mode of worship. For the **mahātmās**, saints who have shed all bondage, **bhāva-bhakti** falls under three categories : physical, verbal and mental. The physical mode of worship of Śrī Arihant Paramātmā includes observing the rules regarding food habits as laid down in the scriptures; it also involves going on foot, exposing oneself to certain hardships, and such other constraints. The verbal mode of worship means offering prayers, devoting your time to religious studies etc. The mental mode of **bhāva-bhakti**, devotion through the cultivation of right feeling, lies in reflecting on the fundamentals. In a word, the whole life of the saints who have shed all bondage is nothing but an expression of the worship of Śrī Arihant Paramātmā through the proper orientation of the soul at the level of feelings and emotions. The core of the effort lies in the cultivation of the feeling of joy, in offering devotion at the level of feeling. The saints who have shed all bondage seek to lead their lives on the

plane at which Śrī Arihant Paramātmā lived, and to embody in their lives the ideals which guided Śrī Arihant Paramātmā in his life. For this same reason this mode of worship at the level of feelings is also known as the non-dualistic mode of devotion, **a-bhedopāsanā**. The soul becomes one with the supreme soul, Paramātmā, through the influence of this mode, one which centres on the cultivation of right feelings. The mode of worship which lies in offering material objects (as against the one which lies in the cultivation of feeling), is also known as the dualistic mode, which is still but a variety of what is basically the mode of the feeling of joy, of **pramoda-bhāvanā**. Whether through material objects or through feelings, both modes strengthen what is basically the feeling of joy. Without this feeling of joy, neither mode has its essential life.

The chanting of the mantras, meditation — these are some of the other modes of worship. In all these modes, the essential thread is that of **pramoda-bhāvanā**, the feeling of joy. The same feeling of rejoicing reaches its culmination through **japa**, the chanting of **mantras**, **dhyāna**, meditation etc. The chanting of the name of God, accompanied by an ecstasy of the feeling of joy, is an infallible means for spiritual illumination. White, that is pure, meditation, **śukla-dhyāna**, is the highest kind of worship of Śrī Arihant Paramātmā at the level of feeling. What is known as religious meditation (**dharma-dhyāna**) belongs to a lower order.

The perfect illumination of the essential truths in accordance with the teachings of the Jina occurs in the heart only of those spiritual seekers who are perfectly devoted to the highest of the gods, that is Śrī Vitarāg

Paramātmā, and who have come to feel a similar state of devotion also towards the right guru.

In the absence of these conditions, no soul attains a similar state of illumination.

26. **Morality, that is, dharma, as a great power :** To attain a state of complete self-surrender to Śrī Arihant, or to the Siddha or to a saint, that is a Sadhu, or to morality that is **dharma**, is also one form of the feeling of joy, which is beautiful in itself. **Dharma** has been reigning over this whole world in a most organized way, ceaselessly, from times immemorial, as a great spiritual force. Its aim is to elevate all souls to the level of the Siddha, that is the soul who has attained spiritual illumination. The Arihant Bhagawantas are the great representatives, the supreme monarchs of this great power. The saints, the Sadhu Bhagawantas, are the emissaries, the agents of this mighty power who carry out its decrees in a most orderly way. The rest of the multitude of souls are to be considered as the subjects, with morality, **dharma**, as the supreme reigning authority. Just as subjects who obey the ruler attain happiness in the eyes of the world, so too souls who surrender themselves to the authority of the four presences mentioned above with perfect feeling, attain happiness in all the three worlds. And so, through adapting ourselves to the felicitous reign of the supreme authority which is morality, **dharma**, over this world, we should facilitate its working. The best way to adapt ourselves to morality, **dharma**, is to commit our very soul in the effort. When we so adapt and surrender ourselves to it, all anxiety regarding our worldly well-being drops off of itself. Morality as the great force reigning over this world, takes care of all

our anxieties of this order then onwards. The same morality, **dharma**, grants the good things of this world, and the next, to all those who have so surrendered themselves to it, and leads them on to the highest state of spiritual bliss in the end. **Dharma** as the supreme morality elevates the person who adapts himself to its reign in the most perfect way as its supreme representative, Arihant.

In a word, to cultivate a feeling of adaptation and of joy towards this reigning power, **dharma**, is the infallible source, the seed, of all forms of happiness. The aim of this reigning power is no other than the attainment of the happiness of all. So the best way we can cooperate with **dharma**, the reigning power, is to wish well, wish for the happiness of all, to work towards the happiness of all, to cultivate a feeling of appreciation and of joy towards all those to whom the same power, that is **dharma**, has granted happiness, and to bear the good feeling always in our minds which prays for the removal of the affliction of all those whom the same reigning power seeks to redeem and to assist. At the same time, we become the offenders in the eyes of the same power if our minds are full of evil thoughts which wish for harm to some, and happiness to some others; if we do not cultivate an attitude of acceptance towards the happiness of those whom we find happy and the good qualities of those whom we find to be virtuous; if we cultivate the habit of fault finding; if we do not engage in efforts to bring happiness to others; if we create obstacles for others in their quest for happiness; if we do not make the necessary efforts to relieve the distress of others even when we have the means to do so. When we commit an

offence against the reigning power which is morality, that is **dharma**, we receive the punishment, the **daṇḍa**. This punishment is necessary, again, for our ultimate good. The punishment awarded by the reigning power which is **dharma**, that is morality, leads to the good of others as well as for ourselves. The logic is the same as the one which applies in worldly affairs : If the ruler does not award punishment to a thief, this in the end works against the interests of the thief as also of the subjects at large. In the same way, if the King awards punishment, this works towards the good of the thief as also of the subjects. There are three ways in which one can overcome the inauspicious **karmas** which have accumulated in the soul through evil deeds; these are good feelings, good conduct and the readiness to bear punishment gladly. The grace of the great spiritual authority which is morality, **dharma**, descends on us through the adoption of these three means.

27. **The feeling of joy present in the various rituals, *anuṣṭhānas*** : All religious rituals are permeated by the feeling of rejoicing, of joy. Almost all religious rituals begin usually with a prayer, **khamāsamaṇa**. This prayer is but an expression of the feeling of joy. Meditation or **kāyotsarga**, involves the meditation on the figures of the saints, the Jineshwaras, or on the five august spiritual presences. This, again, is an aspect of the feeling of joy, **pramoda-bhāvanā**. Each of the various items of a ritual is to be done in accordance with the instructions of the Jineshwaradeva. A particular element of the ritual reaches the level when it is transformed into a truly authentic activity leading to spiritual illumination, becomes an act of

feeling, an act leading to eternal life, **amṛta-kriyā**, only when the mind of the person doing it is wholly turned to the meditation of Śrī Jineshwaradeva. The reflective meditation of Śrī Jineshwaradev who has laid down the ritual is but an expression of the same feeling of joy. The same feeling of joy, **pramoda-bhāvanā**, turns it into a truly immortalising activity. The ritual becomes all the more rewarding through the feeling of joyful acquaintance, of glad consent, which follows on the fulfilment of the task of doing the ritual.

28. The various kinds of rituals and the feeling of joy : The various rituals fall into five categories. The significance of the feeling of rejoicing becomes clear if we look closely at the definitions of these five categories of ritual. The five categories are : **Viṣaṇuṣṭhāna**; **Garānuṣṭhan**; **an-anuṣṭhan**; **tadhetu anuṣṭhān**; and **amrutānuṣṭhān**.

The ritual done with a view to attaining worldly glory is **vishānuṣṭhān**. The ritual done with a view to attaining other-worldly, that is divine rewards is **garānu-ṣṭhā**. **An-anuṣṭhāna** is ritual done mechanically, without application, led by a herd instinct. **Tadhetu-anuṣṭhāna** is ritual inspired by a genuine love for the goal of attaining liberation, for **mukti**, and done with a profound feeling of reverence for Śrī Tirthaṅkaras and other elevated souls. This ritual is the source of the ritual known as **amṛta-anuṣṭhāna**. This is the ritual as laid down by Śrī Jineshwar Bhagwantas and it therefore leads to the good, **kalyāṇa**, of the doer, entirely. **Amruta-anuṣṭhāna** is the ritual done with this single-minded faith, with an ardent aspiration for liberation, done in a state of mind marked by perfect jubilation and in accordance with the instructions as given in the sacred texts.

Of these rituals, the first two are to be avoided and the last two are worthy of practising. The element which makes the two categories commendable is the presence of the feeling of joy in them. In the third category, that of **tad-hetu anusthān** this feeling of joy is not fully developed. In **amrut-anusātān** the feeling is most fully attained.

All the attainments of the Yoga attend on the **mahātmā**, the pious soul, who has achieved the capacity to perform the acts of the Tīrthaṅkaras; this is why such souls become the propagators of religion.

The sacred texts refer to the last two kinds of **anushtān** in terms of a four - fold subdivision, like **prīti** (love), **bhakti** (worship), **vācana**(utterance) and **asaṅga** (non - attachment). This too implies a gradual development of the feeling of joy. **Prīti** as love and **bhakti** as worship or devotion are again words suggestive of the feeling of joy. (For further explanation of the four **anushtanas** see **Jñānasāra Svopajña tīkā**, ashtak 27 - 7.)

29. The way of life as an inmate of a Gurukula, that is a school or a seminary headed by a guru. As verses in **Viśesāvaśyaka Bhāṣya**. Ga 3459 say : One who stays in a gurukula becomes a co-sharer in supreme spiritual enlightenment, and he gains in steadiness in his grasp of theology and in his personal character. So souls who are elected never leave the gurukula throughout their lives. Life in a gurukula has again its basis in the feeling of gratitude, of an acknowledgement of the kindness shown towards you. This feeling lies in a constant awareness of the great reward made accessible to you through the granting of spiritual knowledge. In the commentary on the **Purisuttama nam**
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pada in **Lalitavistāra**, the adjective **Kṛtajñatāpatayaḥ** is used for the souls of Śrī Jīneshvaradeva. The feeling of gratitude is experienced in the highest in the world in the souls of Śrī Tīrthaṅkara Bhagwantas. Among the qualities for which the Tīrthaṅkaras are given the status is this same feeling of gratitude.

The bond between guru and disciple does not last unless the disciple is stirred by a genuine feeling of gratitude towards the guru and towards all those who have done certain acts of kindness towards him. A feeling of gratitude, courteousness, a readiness to offer your services to religious priests — inherent in all these good qualities there is at work, whether implicitly or explicitly, the same feeling of joy. For an authentic mode of life as an inmate of a gurukula it is essential that the guru observes the good qualities of the disciple in the spirit of a genuine feeling of joy, and so too with the disciple who looks up to the guru for guidance. Unless this element is present, you do not have life in a gurukul in the true sense of the term.

30. **The root of good deeds, *satkārya*** : Active in all good deeds, **sat-kāryas** in the world, there is this feeling of joy. Religious abodes like the Jina temples and others are also founded on the same feeling of joy, of **pramoda - bhāvanā**. The person who contributes to the construction of a Jina temple is led by the thought that this temple will be the site for the worship of Śrī Arihant Paramātmā who is the abode of all good qualities and to whom this world is infinitely indebted. He is led by the thought that this will enable many an august soul to turn to morality, to **dharma**, and by so turning to religion they will have a host of good

qualities, of virtues, kindled in them. Here, the sense of jubilation at the thought of such good qualities being ever kindled in the future is a token of the feeling of joy, of **pramoda-bhāvanā**.

31. **Work for the enhancement of the feeling of joy, *pramoda-bhāvanā* at all places** : Saintly persons, those devout souls, bear witness to the veritable presence of the feeling of joy in places of worship where innumerable souls congregate. Instead of being disturbed by all the noise and excitement, such devout souls achieve an expansion of the feeling of joy in their own souls in such places. One should cultivate a feeling of joy towards even the minutest of the religious or ritualistic activities of others; and should so catch a glimpse of the innate grandeur of every soul. Take a small child, for instance. When he bows down to a muni he does it without understanding. And yet there are very few souls in this world to whom even this small rite is granted in the wide ocean of birth and re-birth which is this world. This small act will serve as a cause for a great advancement of the child in future. You should internally applaud even this small act of worship at this thought.

32. **The means for the attainment of religion, *dharma*** : The various means for the attainment of right religion, or morality, that is **dharma**, sites such as Jina temples, are the veritable vessels which can help you cross the ocean of worldly life, this **samsāra**. To have a feeling of rejoicing towards such accessories of **dharma** is to be saved from the temptations of certain other undesirable means; it also enables one to have his birth in the next cycle in settings which further provide the soul with the right means.

The soul rejoices all the more to be provided with such pious means, and so through the increase in the store of pious deeds, **punya**, the soul continues to be provided with an ever increasing stock of good deeds which usher in the benefits of both, of **dharma** and of worldly happiness. The privilege of having communion with the Tirthankaras and such other blessings are the fruits of the same feeling of rejoicing.

There are certain souls who, because of their immature state, come to neglect such worthy means as the study of the **agamas** etc., and devote themselves entirely to meditation. They are led by the feeling that this would enable them to attain all kinds of special powers, the **siddhis**, at a leap, as it were. However, soon there follows disappointment, even disillusionment, for they find that the special powers, the **siddhis** are nowhere in sight and their initial enthusiasm for meditation gradually dies down. A deep respect for worthy means is conducive to the attainment of the highest state of contemplation. Such a deep regard helps in removing the obstacles from one's path. This helps one to avert obstacles in one's upward movement towards the highest state of spiritual contemplation.

33. **The feeling of joy relating to the state of spiritual advancement** : To think of it, what a large number of means for spiritual liberation, for **moksha**, have been granted to me : this birth in the human order; this land of the Aryas; this caste among the highest; this family of rare lineage; this body with all its five senses functioning properly; such good health; such a long life; such a happy coincidence in being brought into contact with the right spiritual guide, that is the right Guru; an opportunity to

listen to religious discourses; such a strong faith. How a multitude of souls are exposed to endless sufferings, caught up in the cycle of birth and re-birth, of **bhāva-cakra**, not being granted an access to such means ! Even those gods who have attained a state of illumination, **samyaka-dṛṣṭi** are yearning to be granted such means. What a high state I have attained on the spiritual path through the blessings of my store of good deeds, my **punya** ! How very rare, how very difficult to attain, is the spiritual state that I have now attained ? These and similar thoughts contribute to that special order of feeling of rejoicing which is related to the spiritual state of the soul. This high order of feeling of rejoicing helps the souls to move onwards on the spiritual path and to perform many rare kinds of ritual which are otherwise most difficult to perform for ordinary souls.

34. A sense of belongingness for the supreme reign of Bhagawān Mahāvīra : A feeling of joy also expresses itself through a whole range of pious thoughts, such as : This supreme reign of Śrī Arihant Bhagawān is of the highest merit. For certain, my soul is of the same order as that of Arihant. The reign of Arihant is, therefore, in a way the same as my reign. The monks (Sadhus), the nuns (Sadhis) the believers, men and women (Shrāvakas) who belong to the fold, are all mine. The whole of the four-fold congregation is mine....This feeling of joy kindles a wonderful sense of respect and of attraction for almost each of the agencies of the reign of Arihant. We should rejoice to see the good qualities, the **guṇās**, of the monks, the nuns and the believers, of men and women in the fold, the way a mother rejoices to see the good qualities of her son,

playing down his shortcomings. It is no wonder when this feeling of joy reaches its highest ecstasy and so results in the type of karma which is an attribute of the Tirthankara.

35. Be gratified to see the happiness of others : To feel rewarded at the happiness of others is also one kind of feeling of joy. In general, happiness is of four kinds :

(1) **Āpāta-ramya** : Happiness which looks charming for the moment but which leads to unpleasant consequences in the end, is called **āpāta-ramya** happiness; for instance, the physical pleasures arising from eating unwholesome food.

(2) **Sad-hetu** : The worldly happiness which is pleasing at the moment and which leads on to happy consequences, at least in the worldly sense, is called **sad-hetu** happiness; for instance, food which is good for the palate and which is also good for your health.

(3) **Anubandhayukta** : Ceaseless happiness of this world and also of the other world which is attained as a reward of the observance of **dharma**, morality; for instance, the external happiness of the order which generates more and more of the higher order of happiness.

(4) **Parama** : The unrestricted, infinite happiness which dwells in one's own being and which arises from the elimination of all karma involving ignorance/delusion.

Of these various kinds of happiness, the first two kinds belong to the category of the feeling of friendliness, **maitrī-bhāvanā**, and the rest of the two to the feeling of joy, **pramoda-bhāvanā**. The mind is filled with felicity at finding satisfaction in the happiness of others. As a result the morbid kind of meditation which is the root cause of all

mental worries in the form of anxiety regarding one's own happiness, dies away.

36. **The feeling of joy as expounded by the Jina is of the highest order** : You will find references to other varieties of pious feelings, **bhāvanās**, in other religions as well. But the feeling of joy, **pramoda-bhāvanā**, as expounded in the Jina dispensation, is unparalleled anywhere else. Dharma, that is morality or religion, has three main aspects : to perform things oneself; to induce others to perform similar things that is rites etc; to applaud the same things wherever you find their presence. Of these three aspects, the last one is an expression of the feeling of joy. In other religions, you find the prevalence of the first two aspects, but there is hardly any reference to **dharma** in the form of the heartfelt praise of others when they are found acting according to its tenets. How could you have any feeling of joy when you have not felt, initially, a heartfelt appreciation of acts of religion, that is **dharma**, performed by others. The power of **dharma** manifesting itself through this degree of heartfelt praise for **dharma** in others, wherever it is present, is a source of unbelievable energy; it leads to the growth in terms of an infinite stock of good deeds. The success of the other two aspects consisting in doing things yourself, and in inducing others to do it, lies ultimately in this feeling of heartfelt praise.

37. **The fruits of the feeling of joy, of pramoda-bhāvanā** : A constant study of the feeling of joy leads to an increase in your attraction for good deeds, that is **punya**; it results in the removal of all untidy mental attitudes, and in the nourishing of tendencies towards the good; it augments

the tendency to do good deeds in you. The taints in the form of envy, malice, etc. which have gathered in the mind, are removed, and this results in the attainment of the knowledge of Reality, of the true nature of things / objects. It bestows on the soul the worthiness to enter the state of white, that is pure, meditation, **śukla dhyāna**. The mind is filled with a greater and greater degree of happiness, of felicity, as one proceeds further in one's study of the feeling of joy. As a result, there is an unprecedented increase in spiritual joy. The souls who are stirred by a feeling of joy at the sight of the good qualities of pious souls of a high order prove themselves worthy of the infinite mercy of these mahātmās. As a consequence, these souls become the objects of a similar feeling of joy for others in turn. The speech is purified when it is made the vehicle for the expression of the same feeling of joy in a proper way. The feeling of joy gives you an inclination to discern good qualities wherever these are to be found. As the feeling of joy increases in us, we can find uses for it in as many ways. One should always bear the sacred word of salutation of **namaskāra** in the heart, the **mantra** which is the supreme means for the spiritual **sādhana** in the form of the feeling of joy. This sacred word of salutation, this **namaskāra mahāmantra**, will teach us some of those occult truths which will enable us to prove ourselves worthy of the state of our ultimate good.

Let all souls arrive at the highest state of ecstasy through the feeling of joy, attaining finally the state of illumination which is the very source of this feeling of joy in the highest : These be our good wishes !

Pramoda-bhāvanā or the feeling of joy : a Synopsis

1. **Instrumental causes** : Souls who are happy, who have a large stock of good deeds, or are full of good qualities; the happiness of others; means to increase the happiness of others; the sources of dharma, etc.

2. **Material causes which come into conflict with it** : Undesirable attachment; self-importance; pride; too much of a liking for one's own good qualities; a disinclination towards **dharma**; a favourable inclination towards sinful ways; a feeling of spite towards the good deeds of others; a dislike for the salutation, praise, tributes, respect, esteem, or welcome extended towards persons who have good qualities and one's own readiness to win similar praises etc; a lack of appreciation of good qualities; a tendency to find fault; a tendency to attach importance to trivial things regarding one's own concern, and to hold in slight regard matters of major importance concerning others — these and similar other unwholesome tendencies.

3. **Newer mental taints arising from the conflict between the instrumental and material causes** : Feeling or impulses of envy, malice, spite, of scandal-mongering; the tendency to feel happy at finding that a man with good qualities is being subjected to insult etc.

4. **Evils arising from these mental taints** : A tendency to lay traps for persons with good qualities, and to insult, to ridicule persons of this high order; the destruction of the trust they have in their hearts regarding us; earning a bad name; losing the sense of respect which people feel towards you; the destruction of the seed of spiritual life,

yogabija; the loss of good qualities etc.

5. **Means to remove the mental taints** : To feel joy at meeting persons who have good qualities or who have a store of good deeds, are **punya-vān**; to show a preference for good qualities; to show high regard towards those who have good qualities; to salute, to praise, to offer your services to such souls who have good qualities; to cultivate a sense of high regard towards the congregation (**saṅgha**), the Tirthankaras and the various sites of dharma or the spiritual life and to avoid finding faults with them; to chant the **namaskāra mahāmantra**; to meditate etc.

6. **The one word which sums up all these means** : **Pramoda-bhāvanā** or the feeling of joy.

7. **Brief definitions** : A feeling of gratification at seeing others happy, a feeling of partiality for all good qualities, wherever these are present.

8. **Its various kinds** :

(i) **Naishchayik pramoda** : An upsurge of joy felt in the mind at the sight of good qualities or of a person who has such good qualities, is a **guṇi**; a bond of affection, of inner feelings of deep regard, of spontaneous appreciation felt towards these.

(ii) **Vyāvahārika Pramoda** : The external expression through the means of the five senses of all those internal feelings of affection etc. referred to above : through tears of joy; through the bristling of the hair at every pore; through praises sung by you etc; also through outer tokens of humility, of service, of salutation etc.

(iii) **Āpāt - ramya - sukh Viṣayaka Pramoda** : This is what one should avoid.

(iv) **Sad - hetu - sukh Viṣayaka Pramoda** : This is what one should avoid.

(v) **Anu - bandh - yukta - sukh Viṣayaka Pramoda** : This is what one should pursue or strive for.

(vi) **Atma - sthiti - Viṣayaka Pramoda** : This is again what one should strive for.

(vii) **Pramoda**, that is joy directed towards the sources of dharma : This is what one should strive for.

9. **The Rewards of *Pramoda bhāvanā*** : The attainment of the seed of spiritual life, of *yoga-bīja*; an eagerness to do good deeds; an increase in the good qualities in one's self; the sense of high regard towards us arising in the hearts of persons who have good qualities; the status of the Tirthaṅkara; respect won from other persons; the attainment of all kinds of good qualities; the freedom from all kinds of faults; the attainment of a state of purity marking the arrival at the state of illumination; the attainment of the stock of pious deeds which themselves lead in turn to a yet greater increase of the same (*puṇyānubandhi Puṇya*); an increase in vitality, in good character, in wisdom etc.

10. Main Points :

□ The chief cause for the attainment of the status of the Tirthaṅkaras by the Tirthaṅkaras lies in the feeling of joy these persons nurtured in earlier cycles of time towards holy places, tīrthas, and towards holy persons, towards Tirthaṅkaras.

□ To attain the feeling of joy is to attain the secret, the very seed of spiritual life. The inclination to salute the pious souls, **arihantas**, is the seed of yoga.

□ Śrī Arihant Paramātmā is the most supreme object of the feeling of joy.

□ The feeling of joy is the path to the attainment of good qualities.

□ All activities, all rituals in life must be permeated with the feeling of joy.

□ All rituals are fruitless if they are lacking in the feeling of joy in the sense of the highest regard felt towards pious presences of the order of Śrī Tīrthankara Bhagawantas.

□ The bond between guru and disciple is rooted in the feeling of joy.

□ The feeling of joy largely is the basis for all good deeds. This feeling is the summation of the fourteen earlier canonical works.

□ Cultivate a sense of appreciation of good qualities wherever they are present. Avoid fault-finding. A liking for good qualities is a conservative principle. Fault-finding leads to a leakage, a loss.

□ Cultivate an attitude of indifference towards one's own praises; of appreciation towards the criticism directed at oneself.

□ Cultivate a feeling of joy at the sight of the progress of others.

□ All respect shown towards good qualities, towards

persons who have these good qualities, serves finally as the cause for the attainment of the state of illumination, **samyaktva**.

□ The worship of God is an expression of the feeling of joy. Rituals etc. lacking in the feeling of joy prove fruitless. Devotion is veritably the highest cause for the attainment of the state of liberation. The worship of God is the root of all forms of happiness.

□ The entire life of a great pious soul, a sadhu or a mahātmā, is an embodiment of the worship of Śrī Arihant Bhagawantas, worship which is steeped in feelings of joy.

□ Learn to perceive the feeling of joy as manifested in all places of worship.

□ Learn to cultivate a feeling of joy towards similar feelings as expressed by others.

□ You should experience a feeling of joy arising in your heart at the sight of all sources of religious life.

□ It is not possible without first having attained a feeling of joy, to reach the state where you are at one with your intrinsic nature.

□ The feeling of joy saves you from the fall from religious life, from **dharma**.

□ You should experience a certain kind of joy at the thought of the means for living the religious life made available to you at the moment, those means which are difficult to gain even for gods.

□ Learn to notice the good qualities wherever they

are present especially among the members of the four-fold congregation of the Jainas.

□ This dispensation of the Arihant Bhagawantas is among the best of the dispensations. Keep up this feeling ever and again. Learn to sustain a sense of oneness and of belongingness, with this dispensation.

□ You would never come across an equal for the kind of feeling of joy you find in this dispensation.

□ You should feel joy at the sight of persons having good qualities, having *guṇās*, ranging from the very highest, Śrī Arihant Paramātmā, to the most ordinary of these souls, souls of the smallest order.

□ Cultivate an eye for good qualities everywhere. Renounce all tendencies towards fault-finding.

□ Surrender yourself to the authority of religion.

□ You cannot expect to attain the state of illumination in your soul but through the worship of God and of the guru.

□ Be gratified to see others happy. Give up all feeling of envy towards them.

11. ILLUSTRATIVE EXAMPLES :

Nayasāra, Jeernaśreṣṭhi, Śrī Kṛṣṇa Mahārāj, the body of a beautiful woman, Dattatraya, Śrī Bappabhattisuri, Dṛdhprahari, Rawana, Maharaja Kumarpal.

Salutations to the feeling of Joy.

The feeling of joy to be experienced in the early morning.

Salutations may be offered to the Arihants of all times and all places the very first thing at the time of rising from bed, the Arihants who are adorned with the epithets given below. In offering the salutations your mind should be filled with the feeling of rejoicing and with infinite joy. This joy should touch every pore of your being. You should mentally visualize the picture which goes with each of the epithets, make it vivid in your mind's eye.

EPITHETS :

(1) One who attained the title Śrī Tīrthankara performing the penances of the Vishasthanak order in his third cycle of birth. Here you are to visualize in your mind's eye the picture of Śrī Bhagawān Mahāvīra's Mother as lying in the bed and seeing the fourteen auspicious dreams. You should visualize the scenes such as the entry or annunciation of Śrī Bhagawān in the womb etc. Such scenes, when visualized make you feel happy in a pious way through the rest of the day.

(2) One whose annunciation is marked by the Fourteen Great Dreams.

(3) One who was praised even by Indra when he entered the womb (of Trīśalā).

(4) One who was gifted with knowledge of all three orders right from his birth, even while he was in the womb.

(5) One who was a great yogi from the time he was in the womb.

You should offer your salutations to Bhagawān again and again. You should offer salutations 12 times in the form

of **namaskāras**, 108 times in the form of **namaskāras** of the medium kind, and 1008 times in form of **namaskāras** of the highest kind. The feeling of joy which is observed in this particular way will alone lead to happiness of all kinds for a person. Such a person will for sure attain all the blessings of all the three worlds. He indeed will experience the feeling of joy in the most rewarding way himself.

For a proper study of the feeling of joy, a person should chant the **Namaskāra Mahāmantra** 108 times three times a day, morning, noon and evening. Or, you may repeat the **mantra** 'Arihant' which is among the highest of the **mantras** at least 2000 times a day. The gains from the chanting of these **mantras** are indeed indescribable. The person who chants these **mantras** will himself bear witness to these gains. The soul whose mind has found place in it for the Arihantas of all the four categories will for certain attain the status of Arihant himself, no wonder.

THE FEELING OF COMPASSION

1. Definition : **Pardukhvināshinī Karuṇā** : The feeling of compassion is the remover of the affliction of others.

The feeling of compassion lies in cultivating the feeling which seeks that the affliction of all creatures (**prāṇī**) be removed.

This is the description given in the **Śoḍaśaka** text. In the Buddhist text **Visuddhimagga**, section 9, para 94, again, the same is shown as being the characteristic of this feeling; it says, Compassion is the activity which is aimed at removing the affliction of others. In the same text **Visuddhimagga**, the etymological meaning of **karuṇā** in Pali is given as follows :

Karuṇā for it shakes the heart to find someone else afflicted; or, **karuṇā** for it removes or eliminates the affliction of others; or **karuṇā** is that which expands or widens in order to encompass or comprehend others. According to Śrī Hemacandrācārya, one who is the all-knowing presence in the Kaliyuga, compassion is the impulse (**buddhi**) which is engaged in giving strength to those who are destitute, helpless, terror-stricken, and are praying to have their lives spared.

(2) **Synonyms** : **Karuṇā**, **dayā**, **anukampā** are among some of the equivalents according to the commentary in **Śrī Tattvārthādhigama-sūtra**. **Dayā** meaning mercy is to act in such a way as not to cause affliction to others when

you find that a certain cause leads to affliction for these others. **Anukampā** is to have your heart shaken to see the affliction of others. The increasing readiness shown by pious persons to help those who are in distress is a special favour shown by them to such souls who are in distress.

(3) **About compassion as a mode of resistance to all forms of abject misery and persons towards whom it should be directed** : The truly miserable are those who are incapable of overcoming their own sins. The deepest of all sins in this world is to enunciate false doctrine (**kuśāstra-praṇayana**). The exponents of such false doctrine, in being incapable of overcoming this sin, are truly miserable. When will these exponents of false doctrine be free from the sin of preaching the wrong faith ? Śramaṇa Bhagawān Śrī Mahāvīra passed through a cycle of 27 births, and in the third of this cycle of births, He was Marichi, the prince of Śrī Bharat, the supreme sovereign. Śrī Virabhagawān was the Lord of the three worlds, and yet his soul wandered for a long time in the cycle of birth and death in this world for committing the sin of having preached the wrong faith, during the span of his birth as Marichi. If this is true of Śrī Virabhagawān, what to speak of ordinary mortals ? Such feelings of compassion may be directed towards those saints who are in misery, for they have been the exponents of false doctrine.

Persons who are afflicted with sufferings arising from their excessive attachment to the objects of sensual pleasures, are indeed miserable (**ārta**). Worldly souls are forever engaged in first attaining and then enjoying such objects of desire. These souls have already enjoyed these same objects an infinite number of times in their infinite

number of births previously in earlier cycles; they have also felt their evil consequences. Yet they are not inclined to turn away from them. They are constantly led by the false feeling, **bhrama**, the delusion, that they have never tasted these same objects, that they are enchantingly new. When, O when, will such souls drink deep the elixir, the **amṛta**, which is the feeling of abiding tranquillity arising from retracing one's steps from all objects of desire, of sensual pleasures, and so have their thirst quenched ? When will they attain the state of one who has risen above all attachment, is a **vītarāga**, the state which is the source of the feeling of absolute bliss ? You should cultivate this kind of feeling of compassion towards all souls who are afflicted with the pains arising from attachment to sensual pleasures.

There are countless souls, young and old, confronting many forms of fear. They have their minds clouded over with one form of fear or another. When will these souls be completely delivered from fear in all its forms ? When will they attain the state of deliverance, **mokṣa**, which is none other than one of freedom from all fear ? When will they enter this state of **jita-bhaya**, of one who has overcome fear ? You can cultivate this kind of feeling of compassion towards souls afflicted with fear.

Death is the form of agony surpassing all other forms. All souls yearn for life; no one wishes to die. Yet life cannot be extended beyond its fixed span; death cannot be averted, finally. As death approaches, the soul is made to face the moment of separation from one's dear ones, from one's property and wife and children, the same objects to which you have been so profoundly attached all this long.

This thought of separation gives you infinite pain at that moment. May the souls who find themselves afflicted with this most painful of moments be granted the elixir of life which is the preaching of the Jina. May these souls attain life eternal through the ministration of this same juice. This order of compassion may be felt towards souls who are facing the agony of death.

(4) **Varieties of Compassion** : Compassion may further be distributed into pairs of categories like worldly and other worldly compassion, compassion which is self-oriented and which is other-oriented, practical and ideal compassion.

(5) **Worldly Compassion** : Worldly compassion may be further distributed into compassion which arises from excessive attachment (*mohajanya*), and from the sight of those who are afflicted (*duḥkhita-darśana-janya*). Other-worldly type of compassion may similarly be distributed into compassion originating from an impulse (*saṁvega-janya*), and the one which is natural (*svābhāvika*). From among these varieties, worldly compassion lies in giving food to the hungry, water to the thirsty, shelter to those who are destitute, medicine to the sick. It is this same order of worldly compassion which is at work in acts of philanthropy, such as the setting up of orphanages, public hospitals, and infirmaries for suffering animals. There are also educational institutions inspired by similar aims. Ignorance is the cause of countless forms of suffering. Imparting knowledge of the right code of moral conduct in the worldly sense, is again an expression of compassion for the ignorant. To remain steeped in this ignorance is by no means a form of

compassion, one can say.

Worldly compassion has its source in two causes : excessive attachment (**moha**) and the sight of the afflicted souls (**duḥkhita-darśana**). To be tempted to give to a sick person something which he desires but which is going to have an adverse effect on him, is the result of nothing but excessive attachment.

Compassion having its source in this kind of feeling is of the order of worldly compassion arising from a kind of delusion (**moha**). To seek to offer food to persons at the sight of their destitute condition is worldly compassion of the order of **duḥkhita-darśan**, that is, compassion having its origin in such sights of suffering. Compassion of this second kind is felt by those souls who belong to the fold, who follow the path as laid down by the Jina, are **mārgānusārī**. Souls who are dedicated to the path as preached by the pious ones, **sat-puruṣas**, are called **mārgānusārī**. Among the thirty-five virtues attributed to such souls, compassion is one.

(6) **Other-worldly compassion** : Our past deeds, **karma**, are the root cause of all our suffering. Other-worldly compassion lies in showing, in imparting to others the tools which can lead to the final aim, the annihilation of the same **karma**. This order of compassion is to be found in souls who have attained the state of illumination. The preaching of the right doctrine by the Tirthaṅkaras, the setting up of religious abodes such as the temples of the **gaṇadharas**, or of the twelve **aṅgīs** (icons), or of holy places where monks, nuns, those belonging to the fold-men and women, **śrāvakas** and **śrāvikas**, can congregate — are the examples of other-worldly compassion.

Samvega is another word for the aspiration for deliverance, **mokṣa**. Other-worldly compassion which has its source in this kind of aspiration is to be seen among souls who, although they have reached the state of illumination, are yet lacking in the necessary restraint, or in souls who show partial restraint, or souls who are capable of perfect restraint and yet are lacking because of a certain amount of sloth or laziness.

There is also an order of compassion which may be called **swābhāvik**, that is, natural. This degree of compassion is felt only by those great saints, **munis**, who are capable of perfect restraint without ever tiring: such souls are given to showering their compassion on all souls at all times. The compassion which first originates in the aspiration for complete deliverance results finally in this order of natural compassion through constant study. This is as in the case of the potter's wheel which is first set in motion by the thrust of the rod, but later keeps itself moving of its own, without any external propulsion. The essence of it lies in the truth that the very being of the great saints eventually becomes a source of unending compassion.

(7) **Compassion which is self-directed and which is other-oriented** : Self-directed or self-regarding compassion lies in engaging in religious thoughts and in cultivating the religious means which can help avert suffering in store for oneself in future. On the other hand, the other-oriented order of compassion lies in cultivating the feeling that the sufferings of others be averted. The main point is that the anxiety to save oneself from one's immediate suffering is not the same thing as compassion; on

the contrary, it is but a form of illusion, of mournful meditation. The thought engaged in seeking the means to avert the suffering which is yet to arise in future is a sign of a fine sense of discrimination (*viveka*), and is the same thing as religious meditation.

(8) **Ideal and Practical** forms of compassion lie in the giving of alms in the form of food, clothing and other things. These two kinds of compassion are mutually complementary. It means, at times certain impressions or impulses first arise leading in consequence to certain acts of kindness and of compassion. In the same way, at times certain acts of compassion such as the giving of alms etc. serve to strengthen such impulses. From this point of view, it is proper that a person is made to imbibe good principles, the compassion which lies in giving alms for instance, from one's childhood, so that he is led to the path of religion in later years when he becomes an adult.

(9) **Four forms of alms** : In the preachings of Śrī Jina, alms are distributed into four kinds : To show compassion towards all souls is known as *abhaya-dāna*, or alms in the form of a sense of freedom from fear. The core of this kind of alms lies in non-violence, in *ahimsā*. Next, you have alms in the form of imparting knowledge to others. Further, there are the alms which take the form of support given to spiritual aspirants through offering food and other means of sustenance. Alms of this kind help the monks in sustaining their spiritual effort through restraint. The body is the chief means for achieving this kind of restraint, and there is always the need for food and such other means of sustenance so long as the body survives. It means food

which is meagre and barely for sustenance is also a kind of support in the spiritual quest for restraint. To offer this kind of alms is to promote restraint. Finally, there is the form of alms which are given out of a feeling of sympathy for souls who are destitute and in a state of brute suffering. In giving alms of this kind, you do not give any thought to whether the person receiving it is deserving or not. The Tirthankaras themselves constantly give away alms for the period of one year just prior to the ceremony of initiation (*dīkṣā*) on entering holy orders. At this time they give away alms to all and sundry without thinking of whether those who come to receive alms are truly deserving or not. Thus, all these four kinds lead to the establishment of traditions which signify the attainment of an unclouded state of true faith, of infinite knowledge, of infinite character, of infinite spiritual strength. The alms which help instil in others a sense of freedom from fear results in a sovereign feeling of security, of fear-lessness, *nirbhayatā*. This state is not attained without the attainment of a state of unhampered illumination, the state when all forms of obstruction are removed. This is why in earlier times this order of the unhampered state of illumination was seen as the fruit of alms in the form of instilling a sense of freedom from fear. For a soul who has spent his energies in helping those who are destitute and are suffering, for such a soul to attain a state of infinite spiritual strength, should not cause any surprise.

(10) **The means to remove and to overcome one's own suffering** : All souls have given inherently in themselves the constant urge to avoid all pain or suffering.

They always wish and pray that no suffering should ever touch them. This kind of feeling is basically an expression of the feeling of hostility or spite towards others, and it is often centred on one's own suffering. All souls are subject to the law of **karma**, and this is why they are exposed to adverse circumstances. Such adverse circumstances become the agents of suffering. The individual soul has feelings of antipathy towards suffering, and, as a consequence, he or she comes to treat these circumstances as well with feelings of withdrawal or dislike. The saints who have authored the **scriptures**, the *śāstrakāras*, describe this feeling of antipathy towards one's own suffering as a kind of fever, a feeling of being consumed by a fire from within. This fever constantly burns oneself up.

Almost all souls are engaged day and night in trying to end their suffering. But it is only a rare soul, a *mahātmā*, who seeks to overcome the feeling of antagonism or antipathy the soul inherently has towards suffering or pain itself. It is beyond the capacity of a soul to remove the present suffering which is the pre-ordained result of one's own **karma**. But the soul is free to get rid of the feeling of antipathy towards suffering itself. Once this feeling of antipathy, this instinct to withdraw, in the face of pain or suffering is taken away, the pain or suffering itself vanishes in essence; it ceases to hurt.

The most effective means to overcome the feeling of antipathy towards one's own suffering is to cultivate the feeling of compassion. Compassion is but another word for the will to help remove the suffering of others. In effect the feeling of withdrawal or antipathy directed towards one's

own suffering should be redirected towards the suffering of others. One should feel the impulse to remove the suffering of others with the greatest keenness. Once there arises in you this sense of concern to remove the suffering of others, you almost automatically tend to forget your own suffering. The secret of attaining happiness for yourself lies in this very state in which you forget your own suffering. The secret of all compassion indeed lies here, in transforming the antipathy towards one's own singular suffering into a much wider feeling of antipathy towards the suffering of all souls, wherever it is to be met. The feeling that one's own suffering be eliminated should lead towards another order of feeling which seeks the end to the suffering of others. The strength of this urge helps put out those evil tendencies in us, feelings of anger and such other, which make us wish to work towards the harm of others and which become instrumental in our own suffering.

The feeling that you are relatively happier than someone else, the feeling, for instance, that you are higher or richer or happier or handsomer or stronger than someone else, leads in the end to the feeling of pride or insolence. This pride breeds a kind of contempt in you towards others. Here, the person who makes it his study to cultivate in his mind the feeling of compassion which is based on the sense of oneness with all beings, finally succeeds in overcoming this sense of pride.

The force exerted by all objects has good or evil consequences finally owing only to the particular aspect in which the object presents itself to you. With the change of aspect, even an adverse effect turns out to be a happy or

wholesome one. Thus, an attachment to objects which are pleasurable to the senses is indeed a negative thing; it causes harm. But if the same attachment is transformed into the love of God, of **paramātmā**, of the Supreme Being, it can serve as the cause of infinite gain. Again, an indifference or rejection of the pleasures of the senses is certainly a chief source of happiness. The same attitude of indifference or rejection can, however, turn into the source of greatest suffering when it comes to be directed towards the moral path, **dharma**, itself. In the same way, the feeling of antipathy towards one's own state of suffering is a fever which consumes a soul day and night. But the same fever, when it is transformed into an antipathy towards the sufferings of others, serves to have a wholesome effect. This feeling of compassion relieves the soul of those countless forms of suffering which arise out of that great malady, that disease, which is the state of constant brooding on one's own suffering, what is known as mournful meditation.

To nurse a feeling of rejection or antipathy towards one's own suffering is a most restrictive or narrow feeling, and is the root cause of all discords. When this feeling is made to extend itself and to take within its fold the suffering of all suffering beings, when it transforms itself into the impulse, **bhāvanā**, to help remove the suffering of all suffering beings, it puts an end to all discords, and leads finally to the purification of the mind.

(11) **Compassion as the means towards the attainment of the status of the Tīrthaṅkara, the illumined soul** : According to the Jain doctrine, this high order of compassion reaches its most consummate expression, its

peak, in the last third birth preceding one's ultimate state of liberation for the souls who come finally to attain the status of the Tīrthaṅkara. The root cause of all suffering of all souls lies in the law of **karma**. Let all souls attain their freedom from **karma**. This universal feeling of compassion makes such souls the worthy recipients of all the blessings of the status of the Tīrthaṅkaras. This same feeling of supreme compassion kindles in those very souls the capacity, the divine gift, which enables them to preach those incomparable spiritual means which can help all souls to overcome all their suffering. In the end, these souls are given those epithets which speak of their inherent greatness; they are greeted as the great shepherd (**mahāgopa**), the great captain of the ship (**mahā-niryāmaka**), the great leader of the caravan (**mahā-sārthavāha**).

(12) **The importance of compassion as directed towards one's own self** : This order of compassion gives infinite vigour and strength in one's efforts at making progress on the path of **dharma**. It transforms the afflictions and calamities arising in the path of spiritual progress into opportunities, in fact into festivals of joyous celebration. This compassion is indeed the chief means for inner liberation, for what is known as **granthi-bheda**, that is the untying of the knot of attachment and of aversion. When this compassion is blended with the good qualities like restraint (**śama**) and the rest at the attainment of illumination, it plays a most important role in starting a whole train of good consequences, in the sense of augmenting the good of the soul.

(13) **The reflections of the illuminated soul regarding compassion as having its source in suffering** :

Compassion arises from suffering; it has its cause in suffering. For one who is to make compassion his study, therefore, it is essential to have a first hand knowledge of the nature of suffering in this world, this *samsāra*. The illumined soul reflects on these sufferings in the following way :

This world is full of sufferings in the form of birth, disease, old age, loss and death. In the four spheres of existence, as hell, animal, human and godly, there is never a place of rest, where suffering ceases to torment the soul.

There is no end to the torment one suffers in hell which extends over seven circles in Jain mythology. Here heat and cold are raised to an infinite degree of intensity. The cold experienced even on the highest peak in the Himalayas is nothing when compared to the cold felt in Hell. The souls in Hell are constantly at war with each other. They are filled with mental hatred. They are made to suffer an infinity of torments at the hands of demons, *paramādhmīs*. The thorns of the *śālmālī* tree, the razor-like leaves of the sword sharp trees, *asi-patras*, the molten liquids of boiling metals like bronze, the crossing of the river *Vaitaraṇī* — these are the torments to which the soul is exposed in Hell. The souls in Hell experience not a moment of rest from these torments. Only an all-knowing soul, a *sarvajña*, can know these sufferings in their fullest range.

The sufferings of the sphere of bird life are again endless in their anguish. The forms of life having only one of the five senses *ekendriya*, are constantly subject to sufferings in the form of hunger, thirst, cold, heat, bondage and of countless other kinds. Souls in the sphere of animal

life are again made subject to sufferings of all kinds : lashes, goadings, butchery, shackles, hunger and thirst.

As for human beings, they are always exposed to countless modes of suffering, such as wars, accidents, and others. At every stage of life, there are pitfalls. Thus, as the Sanskrit verses say, in childhood you have the lack of the sense of discrimination, in youth sheer foolhardiness, in old age the decay of the faculties.

Gods, again, are subject to innumerable kinds of suffering. True, gods have the gift of *avadhi-jñāna*, that is, knowledge of things and events past and future, also of those events from which you are separated by long distances. This same knowledge can, however, serve as a source of infinite pain and remorse. They feel endless pain at the thought of their having to enter yet once again that place full of filth which is the mother's womb.

Further, gods are ever at war, filled as they are with mutual jealousy and hatred. Whatever little happiness is allowed to these gods, it is always accompanied by suffering; it is like the streak of honey on the edge of a sword : you try to lick it, and you bleed. It is as in the case of a swelling on any part of your body. If someone does a little of massaging on it, you indeed get some relief. This relief is, however, only temporary; it is not an antidote to the essential pain. The happiness enjoyed by gods is of this kind. It is only a temporary escape from the innumerable kinds of suffering to which man is subject in this world, this *samsār*.

If the soul finds any source of happiness in this *samsāra*, it is only a variation of the forms of unhappiness

stated above. Only the illuminated soul has the true knowledge of the means of deliverance from it. This is why the compassion felt by such a soul is quintessential in its nature.

This is how the soul who has reached the state of illumination reflects, after having surveyed this world full of suffering :

Let all souls cross the waters of this ocean of the cycle of birth and death, in this vast expanse of suffering. Let them reach the state of liberation, **mokṣa**, which knows no birth, nor disease, nor fear, nor loss, nor any negative state of any kind, where there is one continuous state of bliss.

(14) **The state of compassion as illustrated in Varbodhi in Yogabindu** : It is indeed sad to find that certain souls wander in this wide world steeped in the darkness of delusion, even though the light of dharma is at hand.

The saintly soul, **mahātmā**, having reached the highest state of illumination, constantly holds that it will be his constant effort to save these souls, to whatever extent, in whatever way.

This soul who has reached the state of illumination, ever so gifted in his mental faculties, with his store of good deeds for ever augmenting, touched with the virtues like compassion, and always committed to the service of others, — is always engaged in these efforts.

Such a soul, constantly having devoted himself to

doing deeds for the benefit of others, finally reaches the status of the Tirthaṅkara which is the supreme means for the ultimate good (*kalyāṇa*) of all souls.

(15) **The universality of compassion** : All souls seek to avoid pain or suffering as we ourselves do. As the *Ācārāṅga sūtra*, 2, 92- 93, puts it : All creatures love to survive, they love happiness. None prefers pain or suffering, none likes to be put to death. They like to live, have a craving for life. All creatures love life. Non-violence, *ahiṃsā*, lies in refraining from all actions which would hurt you if the same were directed towards you. As the *Yoga-śāstra* commentary states : Never do unto others what would prove unacceptable if the same was done to you. Non-violence, *ahiṃsā*, is the ultimate form of moral conduct, *dharma*; as the *Mahābhārata* says: Non-violence is the fruit of compassion. In the same way, the will to practise ideals like truth, has its source finally in *ahiṃsā*. Compassion, self-oriented or directed towards others, is the source of all pious activities, all religious ritual, all sayings of the Āgamas.

The five types of great souls involved in the *mantra* which salutes them, the *namaskāra mahāmantra* as it is known, again are the veritable oceans of compassion. The essence of the ritual of retracing from false steps, *pratikramaṇa*, again, lies in turning on one's own sinful soul with compassion.

According to the Jain doctrine, rituals are essential for the emancipation of the soul. They are : (1) *Sāmāyika*, or daily worship, (2) the twenty-four hymns, (3) salutation, (4) *pratikramaṇa*, (5) *kāyotsarga* or the standing posture of

meditation, and (6) **pratyākhyana** or renunciation.

Among these, the ritual of retracing one's steps, or of **prati-kramaṇa** lies in retracing one's steps from the paths of sin. The sinner is here expected to criticize oneself, to disown oneself, and to relieve oneself from sinful deeds.

(16) **The compassion as shown by the Guru** : Just as souls having an excess of good qualities, **guṇas**, become the objects of the feeling of rejoicing, of **pramoda bhāvanā**, souls having a large share of bad qualities, **hīna guṇas**, become the objects of our compassion or of **Karuṇā bhāvanā**. The disciple bears the feeling of rejoicing, of **pramoda**, towards his guru. At the same time the Guru, on his side, looks on his disciple with the feeling of compassion. If the Guru strives day and night to instil in his disciple a whole host of good qualities, **guṇas**, this is only through compassion.

Among the functions of the religious preceptor four are chief : One, constantly to look after the spiritual well-being of those under his care, to make them follow the path of good conduct, to remind them of their short-comings, **sāraṇa**. Two, to avert the short-comings in the life of restraint led by the sadhus, **vāraṇa**. Three, to inspire the sadhus to avoid sloth in their spiritual efforts, **coyaṇā**. Four, to enjoin them to persevere in their spiritual striving again and again, **paḍicoyaṇā**.

(17) **A ritual performance is never perfected unless it is accompanied by compassion for those who are burdened with bad qualities, those who are hīnaguṇas** : The spiritual aspirant, **sādhaka**, can never attain perfection in his efforts, in **sāadhanā**, unless he cultivates the feeling of

compassion towards those who do not have the will to participate in the ritual which he is presently performing. If this aspirant does not feel rising within him an upsurge of compassion for these souls who stand yet at a lower level of spiritual growth, this is a sure sign of his not having been rewarded with the proper fulfilment of his ritualistic performance. This kind of compassion for the less fortunately gifted souls, those having a large share of some of the meaner qualities, *hīnaguṇas*, is included among the symptoms of lack of spiritual fulfilment. Very often this lack of compassion for the souls suffering from such a large share of lowly tendencies, of *hīnaguṇas*, arises from the impulse to promote one's own claim, which lies in showing one's own superiority; or, from the impulse to put down the claim of others, which lies in proving the inferiority of others. Both of these impulses violate the fundamental equality of all souls in this world, and so lead to evil consequences, finally. The soul dedicated to the path of compassion avoids both of these impulses in himself.

Feelings of contempt for others, of indifference towards the sufferings of others, are the opposite of compassion. Feelings of this kind arise in the soul because of ignorance. The person who nurtures a feeling of contempt towards others has the same feeling of contempt turned on himself in the end. The person who shows indifference towards the suffering of others finds himself denied all help in his hour of need in the end. Through a constant study of the feeling of compassion, the soul can curb these negative impulses of contempt and indifference in oneself and so avert the states of rejection and helplessness which would

otherwise have been felt by oneself as a consequence. To cultivate the feeling of compassion towards others is therefore among the highest duties of every spiritual aspirant.

(18) **The highest order of compassion :** The highest order of compassion lies in imparting teachings which will enable the soul to attain salvation. As the verses in the sacred text **Dharmabindu**, 2.80, state : In eradicating the sufferings of all creatures, the preaching of right religion, **dharma-darśana**, has no equal. This is the most effective means for doing good to others. The preaching of the Jina is indeed the preaching of right religion, of **dharmopadeśanā**, leading to the salvation of the soul; it is the very embodiment of compassion. The voices of the Tirthaṅkara Bhagawantas like the rain clouds pour on this earth the waters of those preachings which lead to the salvation of souls. These waters bring the deepest tranquillity to souls of a rare order.

(19) **Do not show any kind of apathy towards souls who are in trouble :** The one who shows apathy towards souls in distress, shows apathy towards me, so says the Jina. This saying of the Jina is meant to underline the truth that by denying compassion towards those who are deserving of it, you deny the Tirthaṅkara Bhagawant Himself. The same saying serves to emphasize the truth that service to those who are in distress is service to Śrī Tirthaṅkara Himself. Compassion, therefore, holds the key to the service of the Tirthaṅkara.

(20) **The essence of the preaching of the Jina lies**

in **compassion** : Among the fourfold code of ethical conduct, **dharma**, are : giving of alms (**dāna**), cultivation of the highest qualities of sound character (**śīla**), the observance of spiritual discipline, (**tapa**) and the nurture of the proper sentiments (**bhāva**). **Dāna**, or the giving of alms, can again be seen under two main aspects : it could be self-regarding or it could be other-oriented. As discussed earlier, to give food (**anna**), or knowledge (**jñāna**), or a sense of freedom from fear (**abhaya**), as a form of charity, is indeed an act of compassion directed towards others. At the same time, in terms of the spiritual gain (**punya**) for oneself, it could also be considered as an act of compassion directed towards one's own self. To uphold the virtue of sound character in one's own conduct is an act which serves to elevate one's self from a lower to a higher place, and it is, in this sense, again, an act of compassion of the self-regarding type. Through adhering to qualities of sound character and through spiritual observances, one saves oneself from the commencement of all sinful activities (**ārambha**). It brings a sense of freedom from fear to forms of life, creatures with only one of the five senses, those which are **ekendriya**. These two sources of spiritual order of life, **śīla** and **tapa**, can therefore be seen as forms of compassion which are other-oriented. In the same way, compassion which is self-oriented or other-oriented is present also in certain aspects of yoga such as the observance of restraint (**yama**). In the way of life laid down for the laity (**śrāvaka-dharma**) and the clergy (**yati-dharma**) in the Jain dispensation, the feeling of compassion is given great prominence. The feeling of compassion is in this way the essence of the preaching of the Jina, as will be borne out by

the discussion here.

(21) **The spiritual gains achieved through the cultivation of the feeling of compassion** : A constant study of the feeling of compassion can help overcome all inner discords. It can bring in its wake strength to remove the suffering of others, and to nourish in you the natural impulse to do good unto others. The feeling of compassion helps eradicate such negative mental tendencies, as self-centredness, the delusion arising from a constant concern with one's own suffering, from all forms of narrowness, of contempt towards others, egotism, apathy. The mind which is purified in this way becomes in turn ready to receive the preaching of right religion, of **sadbodha**. The feeling of compassion leads in this way to the elimination of sins and the increase in one's spiritual merit (**punya**).

We saw how the preaching of the Jina is the embodiment of compassion. In order fully to enter into the secret of this preaching, you must always have the spring of compassion rising in your heart. How could the heart untouched by the feeling of compassion ever follow the teachings of Śrī Jineshwar Bhagawant or understand Him ?

The compassion of those superior souls who have a large treasure of good qualities, are **adhika-guṇa**, is for ever showered on the souls who show compassion towards others who are themselves lacking in good qualities, are actually **hīna-guṇa**. This kind of compassion leads to the union of these souls with the souls of the higher order, and to an increase in their store of good qualities.

The person who seeks to remove the sufferings of

others is granted pure happiness, free from any taints.

Let all souls reach the highest peak of attainment of their study of the state of compassion and so be granted the status of the Ocean of Compassion, *karuṇā-sindhu*.

The Feeling of Compassion : a Synopsis

1. **The efficient cause** : Unhappy souls, souls in suffering, who are abject, sorrowful, fearful, begging for life.

2. **Material cause coming into conflict with the efficient cause** : The feeling of aversion towards one's own suffering, the anxiety to remove it; the sense of pride in one's own sense of happiness; the will to do harm to others.

3. **The form of the negative, inauspicious tendencies which serve as material cause** : Feelings such as : May my own suffering be constantly averted, may no suffering ever come near me; how happy I am, or how handsome or how prosperous.

4. **The foul tendencies of the mind arising from the conflict between efficient cause and material cause** : Apathy towards those who are in distress, cruelty, contempt, pride, aversion, disgust etc.

5. **The evil consequences arising from these foul tendencies** : An increase in the suffering of those other unhappy souls and of one's own.

6. **The means to rid the mind of these evil tendencies** : The cultivation of the feeling that the suffering of all souls be eliminated, that this world is full of suffering. The inner effort to redirect the anxiety to overcome one's

own suffering; the elimination of that very sense of aversion one feels at the sight suffering itself; the will to eliminate the suffering of others with the same keenness, or even greater, than the one you show in seeking to overcome your own suffering; the feeling that holds all souls as being one with oneself.

7. One synthesizing word : The feeling of compassion.

8. Brief definition : Compassion is the will to eliminate the suffering of others; compassion is that which leads to the end of all suffering for others.

9. Equivalents : Compassion (*karuṇā*), sympathy (*anukampā*), mercy (*dayā*), an absence of aversion (*aghṛṇā*), a sense of charity towards the needy (*dīnanugriha*).

10. Varieties of Compassion : Worldly compassion which arises from delusion or from a sight of the suffering of others; other-worldly compassion which includes compassion arising as a great impulse, compassion which is granted to the soul who has attained illumination, also that which arises naturally. There is also compassion which is felt by souls who are forever untiring in their spiritual effort. Finally, there are varieties of compassion like ideal and practical compassion, compassion which is self-regarding and that which is other-directed.

11. Rewards : The attainment of the status of the Tīrthaṅkara; the end of suffering for oneself and for others; the increase in good consequences; the destruction of egotism; the removal of the will to do harm to others; the end to mournful meditation; mercy; the fulfilment of

ritualistic performance; the elimination of inner discord; the increase in strength, in character, in intellect; the increase in spiritual merit; the decrease in one's sins; the attainment of the necessary strength to do good to others; the feeling of compassion which flows towards you from souls who are richer in good qualities, **adhika-guṇas**, the opportunity to be closer to them. These are indeed rewards which only a heart touched with compassion understands.

- ☐ The compassion of the illuminated soul.
- ☐ Compassion felt towards the souls who are full of mean tendencies, are **hīṇaguṇas**, leads to the fulfilment of ritualistic performances.
- ☐ The imparting of the teaching which leads to one's salvation is the highest kind of compassion.
- ☐ The service to the souls in distress is the service unto the Tīrthāṅkara.
- ☐ The Guru should show compassion towards his disciple.

The highest form of compassion

This indeed is the highest form of compassion, **karuṇā**, as embodied by Śrī Tīrthāṅkara Bhagawantas. Not merely personal sentiment such as the one that seeks salvation or happiness or relief from pain and suffering for oneself can ever lead you to the attainment of the status of Śrī Tīrthāṅkara. This status is attained only through the highest form of universal compassion which seeks salvation for all; it wishes for happiness for all, for an end to the pain and sufferings of all.

Let us seek to comprehend the meaning of this

sentiment in its full depth. We will then discover a new order of truth in it. This truth or secret when it is revealed to us tells us that if you enter fully into the experience of cultivating this sentiment, you will soon attain the status of the soul who has reached the highest level of spiritual perfection, one who is **paramātmā**.

Imagine, who will be interested in the nature of the divine, that is the Jaina dispensation ? This could only be the one who has attained the state of illumination. Unless you have attained this state, you are not likely to be inclined to show an interest in the Jina's dispensation. And nor are you likely to acquire the necessary degree of faith. Faith is the key to the right kind of interest here, faith which is infinite, ceaseless, indestructible. This kind of faith comes only with the attainment of illumination, of right perception, **samyak-darśana**. It means the soul who belongs to the highest spiritual order, one who is Tīrthaṅkara Param-ātma, distinguishes himself from other, lesser souls, by the presence in him of this most intense kind of urge, the urge to enable all souls, without exception, to attain the same high degree of illumination. Could it be ever possible for a soul of a lower order, an ordinary soul ever to attain the state of illumination ? Never. This ordinary soul is tied down to a lowly state; his very nature precludes any such possibility for him to attain this highest of states of spiritual illumination. Yet Śrī Tīrthaṅkara Paramātmā is led by this urge to secure the same state of spiritual illumination even for the most ordinary souls, for souls who are in no sense extraordinary. The very definition of the phrase **savi jīva**, all souls, implies this; it includes all souls, extra-ordinary as well as those who

are ordinary, are non-grand, a-bhavya, in this sense. To leave out the ordinary souls in this all-embracing form of mercy, of compassion, would to that extent restrict it; it would then not provide the occasion for the attainment of the highest of states, the status of the Tīrthaṅkara. Only an all-embracing, universal order of compassion can help you attain this status. All are equally the children of that Almighty Father who is Śrī Tīrthaṅkara Paramātmā, and this without an exception. How could He ever overlook the claim of even the most ordinary souls to His compassion. Let us remember how tears flowed from the eyes of Śrī Mahāvīra Bhagawāna at the sight of the suffering of Sangama, one who was a sinner, Śrī Tīrthaṅkara Bhagawantas are known as **Varabodhi** for the spiritual illumination attained by them is of the purest kind. Theirs is the highest form of illumination, for it embraces all souls. The state of spiritual illumination, of **samyak-darśana**, is characterized by five qualities: Spiritual faith (**astikāya**), sympathy, (**anukampā**), detachment (**nirveda**), aspiration for liberation (**saṃvega**), and control over instincts and impulses (**śama**). Spiritual faith here means an unqualified conviction in the validity of the truth as preached by the Jina, its total acceptance. Sympathy means the quality of compassion which seeks to overcome the sufferings of all souls. Detachment means the same thing as the will to renounce, **vairāgya**. Aspiration for liberation is the will to attain salvation, **mokṣa** : Control means the cessation of the effect of sins which come in the way of salvation.

These are only some of the current definitions. But let us seek to enter into their fuller meanings, into their very

depths. Let us, for instance, reflect on the possible inner qualities, the nature of the soul who has attained the highest degree of conviction regarding the validity of the truth according to the Jina. This conviction is attained only by the soul who sees his own soul as one with the souls of all the rest, one who has attained the faculty which is described in the sacred texts as *ātma-sama-darshitva*. Such a soul has come to realise that his own soul is the same as the soul of all others. The realisation regarding the true nature of the soul attained by someone who does not look on the soul of the smallest of creatures, of ants for instance, as being the same as his own soul, cannot be treated as being authentic. So it is only the soul who has attained this highest degree of faith who arrives at the understanding that all other beings, all other souls prefer happiness and avoid unhappiness, the way one does oneself. Once you attain this degree of faith, you come to feel the depth of sympathy, another word for an all-encompassing compassion which seeks the end of the sufferings of all souls, without exception. Again, you cannot secure the elimination of suffering for all without first attaining a high degree of detachment, and a keen aspiration for deliverance, for *mokṣa*. So the soul who has come to realise the essential sameness of one's own soul with the souls of all others, attains the highest degree of compassion which in its turn leads him to wish for the same intensity of detachment for all. Once you cultivate renunciation and control, the sins which hamper spiritual progress will almost automatically cease to have their full effect.

It means, the rare souls who have reached the highest

degree of illumination cultivate the feeling which wishes for all to have the qualities of faith, sympathy, detachment, spiritual aspiration and control. This indeed is an expression of their surpassing compassion. Who else will be prompted to think of the spiritual good of all souls, unless we do, we who are the children of Śrī Tīrthaṅkara Paramātmā.

The life of Śrī Tīrthaṅkara Paramātmā is the embodiment of the special kind of wisdom and of practical conduct which is based on the realisation that the essential truth of religion lies in seeing the soul of others as one with oneself and in bearing the same attitude towards them as towards one's own self in matters of practical conduct. This is why he is known as the Lord of all the Worlds, Lokanātha. The root of the state of illumination lies in seeing the soul of others as one's own. The same way, the root of the conduct of one who has attained the state of illumination lies in treating others as being one with one's ownself. This means that all philosophical wisdom, all knowledge, all conduct is futile, like a palace built on sands, unless it is touched with universal compassion.

Towards the end of the second section of **Yogaśāstra** there are verses which preach that the essence of moral conduct lies in charity (**kṛpā dharma**), that the highest kind of moral conduct lies in non-violence (**ahimsā paramo-dharmaḥ**). These and similar other tenets preach the same truth. The practice of non-violence is simply impossible unless it is founded on the feeling of compassion.

The truth conveyed through the tenet is a manifestation of the surpassing compassion of Śrī Tīrthaṅkara Bhagawantas. The deeds of large charity performed as a part of the pre-

initiation ceremony are, again, an expression of the same compassion in the form of the giving away of wealth. This wealth is given to all, with no questions asked, irrespective of personal merit, continuously for a year, an act prompted by the feeling which seeks to put an end to poverty in all its forms, no impulse other than that of the noblest kind of compassion. This noble soul with his face set towards the path of salvation first shows this compassion as dwelling on the plane of material possession. Only then, after having crossed this stage, he sets out to be an example for the world at large of the same compassion at the level of inner feeling. His means to do this is the effort to make the highest form of religion, **dharmatīrtha** prevail. Poverty comes in two forms : (1) the poverty of material possessions (**dravya daridratā**), and (2) poverty of feelings, (**bhāva-daridratā**). The poverty of material possessions means economic hardship, the lack of money and other material means of worldly well-being. The poverty of feelings lies in the absence of good, life-enhancing feelings such as friendship and others. By making the right religion, **dharmatīrtha** prevail, the Tīrthaṅkara Bhagawantas enrich the lives of the souls through providing those good, positive feelings like friendship and others which serve to put an end to all their sufferings including birth and old age and death. This is indeed a manifestation of their highest form of compassion.

This highest kind of compassion embracing all the world for its ultimate good, flows constantly from the hearts of Śrī Arihant Bhagavantas in order to redeem the sufferings of all the souls in this world; it leads them all finally to the abode of abiding happiness which is salvation or **mokṣa**. This compassion flows towards these souls constantly like the light,

the warmth flowing from the Sun, enhancing the good qualities of life of men on this earth. The souls who have innate worth can reach out to this stream of mercy through the four-fold means of chanting the name (**nāma**), through setting up temples (**sthāpanā**), through giving away wealth in charity (**dravya**), and through cultivating the right feelings — all in celebration of the glory of Śrī Arihant Bhagawant. If souls in earlier times who had innate worth could attain the highest status, it was only through the benefit of this same stream of compassion. The same way, souls in future will attain it through the same means. This stream of compassion has its effect on animate as well as inanimate objects alike. There is not a single molecule constituting this world which has not been put to some kind of use, whether as material for garments or clothes or utensils or whatever, by the saintly souls observing self-restraint in times of old, and this not once but countless times. It means, by the logic of practical use, every single molecule of this world has played an instrumental role in however small a way in the observance of self-restraint by those souls who attained the highest status in the end. In the various aggregates or groupings of language, of psychological states, and so in the analysis of matter (**pudgala**), the same truth applies. All forms of matter, coming into contact with those saintly souls, mahātmās, on whatever occasion, came finally to be permeated by the compassion arising from those same souls. The impressions or traces (**vāsanā**) of this compassion, so retained in these forms of matter, are felt even to this day, and will continue to be so felt in the future as well. We find today souls of innate worth receiving the stream of compassion flowing from the countless idols of Śrī Arihant Paramātmā; they will continue

to be touched by the same stream in future. The same truth applies in the case of the places like Śrī śatruñjaya where every molecule is permeated in the same way by the presence of this compassion.

Only the person who comes into actual contact with the light of the Sun can avail himself of it. The person buried in some cellar below can never do so. Only the person who turns his face towards the four-fold compassion of Śrī Arihant Paramātmā, in the forms of chanting this name, temples, the giving of charity, and the cultivation of right feelings, can avail himself of it. For such a person makes the necessary effort to raise himself from the depth of the darkness or delusion, and so comes out of it all.

Come, let us get rid of the traps laid by the world and employ each and every moment of this holy existence granted to us as human beings in seeking to attain this mighty stream of compassion. This indeed is the true yoga: it is yoga through devotion (**bhakti-yoga**), through knowledge (**jñāna-yoga**), through action (**karma-yoga**). Herein lies all philosophical wisdom (**darśana**), all knowledge (**jñāna**), and all ethical conduct (**cāritra**).

To chant the name of Śrī Arihant is among the chief means for reaching out to this flow of compassion (**nāma-japa**). The name of Arihant with its four letters, or the mantra **namo arihantāṇaṃ**, that is, salutations to the Arihant, with its seven letters — these are some of the means which can be used for this purpose. Whenever you chant the name Arihant, remember, never take the letters to be merely so many empty signs. You should feel you are in the very presence of Arihant whose name you are chanting, and be

filled with this kind of faith in him. The more you chant the name of Arihant, the closer you draw to him. His all-mighty compassion flows towards you in an ever increasing measure to that extent, washing away all your sins.

Before chanting the name of Arihant and after, this should be your prayer :

O August Soul, the very incarnation of compassion, may the soothing drops of your compassion cool my soul tormented by the five worldly senses. May they be showered on me more and more. O Lord ! I am the meanest, the most sinning, and the wickedest of all souls on this earth. Kindly lead me to light; I feel desolate and am in abject need of it. O Lord ! may your magnificent compassion be showered on all the suffering souls of this world, so that all their sufferings be washed away, and they be blessed with the highest kind of happiness and of bliss. O Lord ! none but You can fulfil this task. O Lord ! the souls left to themselves are too weak even to turn to you for succour. They look up to You O Lord ! for that much of strength.

We should constantly strive to come into contact with that unending stream of compassion through prayer and through the chanting of His name in this way. There is no deed holier than this. All sufferings, all sicknesses, sorrows, fever, worries, anxieties, attachments, aversions, delusions - of the souls who become the objects of this compassion, disappear, and eventually such souls themselves attain the status of the highest among all souls, become param-ātmā.

Let us conclude on a note of good wishes that all the sufferings of all the souls be put to an end.

THE FEELING OF EQUANIMITY

1. The relationship between compassion and equanimity and the definition of equanimity (*Mādhyasthātā*).

Compassion involves the will to eliminate the sufferings of all souls and to put in the necessary efforts to fulfil this aim. Among the suffering souls, there are some who, in return for our efforts to put an end to their suffering, feel actually offended and even provoked. They sincerely wish us not to meddle in their affairs. Very often such souls are immodest, ungrateful, perverse and unhesitatingly given to acts of violence. The attitude of equanimity lies in observing silence in the presence of such persons. One should not react to them in any way, neither through speech nor action. At the same time, one should keep up an attitude of compassion towards such souls on the mental plane. The feeling of equanimity is the feeling of indifference towards those insolent souls who are the doers of violent deeds.

2. Equivalents of Equanimity

Renunciation (*vairāgaya*), tranquillity (*śānti*), cessation (*upaśama*), Calmness (*praśama*), neglect (*upekṣā*), indifference (*udāsīnatā*), detachment (*taṭasthātā*), are among the equivalents of equanimity.

3. Reflections on the feelings of indifference (*udāsīnatā*), detachment (*taṭasthātā*), and equanimity (*mādhyastha*) : We discover an entirely new meaning on entering fully into the terms *udāsīna*, *taṭastha* and

mādhyaṣṭha. Thus, in **udāsīna**, the prefix **ud** means 'above' and **āsīn** means 'sitting.' Similarly, in the term **taṭaṣṭha**, **tata** means a bank, and **ṣṭha** means situated. Again, **madhya** means 'mid-way' and **ṣṭha** means 'situated.' From this point of view, the fuller meanings of the terms can be expounded in the following way :

1. All wordly activities, entanglements, may be taken to be an ocean. The souls who have attained illumination, the **siddhas**, situated at a great distance from this ocean, enthroned on the seat of spiritual insight, watch this ocean of wordly cares from afar. They are, as a result, supremely detached, and, in that sense, indifferent (**udāsīna**), towards it.

2 Again, these superior souls, **Vītarāga Bhagawantas**, watching the waters of the ocean of this world from the shore, are detached, **taṭaṣṭha**, like a person standing on the shore and turning his gaze towards the sea.

3. Those ever awake (**apramatta**), saintly souls, sitting in the boat which is the feeling of self-restraint, turn their gaze on this world, **saṁsāra**, the way the person who is safely seated in his boat in mid-ocean looks on the waters around.

Thus, the **mādhyaṣṭha** is a person who even while engaging in worldly affairs still remains unaffected, detached from within. The **taṭaṣṭha** is the person who at times engages in wordly activities and at times remains away from these, himself remaining unaffected, detached in all phases. **Udāsīna** is the one who never engages in any worldly activities and is for ever unaffected or detached. Considering

from this point of view, the soul who has reached the state of right perception is **mādhyaṣṭha**; the one who is observing partial abstinence is **taṭaṣṭha**; the one who has risen above, and has renounced all entanglements or bondages is **udāsīna**.

This indeed is only an etymological approach towards the meaning of these terms. Otherwise, all terms are essentially the same.

4. The varieties of equanimity or *mādhyaṣṭhatā* :

Equanimity can be distributed into nine categories : towards sinful souls; towards harmful effects; towards bad times; towards occasions of insult; towards worldly happiness; towards pain; towards qualities or **guṇas**; towards **mokṣa**; towards all matters.

Towards souls who are extremely sinful : This is equanimity directed towards those who are driven to evil ways through the influence of the preachings of the wrong gurus; those who are the victims of delusion which mistakes falsehood for truth, and of ignorance; those who are disinclined towards truth even after they have been granted the benefit of the preaching of right religion; those who are lacking in the qualities of sound intellect, qualities like the will to listen to religious preaching, the capacity to comprehend and to assimilate it, and to validate it through logic and illustrations; those who do not desist at wrong doing such as eating meat, drinking, adultery and murder; those who censure the **vītarāgas** who have renounced this world, the **sad-gurus**, that is spiritual mentors of a high order, and **sad-dharma**, that is right religion; those who may

receive torrents of the holy word and yet, like the most obdurate of rocks, remain dry and unaffected by it. Equanimity towards the souls who are extremely sinful is shown towards souls whose evil deeds are of the darkest kind, who are sunken deep in the mire of guilt and are utterly insolent.

Let us note one further point here. Equanimity lies in being indifferent towards faults which cannot be finally overcome. To be indifferent towards faults which can be overcome through one's efforts is not equanimity, *mādhyaśthatā*, in this sense.

1. **Do not be led to feel angry** : There are all kinds of persons in this world. There are some who take a rare pleasure in doing deeds of violence such as hunting. Some others feel rewarded if they can employ their intelligence in cheating others. Some there are who are happy in collecting wealth through malpractices such as theft. Some commit the sin which is adultery. Some others are busy making their gains through dishonest means. A few there are wasting away their lives in committing sins through anger. The souls who are yet at the initial stages of religious life are often moved to anger at the sight of the sinful activities of these debased souls. The feeling of equanimity towards sinners of all kinds is the best means to avert the taint arising from these feelings of anger and spite. Anger is not of any positive good even when your personal interest is at stake. Much less is it worthwhile when no such stake is involved.

Feelings of anger almost always ruin your project rather than serving its cause. As the Sanskrit verses say, the person who easily gets angry can never accomplish what the

person who has a greater share of patience can achieve. For anger destroys the faculty of intellect, **prajñā**, which is the agent of all action.

There are persons who are unnecessarily perturbed by subtler forms of anger which makes them feel constantly worried over how others should behave, how the sinners should be punished and so on. These are persons who needlessly feel obliged to carry the burden of the rest of the world on their shoulders. But how does it matter ? That way present-day laws have all sorts of provision to punish every possible kind of offence. Yet crimes continue to be committed. The loving words of saintly souls can alone check such evil tendencies.

This is how the soul who is trapped in the net of these tendencies which derive ultimately from anger, should reason with himself : Even Śrī Tīrthaṅkar Bhagawantas who are almighty have not been able to completely liberate this world from sin, how would it be ever possible for me to accomplish this goal ? Even these privileged souls, the Jīneshwaras, desisted from the spread of religion by force. An ordinary person like myself should therefore surely do no such thing. Thoughts of this order centering on the feeling of equanimity, **mādhyaasthātā**, serve to put down the flames of anger arising in your mind; they strengthen the feeling of tranquillity.

We should not defile this jewel which is our mind even if the other person continues on his evil course despite our repeated wise persuasion. We should anchor our thoughts, and so our soul, on the feeling of equanimity, of **mādhya-stha-tā**, through constant meditation on the law of

karma, **karmavipāka**. You should assume an attitude of patience, of silence, knowing fully well that this soul will of his own turn to the path of righteousness, once the trappings of karma are removed.

The person who becomes the object of our feelings of equanimity tends to be ever less inclined towards the paths of sin. On the contrary, if you show dislike towards him, you lose whatever chance you may be having to work towards his moral improvement. Such feelings of dislike, of contempt turn him against us, to the point of having feelings of vengeance at times. The good feelings he may be having towards us are strengthened if we assume the attitude of equanimity towards him. It leaves us with a chance to cause an improvement in him, to reform him.

2. Equanimity regarding wrong-doing : This kind of equanimity arises from compassion. Thus, for instance, you would not like to dissuade a person who is bent on taking food which is going to be injurious to his health. This food is going to harm the person, but if he refuses to listen to anyone and persists, perhaps, the best way for you is to keep quiet, to observe silence. This is equanimity towards wrong-doing.

3. Equanimity based on there being a proper time for all things : This order of equanimity arises from thoughts turned towards the future. It takes the form of a deliberately cultivated attitude of detachment, of silence, based on the conviction that the person who takes to an evil course in the present, despite our persuasion to the contrary, will on his own retrace his steps and give up this course

once he realizes its evil consequences in the days to come, in future. This is not the time to persuade him to take to the path of the good. The present time is, in this sense, untimely, is **a-kāl**.

At times, the three kinds of equanimity given above are mutually related, where one involves the other.

4. Equanimity towards insult or offence : There are persons who feel acutely hurt if they are insulted. Their minds at such moments are moved to anger and there arises the will to seek revenge. But we should not allow such flames of anger to arise in our minds. On such occasions, we should keep up an attitude of detachment or neutrality, knowing that the person concerned here will for sure be made to bear the fruits of his karma. This kind of equanimity helps to cleanse the mind of the taint of feelings of vengeance, **amarsha**.

5. Equanimity regarding worldly happiness : The equanimity which arises at attaining the proper knowledge of the nature of this human life, and the sad realization that this world is meaningless, leads to the rooting out of all desire for worldly happiness. This is the equanimity regarding worldly happiness. For the discriminating person, every form of happiness is finally its contrary, is actually a source of pain, for he knows that in all the four orders of existence, there is not a single plane where pain ceases, and is absent. In essence, there is no happiness in this world. All that you have is an appearance of happiness, which is in fact a form of unhappiness, for it is like the temptation to lick the streak of honey on the edge of a sword; it makes you bleed. Happiness which is always leavened with

unhappiness is but another word for pain itself. The kind of happiness which is to be attained in the land of the gods, is nothing but a temporary antidote to this essential unhappiness. Whatever varieties of happiness present themselves to the soul in this world are only appearances. They arise because of a mistaken projection of esteem on objects which are unworthy of it. In essence, this is not happiness at all. For it arises from **karma** and **karma** can only be a source of unhappiness.

One ought to find an anchor in the feeling of detachment of **vairāgya**, first. This happens when one fully realizes the essentially painful nature of worldly existence. It is the same thing as an attitude of indifference towards objects of sensual pleasure. This feeling of detachment is in itself a positive state of mind, and as such it leads to an increase in your spiritual merit. It finally leads to the state of neutrality which lies in equanimity in the presence of objects which could cause feelings of attachment or of aversion in you.

The realization that existence in all its modes is painful, **sarvaṁ duḥkham**, leads to the attainment of spiritual illumination, to **samyak darśana**. It means this kind of equanimity towards all forms of illusory happiness is spiritually uplifting.

6. **Equanimity towards unhappiness or pain** : One ought to cultivate a feeling of equanimity towards pain as well. One ought to cultivate a feeling of acceptance towards unhappiness, even a kind of love for it, for it causes, in the final analysis, the release from the bonds of **karma**. This kind of attachment to pain is in itself a positive state of

mind. It leads to the rise of a feeling of equanimity towards pain, and then drops off of its own.

This equanimity, whether towards happiness or towards unhappiness, cannot arise unless it is aided by philosophical wisdom. It is therefore better seen as equanimity which, in its wider form, is a result of true philosophical understanding, an understanding of the essential nature of things.

Equanimity towards pleasure and pain is exemplified in its highest form in the lives of the Tīrthaṅkar Bhagawantas. Śrī śāntināth who is the sixteenth among the Tīrthaṅkars enjoyed the status of an all powerful emperor, and yet he was above feeling any attachment to the pleasures this could have laid at his feet. This was the example of his feeling of equanimity towards all forms of worldly happiness. This kind of equanimity is marked by a cessation of all desires for worldly pleasures, and one is prompted to act only as a result of **karma** of earlier phases of existence. The feelings of attachment, **rati**, experienced by such highly pious souls are only the result of **karma** which leads to the attainment of the good, as against the opposite order of **karma** which leads to the attainment of evil (**a-śubha**). This equanimity is described in the text of **Yoga-dr̥ṣṭi-samuccaya** as being essentially beautiful, **kānta**, for even in the process of experiencing this order of attachment, one is not bound by **karma**, but one is actually made free from such bonds. This is as in the case of the person who crosses a mirage unhampered, for he fully well knows it to be a mirage. In the same way, the Yogi who looks on all forms of pleasures as being but a kind of mirage, himself

remains detached even while enjoying them, and so he finally attains the highest state of spiritual illumination. Once you reach this plane, the spiritual strength in you is of great intensity. It is like the fire rising from a volcano, which cannot be put out by the ordinary winds of the desire for worldly pleasures. On this plane there is neither the will to enjoy sensual pleasures nor the effort to overcome them. All contamination inherent in the play of the senses ceases on this plane.

This high level of equanimity is granted to the Tirthankars from their very birth.

According to the Jain mythology, the highest plane of existence is marked by the seat of the spiritually select souls, the **siddhaśilā**. A little below this highest point, there is the five-fold plane of the region of the gods, the **deva-vimānas**. This is the region known as **un-uttar deva-vimānas**, which means godly existence which has no parallel. It is marked by every possible kind of heavenly pleasure. The middle region here is one where the gods enter the human birth only once and then are liberated for ever; this middle region is known as **sarvārtha-siddha vimāna**, that is, the region where all purposes are fulfilled. The rare saintly souls who reach this plane have their lives rendered illustrious through attaining neutrality towards all forms of worldly pleasures. Among the souls who reached this plane are Dhauma, śālibhadra, Pruthuscandra, Guṇasāgar and others.

Among those who attained equanimity towards pain, is Śrī Śramaṇa Bhagavāna Mahāvīradev, the very incarnation of it. For a period of twelve years and a half, and for a fortnight longer, he allowed himself to be subjected to every

possible kind of ordeal and of travail in terms of bodily pain. He suffered it all with the greatest equanimity. There are other examples as well. On the head of Gajsukumāl who was rapt in meditation, there were poured heaps of burning coal, and he remained unperturbed. There was Khandhakhmuni who was skinned alive for no fault of his. There was Khandhaksuri whose five hundred disciples were tied to the stake. All of them brought glory to the sacred word as preached by the Jina through their infinite capacity for equanimity in the face of pain.

Let us remember that it is indeed extremely difficult to assume this attitude of equanimity particularly towards happiness. It is attained only after the soul has first cleared certain primary stages which are some six in number according to *Yoga-dṛṣṭi samucchaya*. If immature souls come to think they have already attained this kind of equanimity without having any regard for what the spiritual texts have to say, this is a delusion. It leads to one's spiritual downfall, and the aspirant should always be on guard against it.

7. Equanimity regarding various powers attained through spiritual observances or discipline : A sustained study of equanimity regarding forms of worldly happiness leads eventually to the attainment of an attitude of equanimity regarding the various powers, *siddhis*, which a person can attain through the rigour of spiritual discipline, through self-restraint. These powers include the capacity for self-levitation etc. These powers are granted to the person aspiring for spiritual liberation, *mokṣa*, as a kind of gift, a bonus. This is as in the case of a person who grows wheat. Along with the main crop of wheat, this man also gets his

share of sheaves of grass etc. Same way, these extra powers come in the wake of spiritual efforts for **mokṣa**. Such extra powers, special faculties are essentially useless. They are trifles compared to the chief goal which is liberation, **mokṣa**, as your true spiritual aspirant, **sādhaka**, the one who has attained a true state of equanimity, realizes. Such an aspirant never takes any pride in these attainments. These attainments are only a partial expression of the essential nature of the soul whose capacities are indeed infinite. To rejoice over such limited attainments is to celebrate for the wrong reasons. These are but imperfect manifestations of the true nature of the soul.

8. **Equanimity regarding spiritual liberation, mokṣa** : Equanimity regarding all kinds of attainments of an occult nature leads to the state of equanimity regarding **mokṣa** or towards spiritual liberation itself. Here you attain the state of **a-sang** or of total detachment described in texts such as **Yoga-vaiśeṣika**. Detachment is among the tokens of ritualistic or spiritual discipline described in **Yoga-vaiśeṣika**, along with devotion (**bhakti**), love for the divine (**priti**), reading of the sacred word (**vacana**). When the aspirant or the **sādhaka** reaches this state, he comes to feel a kind of equanimity, **mādhyaṣṭha**, even towards the ultimate goal of all spiritual striving, that is **mokṣa** itself. Once he reaches this stage, Being (**bhava**) and liberation (**mokṣa**) became one for him. The soul becomes immersed in the wide ocean of the joy of existence and drinks deep the nectar which makes him immortal.

9. **Equanimity regarding all matters** : This kind of all encompassing equanimity is attained by the highest

among the souls who have reached the state of spiritual illumination, **Śrī Kevalī**. It is also granted to souls who are devoted in their meditation of the essentials as preached by spirits of the select kind, the **kevalīs**. This is meditation cultivated in the light on the principles of **anekānta**, that is non-absolutism as upheld in the Jaina dispensation. Only the souls who have risen above the distinctions of the self and the other, of **sva** and **para**, and whose intellect has become acute through a proper study of the relativistic view which always emphasizes the importance of the particular standpoint from which you are viewing things (**nayavāda**). Souls who have reached this height of spiritual perception, and as a result the right attitude of equanimity, look on all systems of thought and all orders of philosophical statements current in this world with equanimity. This equanimity may be interpreted as the effect of an attitude of equanimity gained for oneself through the realization of the essentially relative nature of all kinds of logic. Every form of thought is, in effect, an expression of a particular kind of expectation (**apekṣā**). Thoughts are of infinite variety. So expectations or aspects are also infinite. The exponents of the Jaina philosophy, the **gaṇadharas**, have distributed these aspects under some seven categories for the benefit of the beginners among souls who are inclined towards spiritual knowledge. In earlier times, this knowledge of the relative aspects, of **naya-jñāna**, was spread over a much wider expanse for there lived at the time preceptors who could grasp and preach this subtle range of knowledge. The number of souls who can fathom the depths of true knowledge according to the Jaina view is very much limited. This has set its own limits on knowledge itself. Even a small insight into this

knowledge can bring bliss of the highest order for a soul. This high degree of equanimity can be attained under the guidance of a spiritual seer who has grasped the essence of the non-absolutist view of the Jina and who observes self-restraint and other precepts.

You cannot attain the true knowledge of the essential nature of things without the assistance of this attitude of equanimity. Equanimity of this order assumes a relativistic view point towards all contraries : praise and calumny, ideal and practical, rites and taboos, knowledge and ritual.

Such a person decides on matters of scriptures in the light of the precepts of the Jina where these apply, and in other matters which ask for a practical view-point he follows a course of action dictated by reason. The person who has reached this state of equanimity cultivates a wide vision which is inclusive of the main tenets of other religions or systems as well. Just as the figures of a hundred or a thousand are already included in the figure of a million, or the ocean includes all forms of life in it, the precepts and sentiments preached by all other religious systems are comprehended by the Jaina philosophical vision.

Even the standpoint of the *nayavādā* as propounded by Jainism is in itself adequate to meet the challenge of the position adopted by Buddhism. The mighty river of the synthesizing view of Jainism can accommodate the streams of Vedantic and the Sankhya systems. The *Naigama-naya* of Jainism can contain the *Nyāya* and the *Vaiśeṣika* systems. The grammatically oriented standpoint resting its faith in the ultimate reality as manifested in the word is but an aspect of the word-centred standpoint as propounded in Jainism.

The greatest of all dispensers of justice or Father in the Highest, Mahāpitā :

The rare spiritual soul who has attained the highest degree of neutrality or equanimity in this way may be compared with the highest dispenser of justice or the highest of fatherly figures who would command the deepest kind of reverence. This is the supreme dispenser of justice, the judge who would look on all rival systems of thought with complete impartiality, in the light of the principle of non-absolutism, *syādvāda*. The view of such a person steeped in the relativistic outlook will always seek the ultimate good of all and will be softened by a deep tenderness. This most fatherly of all revered figures will look on all systems with equal affection, like a father who treats all his children alike with the same degree of love and affection. He will say to all systems : All of you are right and true, each according to your own view of Truth. You should never be dogmatic, thinking you alone are right. You should never hate others led by the kind of dogmatism which serves only to destroy your own Truth in the essence. Such a person of universal sympathies is indeed a great presence. This person, upholding an absolutist point-of-view, assumes an attitude of infinite tolerance even towards these offenders who throw mud at him, and direct all sorts of criticism at him. Even slander hurled by these antagonists is turned into so many compliments, the very weapons of attack are converted into means of defence by such all-knowing, all-forgiving souls.

The highest life-giving elixir which is the feeling inherent in the non-absolutist, *anekānta* view :

Every single thought of such a magnanimous soul,

the soul who has attained the highest kind of equanimity, is rendered holy in the highest by the touch of that elixir of life which is the vision embedded in the non-absolutist system of Jainism. Such a soul who has attained the heights of spiritual vision according to Jainism is ever attentive to the particular aspect (*naya*) involved on the particular occasion with all its consequences, leading to the good or the ill for others finally. His utterances are full of depths of wisdom like the sea, and soothing in their effect like the light of the full Moon, for they arise from that feeling of equanimity which for ever abides in his heart. His heart is the ground for the reconciliation of all the contraries, all the conflicts, in this world. All the perturbation of the mind is put to rest at finding yourself in the presence of such a pious soul. The mind on such occasions experiences an indescribable feeling of tranquillity. All your internal questionings are laid to rest.

The projection of feelings of acceptance and rejection, *priyatva* and *apriyatva* on to worldly objects is spiritually wasteful :

Such a soul who has attained equanimity in the highest rises above all practical considerations of things of this world as being unworthy of our liking or disliking. The living or non-living entities, whether perceived through the mind or not, are not the ultimate source of states of attachment or aversion.

It is only the delusive perspective arising from one's own **karma** which leads to these consequences. What offends you in a certain object is not the object itself or anything given in it. The source of it all lies in your own self-deluded state. Each of the objects is in place where it is, situated in

its own specific quality. The soul finds rising in himself feelings of attachment towards a certain object at one time. And, at another time, the soul has feelings of aversion towards the same object. The same thing happens with persons. A certain object becomes the cause of attraction for a particular person for it presents itself to him in a particular aspect. The same object, however, may be a source of aversion for another person at that very moment. So feelings of liking for a thing, and disliking, are all relative. This profound realization of the true nature of things enables the soul who has attained a high degree of equanimity to conduct himself with great discretion in the world of practical affairs. This kind of equanimity is the same thing as yoga on the plane of knowledge, *jñāna-yoga*.

The ultimate fulfilment of all actions lies in the soul :

The person who has attained equanimity in the highest comes to see the ultimate fulfilment or unfulfilment of all actions in terms of its consequences for the soul. He finds that the ultimate purpose of all his actions could only be the purification of his soul. His purpose in any train of actions is achieved if it leads to purification; it is not achieved if it results in the opposite, that is in spiritual perturbation or defilement. This person of high spiritual attainments has come to realize that his own soul is the source of good or evil, ultimately. In testing times, times marked by hardships and difficulties, one should seek to raise the intensity of one's efforts for the purification of the soul. This indeed is true spiritual penance, *sādhana*. The only way one can overcome one's difficulties is through the spiritual efforts of this order. This kind of conviction helps

strengthen your mind. The mind of this person, the person having this feeling in an intense way, is never led outwards towards worldly objects.

The fulfilment of all activities finally rests within the soul :

The truly pious soul, one who has attained the highest degree of equanimity, finds the fulfilment or otherwise of all his activities in terms of their consequences as reflected in the state of his soul. If I find that I have succeeded in gaining a certain end, the cause for this success lies in the purity of my soul. And, in the same way, if I fail in gaining my end, the cause of my failures lies in the impurity of my soul. Ultimately, it is my soul which is the logical reason or the cause of the consequences of my activities, whether the consequences are in accordance with my desire or otherwise, *iṣṭa* or *an-iṣṭa*. In times of trouble, *āpatti*, I should seek to raise the level of the purity of my soul through spiritual striving, through *sādhana*. This purity alone can enable me to overcome my difficulties. This conviction is deeply implanted in the mind and heart, *citta*, of the truly pious soul. There is hardly any reason in his mind for all those changing states which lead towards objects of an external kind. The innermost core of this pious soul who has attained the highest degree of equanimity is ever protected from those sharp arrows of praise or blame, of flattery and false respect directed at him in the presence of others. As the religious text, *Āvaśyaka Niryukti* puts it, those who are most esteemed among the saintly souls, the *munis*, who have risen above the opposite pulls of attachment and of aversion, *rāga* and *dveṣa*, do not feel

elated when someone salutes them, and nor are they moved to have feelings of anger when someone scolds them. Such souls are ever steadfast in their state of complete equanimity, of restraint, *saṁyama*. The moral fibre, the core of one's moral character, is shattered by these arrows directed from the outside only in the case of those inferior souls who have not attained the true state of equanimity, of *mādhyaṣṭha*.

The person who finds his final point of rest always and ever in the soul, the *ātman*, is indeed the one who has attained the true state of equanimity. What we call the focal point of equanimity or the centre, is the soul. Just as the circle finally converges on the centre, the same way the centre or focal point of all cycles of activities is none other than the soul. It means, the soul who has attained the highest degree of equanimity always abides in his own original state of being, *svarūpa*. Such a soul considers all states relating to one's role as an agent of action, *kartṛtva*, or as the receiver of the consequences of his deeds, *bhokṛtva* as being only passing phenomena. He looks on all states having their source in the material plain of existence only in the spirit of a spectator from outside, a witness, and as such he is not affected by the consequences of his *karma*.

There is no attachment to one's own perspective as being the only one which is true : This pious soul has attained such a high degree of equanimity that he does not have feelings of any special attachment to his own perspective and nor does he have any particular feelings of aversion towards the perspective of others. Such a person

finds his point of ultimate rest only in Truth, **Satya**. As Hemacandrācārya, the all-knowing spiritual preceptor in this **Kaliyuga**, puts it: O **Vīra** ! if we have feelings of partisanship towards You, this is not out of any special degree of faith, **śraddhā**. And, if we are not attracted towards others, that is, towards the doctrine as preached by others, this is by no means due to any feelings of aversion. We have found our salvation in You, in godhead as incarnated by You, only as a result of the culmination of our scrutiny of the intrinsic validity of it.

The catholicity of the saints who have attained the state of equanimity in the true sense : The pious soul who has attained the state of equanimity in the truest sense looks even on souls who worship gods other than **Śrī Vītarāga Bhagwant**, the very incarnation of the highest kind of detachment, with the same equanimity. Such a saintly soul sees the worship offered to other gods as finally being perfected in the worship of **Śrī Vītarāga Bhagwant**. He finds all acts of goodness, all family traditions, all intrinsically wholesome customs and conventions as leading in the end to the ethical conduct, **dharma**, as preached by **Śrī Vītarāga Bhagwant**.

There is a very interesting anecdote illustrating the logic behind this :

Once upon a time, there lived in the city called **Swastimati**, a young Brahmin girl. In the same city there was another girl who was a dear friend of this Brahmin girl. The two were always to be found together. But, as chance would have it, the two girls were separated when, in due course, they got married. Matrimony saw them settling in

places separated by long distances. Even so, the Brahmin girl went on a visit to the place of the other girl-friend of hers. On meeting, this other girl confided to the Brahmin girl how unhappy she was, for her husband was not quite under her control, not quite obedient. On hearing this, the Brahmin girl reassured her friend that there was no cause for anxiety. She knew the remedy. She knew of a certain root which, if it was eaten by a man, it would transform him into a bullock. And so, this friend of the Brahmin girl successfully transformed her husband into a bullock, having given some of the magical root to him to eat along with his meal.

Now the girl was infinitely pained at finding her husband reduced to the shape of a bullock. It was now her daily routine to take him out for grazing in the fields on the outskirts of the city. She was ever so kind to him in all respects and took special care to be at his service. One day she was seated under a banyan tree while the bullock — none other than her husband — was grazing around.

Now, it so happened that a certain couple belonging to the order of the gods called *vidyādhara*s was at that time seated among the branches of the foliage of the same tree. The two fell to talking among themselves. The male *Vidyādhara* said to his female counterpart, 'This bullock is not a natural one. In fact, he is a man transformed into a bullock through the ministration of a certain magical root. If he was given another root called the *sañjivānī*, (literally, the life-giving root), he could be transformed back once again into his original form of a human being. And this same root grows under this very same banyan tree.'

The girl who was the wife of the man who was so

transformed into a bullock, overheard this conversation. She decided to let the bullock graze at the same spot under the banyan tree, hoping that he would in that case eat some of the magical root, the **sañjīvanī**, which, according to the Vidyādhara, could yet restore him back to his original form. But there was one difficulty. She could not identify the **sañjīvanī** root. She had no means to recognize it as distinct from the vegetation growing all around under the banyan tree. By way of a solution she let the bullock graze freely among all the plants and vegetation growing under the banyan tree. Somewhere among these plants there was the **sañjīvanī** root. The bullock ate it and was once again restored to his original shape of man, the husband of the girl.

The moral of the tale is that persons who offer their worship to gods other than Śrī Vitarāga Bhagawant also serve Him all the same. Such persons are led by the conviction that all gods are equally to be worshipped. Śrī Vitarāga Paramātmā is to be seen here as a type of the **Sañjīvanī** root in the anecdote. He is the life-giving herb which can transform souls into more benign shapes; He is the true **sañjīvanī**.

The attitude of detachment, of *nishkāma* : The soul who has attained the highest degree of equanimity is unattached even to the fruits of the ritual he has performed. Such souls perform rituals of a righteous kind in a spirit of detachment, led always by the aim of being free from all bonds of **karma**, and of attaining the highest state of submission. The worship offered to gods in accordance with the dictates of other religious systems can best be re-incorporated in this way to bring them within the fold of the

Jaina dispensation, the Jaina **darśana**.

The ritual which is meant to diminish the bonds of **karma** is to be dedicated to Śrī Siddha Bhagawant as God Incarnate. In the same way, the ritual performed in a spirit of submission to the high dictates of Jina is dedicated to Śrī Arihant Bhagawant as God Almighty Incarnate, as **Parameśvara**. So to dedicate the rituals is to cultivate the attitude of detachment, **niṣkāmbhāva**. In all rituals, the soul who is seeking to attain the state of equanimity invokes the presence of Śrī Tīrthaṅkar Bhagawān who is the incarnation of this state in its higher form. It is this same presence which ensures the fulfilment of the ritual.

The state of equanimity as being the ultimate goal of the preaching of Śrī Jina :

The preaching of Śrī Jina is overflowing with the sweetness of the attitude of true equanimity, for it is a manifestation of this same attitude as incarnated in Śrī Jineshwardevas. Each and every aspect of Śrī Jina's preaching is meant to inspire the soul to strive for the highest kind of equanimity.

The literature of the *karma* doctrine :

This literature is the ablest means for the manifestation of the highest kind of equanimity or neutrality, just as the contemplation of things from varying stand-points also is meant to lead towards the same goal. The saintly souls who are the authors of the scriptures lay the greatest emphasis on the contemplation of the extremity of suffering resulting from the working of the law of **karma**; this is the contemplation of what is known as **karma-vipāka**.

According to the Jain doctrine, **karma** is not a non-existent (a-śrut) or imaginary entity, nor is it indescribable like **māyā** or illusion as conceived in the Vedantic school of thought. Karma essentially exists in the ultimate sense. In order to know how **karma** throws a veil over the essential nature of the soul, one should read the description as given in texts like 'Karmaprakriti' etc.

One does not realize the intrinsic significance or worth of this concept as preached in the Jaina philosophy simply by praising it in a formal way, or by reiterating that it has no parallel anywhere else in any other system. You realize its essential value, actually its invaluable worth, only when you have the first hand experience of the highest kind of equanimity resulting from the contemplation of it.

The contemplation of the results of the law of karma :

The soul attains the state of true neutrality through the contemplation of the extreme suffering resulting from the inexorable working of the law of **karma**, from **karma vipāk** as it is known. The soul comes to discover newer and newer aspects of the law of **karma**, each according to his own perspective. The train of reflections in this regard runs usually along the following lines :

The moment you come into contact with a particular person or you confront him, so to say, there comes before your mind's eye a certain image, a **rūpa**, of this person. This image has its source in the particles or atoms of **karma**. On seeing this image, you should reflect, 'Oh ! how those small particles of **karma** have fabricated this strange form. On the one hand, there is the soul which is in essence without any

form, and on the other there is the image of this person, this man, a composite of all kinds of strange appendages like eyes, nose, chin, moustache, hands, legs and so on. How **karma** has grafted on him a certain peculiar manner of presenting himself to the outward eye, a certain stance, for instance. How this same man is found engaged in all sorts of peculiar activities, obedient to the dictates of the same **karma**. This man is so much delighted to find his face reflected in the mirror. At the same time, here is another man seeking to hide his face, so unwelcome it looks in the mirror. Some have their bodies all decked up with fine ornaments. Some others there are who have to go without clothes almost, or have only rags to wear. In the innermost core of the heart of the saintly soul who has reached the highest peak of neutrality, there arises a profound kind of gentle laughter at seeing all the multiplicity of such varied forms. This gives rise to a kind of spiritual wonder to see the same soul who is in essence capable of infinite vision, infinite knowledge, infinite strength of character, to find the same soul walking abroad now in the form of a camel, now in the form of an ant, or an elephant, or of a **butcher** or a brahmin. The saintly soul who has attained true equanimity also sees an essential thread of sameness as well running through all the teeming variety of forms. Such a soul experiences the highest kind of joy at viewing again and again the same essence, the same soul, presenting himself through these myriad forms. And so, eventually, the soul becomes the great promoter of this grand spectacle which is this world displaying an infinite play of forms of good (**puṇya**) and evil (**pāpa**).

The clusters of molecules :

About animate things, one should direct his contemplation along the lines indicated above and think of the essential nature of the soul, the maturation of the bonds of **karma** and so on. In the same way, regarding inanimate things or objects, one should cultivate the feelings which turn on the theme of the transitory or inconstant, **anitya**, nature of all things, so that one avoids the trap of forming an attitude of attachment, **rāga**, or aversion, **dveṣa**, towards these same objects. Another way is to direct our thoughts to the significance of the molecules as providing the very base of all forms of inanimate things or of matter itself. This course, if properly adopted, also leads to the attainment of the state of equanimity. One should tell oneself that all material possessions like your house, your car and so on are ultimately so many clusters of molecules. The pious soul who has attained the true state of equanimity, of **mādhyaṣṭha**, is unaffected by feelings of attachment or of aversion regarding these clusters of molecules which assume those diverse forms.

Self-knowledge or *ātmajñāna* :

The highest form of neutrality or of equanimity comprehending all phenomena is not to be attained if it is unaided by self-knowledge or **ātmajñāna**. Some preliminary description of the various components of this self-knowledge is given below, for it is essential for the spiritual seeker, **mumukṣu**, who aspires to attain the true state of equanimity. In order properly to enter this area of spiritual life, the discriminating person should direct his thoughts along the line indicated in the principle of varying perspectives, **naya-dṛṣṭi**.

The discussion which follows here is based on the *ātma viniścaya* chapter of the text *Adhyātmāsāra*. One should remember that the substance of this and other similar texts is meant to be properly inbibed and assimilated; it is no mere reading material in the ordinary sense. The essential thing is to steer one's soul in the direction of this special kind of knowledge. In the discussion that follows here, the emphasis is on the inner self-knowledge.

The soul is a single unity :

From the synthesizing point-of-view, the soul is a single unity. According to the synthesizing point-of-view, the whole universe is held together in unity by one universal or general quality. Although the universe is constituted of the religions and such other existents (*dharmāstikāy*) which are six in number, all alien objects (*para-dravya*) lie outside the sphere of conscious activity (*anupayogī*). As a result, according to this point-of-view, the soul is the only universal. According to the view-point of those who believe in the Vedānta, the Brahman is the sole unequalled entity; they seek to put it at the centre. If you believe in the soul as a single unity, where is the scope for objects with reference to which attitudes of attachment or aversion can arise ? The attitudes of attachment or aversion can be imagined only where there is dualism.

The soul is incorruptible : The divisions or differences to be found, are justifiable from the point-of-view of practical life (*vyavahāra*). The practical point-of-view takes the souls to be different from each other being governed by distinctions of such as those of entities having only one of the five senses (*ekendriya*) etc. The synthesizing

standpoint, however, does not recognize any such distinctions. The distinctions which differentiate entities as having only one of the five senses, and so on, have arisen because of **karma**; they do not belong to the intrinsic nature of the soul. You cannot conceive of distinctions arising from **karma** as belonging to the soul which is incorruptible (**avikāri**). **Karma** is an alien object. One object (**dravya**) can do little or nothing for another object. All matter or objects are rooted each in its intrinsic nature. They never attain a form (**svarūpa**) alien to them. The souls who are un-enlightened (**ajñāni**) wander aimlessly in this world (**saṁsāra**) through projecting perversions deriving from **karma** on to the soul. Such is the view of the synthesizing stand-point (**nischaya-naya**).

There are two gems of pure crystal. On one of these two there falls the reflection of a red garment; on the other there falls the reflection of a blue garment. In this instance, the un-enlightened person calls one crystal red and the other blue or black, because of the differing objects it reflects (**pratibimba-bheda**). The enlightened person, however, conceives of the two crystals as being essentially the same. By the same logic, the un-enlightened person conceives of souls as being separate or distinct from each other owing to differences arising from **karma**.

Even if the soul and the ramifications of **karma** exist within the points of space, the qualities of the material consequences of **karma** do not for that reason enter the soul. The soul is for ever pure because of its intrinsic quality, it does not become impure through contact with other objects. The religious and other material existents and

the ramifications of **karma**, share the same space points. Yet the ramifications of **karma** cannot change the intrinsic form of the religions and other existents. In the same way, **karma** can never affect the intrinsic nature of the soul.

The soul-substance (**ātma-dravya**) is ultimately constant. Various modes of existence such as human, godly and others may arise and disintegrate within it, yet the soul-substance is of the self-same form at all times : it is so, it was so, and it will remain the same. When a necklace of gold is changed into golden bangles, the necklace dies or disintegrates and a pair of bangles are created, yet the underlying substance, gold, subsists in the self-same form in both the modes. In the same way, even while putting on the various modes such as that of human beings and others, the soul-essence (**ātma-tattva**) always remains true to its intrinsic nature.

From the practical standpoint, one takes the soul in the male form to be male, and the soul in the animal form to be animal. But if you look at it in terms of the essence, it is neither human nor male, nor animal. No, it is the self-same soul which is incorruptible, spotless, ever joyous consciousness (**cidānandamaya**).

This world (**saṁsāra**) is a fiction or illusion : If the soul is spotless (**nirañjana**), what is the status of this world, **saṁsāra** ? This is the question. According to the synthesizing view-point, this world is a fiction or an illusion (**kalpanā**). This whole fabric of impressions (**bhāva-prapañca**), though justified from the practical viewpoint, just does not exist for one who looks at it from the synthesizing view-point; this whole world of impressions just does not

exist, just as objects seen in dreams disappear, when one wakes up. To conceive of this world as truly existing is of that order of false knowledge which sees water in a mirage, a person in a pillar, silver in a shell, serpent in a rope, or a beautiful city in the skies.

The fiction or illusion of this world (*saṁsāra*) arises because of the projection of the soul-quality (*ātmatva*) in one's physical mode of existence : Once you take your body to be your soul, there arises the need to provide it with comforts and other facilities. There follows a cluster of ties such as the family etc. And so the world, *saṁsāra*, keeps on extending. But, for one who has risen above feeling the soul as being one with the body, where is the question of someone being one's wife or son and so on. If this body is itself not one's own, what is the use of thinking of these cars or bungalows as being one's own ?

The soul is formless (*amūrta*) : The soul is formless. How can the soul have a form when it has no form, no content, no smell ? The soul is not to be seen by the eyes, nor spoken by the tongue, nor thought on by the mind; it is itself one with consciousness (*chidrūpa*) being self-illuminated (*svayaṁ-prakāśa*). Then how could it be conceived of as having a form (*mūrta*) ? The enlightened soul indeed wonders at those who engage in actions under the illusion of the soul which is formless as having a form.

The soul is neither the agent of action (*akartā*), nor the receiver of the fruits thereof (*abhoktā*) : The deductive standpoint (*naigama-naya*) and the practical standpoint (*vyavahāra-naya*) conceive of the soul as the agent or the doer (*kartā*) of external or physical karma

(**paudgalika**) like running etc, and the receiver of the fruits of **Karma** (**karma vipāka**). The straight-thread stand-point (**ṛjusūtra-naya**) conceives of the soul as the originator of the states of attachment (**rāga**) and aversion (**dveṣa**), and the receiver of states of happiness and unhappiness. The verbal standpoint (**śabda-naya**) conceives of itself as the agent of the creation of its states of pure feeling and as also the receiver of the same. In the conception of the soul according to the synthesizing standpoint, the detached, eternal consciousness as postulated in the Sāṅkhya school is already comprehended. Those who follow the Sāṅkhya system seek to place consciousness (**puruṣa**) conceived in this light, at the centre. From the synthesizing standpoint, we too can attain the same state of equanimity. Just as the sky is not stained by the wind, so too, from the synthesizing viewpoint, the soul is never defiled by the wind of **karma**.

Even from the standpoint of deduction (**naigama**), the soul is liable to be defiled, but this conception of theirs can never defile the soul which is pure by its very intrinsic nature. If someone projects the qualities of a shell in pure silver, this in itself cannot transform silver into a shell.

Thus, the soul is conceived of as bound or liberated from the point-of-view which is itself impure. From the point-of-view which is itself pure (**śuddha-naya**), the soul is neither bound nor free.

The exposition given above is meant to demonstrate that the soul is distinct from all matter (**dravya**) and manifestations (**paryāya**) of matter. One cannot remain steadfast in a state of true equanimity unless one is firmly anchored in an understanding of this range. The soul is

distinct from all other alien objects, as is stated by Śrī Yashovijayaji in the **Mārga-pariśuddhi** text.

Some distinctions and similarities between the living being and **karma** : In the exposition as given above, the chief emphasis is on the synthesizing viewpoint in its pure form. There are some distinctions and similarities between living beings (**jīva**) and karma according to the non-absolutist school of thought (**syādavāda**). The person who has properly grasped the non-absolutist point-of-view can discriminate between occasions which call for such distinctions, and occasions when there are no such distinctions. This is how he can attain a state of true equanimity (**parama mādhyastha**). A further discussion of this aspect is not possible here for want of space.

Modal point of view (paryāya-dr̥ṣṭi) : The exposition given above follows the material point-of-view (**dravya-dr̥ṣṭi**). One can attain a state of equanimity also by adopting the modal point-of-view. There are occasions when one finds happiness or fame or some other gain. One can rise above having feelings of egotism here by cultivating the feeling that all modes of existence (**paryāya**) are but transient (**anitya**). If all modes of existence are transient, this present mode which spells happiness is also transient. Then why this attachment to modes which are only for the moment ? The feeling of this order brings you a state of spiritual ecstasy (**samādhi**). A state of ecstasy can be induced also in times of affliction. Again, when matter is itself identical with the mode, if we seek to raise the spiritual mode to a higher and higher level of purity, finally our spiritual substance (**ātma-dravya**) will be rendered absolutely

pure. Once all its modes are rendered pure in this way, this process finally results in spiritual liberation or **mokṣa**.

Thus, the person who has fully grasped the essence of the absolutist view-point, knows which standpoint to adopt on which occasion. Such a person can therefore remain steadfast in his state of true equanimity in all circumstances.

5. **The all-comprehensive character of the feeling of equanimity** : The twelve basic feelings, that is **bhāvanās**, including those which turn on the theme of the transitoriness of this world, are so well described in practical works like **Śānta-sudhāras** and others. These twelve **bhāvanās** or basic feelings, and also other principles like the nine basic elements (**tattvas**), all varieties of restraint (**yama**), all prescribed rules (**niyama**), all rituals (**kriyā**), all scriptures (**āgama**) — they all are meant to enable the soul to go closer to the ideal of attaining the highest order of true neutrality or equanimity.

The idol of Śrī Vitarāga Bhagawant is again an aid to the contemplation of the same state of true equanimity. Take, for example, the very pupils of the eyes which are ever so unflickering, so fixed in meditation. These are suggestive of the same state of equanimity. The posture whether in the form of the **padma-āsana**, that is the figure seated adopting the posture of the lotus, or the other standing posture known as **kāyotsarga**, literally the posture suggestive of the soul as having risen above all worldly thoughts, fixed in meditation — these again symbolize the same state of equanimity. Here is no feminine figure seated on the lap, which suggests how there is no trace of attachment lingering

anywhere in the heart. And nor does the idol bear any weapons, or other tokens of violence. This means there is no trace of spite or vengeance. This way, an absence of attachment or aversion or hatred is the essence of the state of equanimity.

The **navakāra mantra**, the holy word which is the essence of the fourteen sacred texts is again a store-house of the same feeling of equanimity. For, among other things, it invokes the presence of the highest of the Souls Elect who embody the same state of equanimity. We invoke them for they are venerable. Such a veneration is offered only to the souls who have attained the true state of equanimity. The state of equanimity is, thus, the cause for the elevation of the Souls Elect to the state of the highest kind of detachment. The feeling of equanimity is, thus, the every essence of the **navakāra mantra**, and it also sums up in itself, through the medium of the Jain tradition, the essentials of the fourteen sacred texts.

Non-violence is also an expression of the same state of equanimity. Violence is a sin which has its origin in self-centredness, in vengeance and similar other feelings of extreme narrowness. Violence involved in eating non-vegetarian diet like meat, for instance, takes its origin in feelings of attachment, **rāga**, to the pleasures of the sense. In the same way, violence which is involved in cases of murder, and such other evil deeds, has its origin in feelings, of hatred and of spite. Violence in this way is related to attitudes of attachment (**rāga**), and of aversion (**dveṣa**). Non-violence, on the contrary, is the capacity to be unaffected by attachment or by aversion. It is in this sense that non-

violence is an expression of the true feeling of equanimity. Falsehood, again, is prompted by a whole range of negative feelings like anger, greed, fear. Almost all of these feelings can be broadly classified into the two categories of attachment, **rāga**, and of aversion **dveṣa**. You utter a lie only when you are swayed by feelings of attachment or of aversion. You speak the truth when you are not moved by either of the two, whether attachment or aversion. Truth is, therefore, an aspect of the same feeling of equanimity. In this way, one should learn to find the presence of the same state of equanimity, of **mādhyaṣṭhya**, in all forms of devotion: in all religious observances (**vratas**), in all rules (**niyamas**), all aspects of yoga, all angles of vision as advocated in Yoga, all scriptures (**āgamas**), and in all religious rituals (**anusthānas**). This is the way to being more and more steadfast in the feeling of true equanimity or neutrality, that is **mādhyaṣṭhya**.

6. **The need for equanimity in everyday life** : It is impossible to lead life on an ideal plane except through the cultivation of the feeling of equanimity. Knowingly or unknowingly, all persons adopt the same attitude of equanimity in some form or another in life. When, for instance, we deny to ourselves food which is injurious to our health, we are indeed practising the same attitude of equanimity in one form. Equanimity is practised on all occasions when impulses—whether mental or verbal or physical — are properly coordinated with due restraint. We very often hear advice relating to the need to show patience. In Gujarātī there is a proverb, which says, ‘eat less, have patience’ (**kama khāo, gama khāo**). Here, to eat less

suggests equanimity in the matter of eating. It is here used as a metaphor for equanimity in all other respects relating to enjoyment of all kinds. It is extended to defilement of all kinds; one should avoid defilement in all forms.

7. The damage caused by the breach of the attitude of equanimity : Whenever there is a breach of the attitude of equanimity, there arise evils like disease, conflict, sorrow, fear and so on. Thus, the person who does not cultivate the feeling of equanimity in matters relating to food and overeats or eats things which are not good for him, becomes a victim to diseases. A man who speaks excessively is liable to catch a throat infection. In this way, almost all the ills of this world have their origin in our failure to be moderate, to keep up the attitude of equanimity in all matters.

8. The advantages of equanimity or *mādhyasthya* : All kinds of conflicts and disturbances whether on the physical, verbal or mental plane, are removed through the cultivation of the feeling of equanimity. When properly adopted, it helps ordering your own feelings, and also of those coming in contact with you, and so helps overcome all discords at all levels. It is a potent means for avoiding the negative mental states which are varieties of mournful meditation and meditation which is rooted in feelings of anger. It strengthens our efforts to devote ourselves more and more to the meditation of the right kind, the pious meditation, *dharmadhyāna*. A study of the path of the golden mean, *mādhyastha mārga*, channelizes our thoughts, our speech, and our physical activities in the right direction along the lines of right reason, of *nyāya mārga*. It gives you

the necessary perspective to arrive at right judgement in all situations. The attitude of equanimity keeps you away from the excesses of self-centredness, of the tendency to acquire things for yourself. It keeps such fierce enemies as feelings of attachment and aversion at a safe distance. The changing winds of happiness and of unhappiness do not affect you if you make **mādhyaस्था** your study. It leads to a decrease in the burden of your sins. It increases your hold on the basic virtues of goodness, (**sattva**), of strength of character and of discerning intellect (**prajñā**). The person who is firmly rooted in the feeling of equanimity can always judge things properly, and in this way becomes worthy of love and respect from all. This feeling of equanimity is a most effective means for the elimination of the bonds of karma, **karma-nirjarā**. The preaching of the Jina being the very embodiment of this **mādhyaस्था**, the more steeped you are in it, the more precious the insights it brings to you. Good qualities such as control over the pull of the senses, the right perception, tranquillity, tenderness, contentment, insight, wisdom, sound character, spiritual discipline, generosity, courtesy, a natural distaste for sinful ways, an undefiled intellect, lovable-ness, non-violence, truth, lack of faith, celibacy, a non-acquisitive attitude, the desire for salvation, detachment, sympathy, the feeling of friendship, feeling of joy, compassion — all of these follow in the wake of the attainment of true equanimity.

Āsana, that is the right posture, is the third among the eight departments or aspects of Yoga. It is essential to gain a mastery over **āsanās** in order to make progress in practices such as meditation. In the absence of tranquillity

or **mādhyasthya**, the soul fails to attain steadiness even after the person has seated himself in the right **āsana**. The mind has a tendency to wander in that case. The person who has attained the state of equanimity is steadfast in his attitude of detachment, and can therefore achieve steadiness in his **āsana**. In effect, the attainment of the state of equanimity ensures the achievement of steadiness in one's **āsana**.

9. **Good wishes** : The preaching of the Jina considers even the violence involved in the ritualistic offerings to the Jina as being, in essence, non-violence, and the non-violence practised by the follower of the tenets of jainism or being an expression of violence. This preaching of the Jina is indeed of the greatest profundity. Here, again, the theme of equanimity, or **mādhyasthya** is marked by a rare depth of insight. This is also true of the doctrine of plurality, **anekānta**. We conclude this chapter with the good wishes that all pious souls may attain the state of the most sacred mode of equanimity, and so gain the status of devoted souls such as the Arihantas and the Siddhas, ever steadfast in their attitude of tranquillity.

Feeling of Equanimity : A Synopsis

1. **Objects** : (a) Extremely sinful souls who are given to self-praise; souls who are unenlightened; those who are immodest; doers of violent, evil deeds; followers of evil paths; those following the wrong course of conduct; those whose hearts are turned against moral conduct or **dharma**; those who are given to insolence; (b) things which are desirable or undesirable.

2. **Evil tendencies which constitute the material cause coming into conflict with the objects given above :** (a) The tendency to harbour feelings of distaste, anger, contempt towards those who are sinners, and the will to punish them; (b) feelings of attachment towards what is desirable, and of aversion towards what is undesirable; the tendency to prefer what is convenient or to one's own liking and to avoid what is its opposite, that is, inconvenient, not to one's liking.
3. **The various forms of inauspicious impulses or tendencies :** (a) The conviction that doers of evil must be punished; (b) the feeling that one should always be provided with conditions which are to one's liking, and should likewise be spared conditions which are undesirable.
4. **The defilement of the mind from the clash between the objects given above and the aforesaid negative, inauspicious tendencies :** (a) Anger, spite, malice, etc., (b) attachment to conditions which bring about your union with the objects of your desire, and, at the same time, aversion to conditions which separate you from such objects. In a similar way, you may have feelings of aversion towards conditions which separate you from objects of your desire and which unite you with objects which are undesirable in your eyes. There are also states such as mournful meditation, meditation which is attempted by feelings of anger, etc.
5. **The evil consequences flowing from such defilement of the mind :** (a) The spite of the sinners directed

against oneself; the reactions of the sinners; the near-impossibility of ever being able to reform the nature of the sinners etc. (b) the inauspicious physical and mental conditions which are meant to gain what is desirable and to avoid what is undesirable; the tendency to wallow in transitory feelings and impulses.

6. **The means to overcome the effects of the defilement of the mind and to increase the feeling of righteousness in the mind :** (a) The feeling that the sinners may desist from the paths of sin; the avoidance of feelings of anger, spite etc. towards those who are sinners; the good wishes that the sinners may be reformed; the study of practices such as the observance of silence etc. which increase your sense of detachment. The study of the doctrine of pluralism, of *anekāntvāda* etc.
7. **The single word which is symbolic of all of these means :** The feeling of equanimity or *mādhyaṣṭhya-bhāvanā*.
8. **Equivalents :** *Mādhyaṣṭhya*, that is equanimity; *audāsīnya* that is non-attachment; *upekṣā* that is indifference; *a-rāga dveṣa-vṛtti*, that is the state which rises above attachment and aversion.
9. **Brief definitions :** (a) *Ṣaṭpāṭha upekṣā*, that is indifference towards sinners; (b) *sarvatra arāga-dveṣa-vṛtti* that is the state rising above attachment and aversion in all respects.
10. **Varieties :** The evil attending on extreme sinfulness; evil

times; insult and humiliation; worldly suffering; pertaining to qualities, liberation (mokṣa), and all other matters.

11. **Illustrations** : Śrī śantinātha Bhagawān, Śrī Vīra Bhagawān, Dhanna Shālibhadra, Prithwicandra, Guṇasāgar, Gaj-Sukumāl, Khandhak Muni, the 500 disciples of Khandhak Muni, etc.
12. Good consequences flowing from **mādhyasthya** : (a) The sinners are prevented from reacting, and show a willingness to reform themselves. Sobriety, tranquillity, venerability; control over anger, spite, contempt; inner tranquillity; (b) the cessation of all conflicts, the elimination of meditation of the mournful and wrathful kind; the attainment of the status of pious and pure meditation; the ordering of one's conduct along the path prescribed by morality or right reason; the control over the senses, over the āsanās; the attainment of the state of the vītarāga, that is one who has risen above the sense of attachment; the freedom from the bonds of karma; an abiding state of luxuriating in one's own state of BEING; the attainment of the fullest range of good qualities; an increase in spiritual strength, in strength of character and in the light of the intellect; a strengthening of one's hold on the insights recorded in the preaching of the Jina.

13. Significant points :

— One should show indifference towards faults which simply can never be overcome.

— One should cultivate the feeling that if Śrī

Tirthaṅkar Bhagawantas who are almighty have not been able to rid this world of all sin, how could a poor person like myself ever aspire to do so.

— All forms of worldly happiness are marked by misery in the end.

— The one who is steadfast in the knowledge of the doctrine of pluralism, **anekāntavāda**, attains the state of true equanimity in all matters.

— The ultimate aim of the preaching of the Jina is to raise the soul to the status of one who has attained the state of equanimity regarding all matters.

— The knowledge of the doctrine of pluralism, **anekāntavāda**, and of the doctrine of the view points, **nayavādā**.

— A proper discriminating decision regarding the essence of thing.

— A relativistic outlook towards all contraries.

— Proper judgement regarding all matters of a doctrinal kind in the light of the **āgamas**, that is, scriptures, and judgement regarding all matters of a practical kind in the light of logic.

— The assimilation of all other religious systems into the Jain system.

— The Father in the Highest as the Highest Judge.

— An unparalleled feeling of tranquillity in the presence of one who has attained the feeling of equanimity in the highest degree.

— A resolution of all conflicts and issues.

— An absence of the projection of feelings of pleasure or its opposite on external objects.

— The purity or impurity in one's own self as being the final cause of success or failure in all matters.

— An attitude of equanimity with regard to praise or blame.

— The soul is neither the doer nor receiver of various shades of feeling associated with material states; the soul is merely the witness.

— The will to pray for the well-being of all in the light of the anecdote of **cāri-sañjīvanī**.

— The performance of rituals of the positive type in a spirit of detachment, without hankering for the fruits thereof.

— Constant reflection on the consequences of **karma**.

— The realization that the soul is one, always marked by unity, incorruptible, and immaterial or abstract. This realization is strengthened by the synthesizing viewpoint.

— A proper coordination of the materialist point of view and the modal point of view.

THE MEANS FOR ATTAINING HOLINESS, SPIRITUAL JOY, AND WORTHINESS

Salutations to you, O Vitarāga, (that is, one who has risen above all forms of attachment), one who is Yoga Incarnate; who is the pious abode of the feeling of friendliness, (*maitrī*); who is for ever adorned with the abiding presence of inner bliss arising from spiritual joy, and who has become the object of reverence for all the world through the attainment of the highest degree of compassion and of equanimity.

Śrī Vitarāga-stotra is a profound work composed by Bhagawān Śrī Hemacandrāchārya, who is the one source of all knowledge in the Kaliyuga. These verses stand for the highest kind of praise that can be offered to Śrī Vitarāga Bhagawanta. It is a work of the greatest importance from the point of view of the study of metrics, of poetics, of logic (*nyāya-śāstra*), and of yoga. In it this most saintly of the worshippers of Jina has recorded in the form of a secret code a large number of the occult insights enshrined in the Jaina dispensation. When the spiritual seeker steepes himself in the contemplation of this prayer, these insights make themselves manifest to him. His soul is filled with joy at these revelations. Some of the most invaluable gems of insight of this occult order stand revealed to him as he goes deeper and deeper into his meditation on the contents of these verses. The spiritual seeker stands amazed at the perfection of all branches of knowledge possessed by the

author of this prayer written in praise of Śrī Vītarāga.

Let us look closely on the concluding verse of the third **prakāśa** of this prayer quoted here.

The phrase yoga incarnate, **yogātmāne**, in this verse is most significant. **Yogātmā** here means one who has reached the highest attainment in Yoga, one who is steeped in Yoga, is Yoga Incarnate. This indeed is one of the highest of the epithets used for Śrī Arihant. Śrī Arihant is the only one to whom this epithet of **Yogātmā** can be applicable, for it is by Him alone that all the special powers which can be attained through Yoga, faculties which are like certain specific splendours can be attained. These verses are composed in order to establish the oneness with Yoga as incarnated in Śrī Arihant Paramātmā. The author of the prayer indicates this through three words, holiness (**pavitra**), joy (**āmoda**), and expectation (**pratīkṣā**). These words symbolise the highest degree of virtues of holiness, the presence of spiritual joy and the essential worthiness for being the object of universal reverence. Śrī Arihant is called an Arihant or Yogātmā precisely for having these virtues.

To take the phrase **maitrī pavitra-pātrāya** : This phrase as used by the author of this prayer in praise of Śrī Arihant points to a universal law. It is through constant study of the feeling of friendliness, **maitrī**, that a soul can hope to attain the degree of holiness associated with Śrī Arihant. Holiness lies in the spiritual quality which comes to the surface once the taints arising from mental perversities are removed. The seeker who hopes to attain this degree of holiness should steep his soul in the feeling of friendliness,

through the constant contemplation of all the various aspects and manifestations of it. We too should seek to establish the bond of friendship with all the world, like Śrī Arihant Paramātmā who looked on all souls through the eyes of friendship. We should be constantly engaged in doing good to all souls in this world, in the spirit of true friendship. It means, the feeling of friendship is chief among the ingredients of that alchemy which enhances the presence of holiness in life.

The phrase **muditāmodaśāline** contains three words **mudita**, **āmōda**, and **śāli** which suggest the feeling of jubilation, the presence of the highest kind of joy, and adornment, respectively. Through this phrase the author of this prayer in praise presents yet another universal law. It implies that the highest kind of adornment (in the form of special powers) which characterizes Śrī Arihant has ultimately its source in the feeling of supreme spiritual bliss and of joy experienced by him through his constant study of the feeling of spiritual bliss, of **mudita-bhāvanā**. If we hope to characterize our own lives with a similar quality of inner joy, we too will have to make the same feeling of **muditā**, of joyous acceptance, our constant study. The person who experiences a rare sense of pleasure on looking on the presence of virtues in others, is certainly granted the highest kind of joy in return. Only the person who experiences the profoundest kind of joy in his heart at seeing the presence of virtues in the lives of others and the tokens of the moral path as followed by others, certainly becomes worthy of being granted some of the powers associated with the life of the Tīrthaṅkar.

Through the phrase **kṛpopekṣa \ pratikṣaya** the author of the prayer indicates that it is the presence of compassion (**karuṇā**) and neutrality or detachment (**mādhyasthya**) in the highest degree that renders Śrī Arihant Paramātmā who is Yoga Incarnate, worthy of universal reverence in the end.

The elements of compassion and detachment were always present to a greater or lesser degree in the lives of all souls who had a claim to whatever degree of reverence they could command in this world. Even if we look around today we find that those souls prove worthy of reverence in this world who are engaged in removing the miseries of others and who lead their lives in a spirit of detachment. There is hardly anything to wonder at if persons in whom these qualities of compassion and detachment have reached the highest peak prove worthy of universal reverence.

To sum up, the means for the attainment of holiness, of a sense of felicity or bliss, and of worthiness for universal reverence, lie in the **bhāvanās**, the feelings of friendliness, of joy, of compassion, and of detachment or **upekṣā**. Through a constant study of these four basic attitudes or feelings we can have our lives characterized by holiness, spiritual joy and by an ideal quality.

TIPS FOR SELF-STUDY

1. You should, without fail, turn your thoughts towards the contemplation of the four basic attitudes, **bhāvanās** including the feeling of friendliness, always on getting up from bed in the morning, as part of your daily meditation and prayer.

2. On this occasion you should confirm your faith daily in these four basic attitudes, realizing that these are essential for a life which tends to move upwards towards some higher goal.

3. In the beginning, for a week you should meditate at least once in a day for about 10 minutes. In the following week you should increase the duration and meditate twice, according to your convenience. And so you should increase the duration of your meditation gradually. You should keep your mind engaged in thinking of the four basic feelings, when you are not busy with anything in particular.

4. Given alongside here is a table. Enter, a dot in the column marked 'meditation' in the table each time you meditate during the day. Thus, enter one dot when you meditate once during the day, and so on with the rest of the columns of the table. Keep the table always ready to hand.

5. If there is a break or a breach of the rule, you should at once do the necessary expiation for it by accepting the punishment in the form of giving up some pleasurable activity. Repeat the **navakāra** mantra at least thrice, and

chant the Arihant mantra.

6. Review the entries in the table every evening at the end of the day and take stock of the progress you have made in the cultivation of the basic feelings.

7. Every night before going to bed always meditate on the four basic feelings.

8. Underline the statements in this book **Dharma-beej** which you find to be particularly of significance, and also enter them separately in a diary. Make it a rule to read through these statements once a day always.

9. Make a firm resolve to practise these feelings or **bhāvanās** for a year.

10. You should invariably turn your thoughts towards a contemplation of these basic feelings especially in times of sickness or of hardships and difficulties.

11. Verses like the one which prays for the well-being of all the world, **śivamastu sarvajagataḥ**, are extremely useful for meditation exercises. These verses are composed by souls of great piety in the past. Learn as many of such verses as possible by heart, and repeat them daily.

12. Never forget that it is impossible to practice religion if you stop caring for the well-being of others.

CONCLUDING WORDS

These four basic feelings are indeed extremely difficult to achieve. You earn your stock of good deeds (**punya**) of the order which can lead you to the attainment of further good deeds, only as a result of a constant study of ritual in accordance with the Jaina dispensation. And, further, this study has to be pursued not merely in the course of one birth, but over whole cycles of birth and death. Only the soul who is seasoned in this process of spiritual maturation can make real progress on the path of the attainment of a true hold on the four fundamental feelings including friendliness, joy, compassion and equanimity.

These four basic modes of feeling are most easily imbibed by those who have a firm faith in the doctrine of the Jina and who follow it truly, and those who are properly rooted in the practice of restraint and other spiritual observances.

The greatest obstruction in the path of spiritual progress is none other than a mind which is full of negative, perverse feelings, such as attachment, spite, envy, the will to do harm to others, malice, revengefulness and others. All such perversities are overcome through a ceaseless study of the four basic feelings or attitudes. Once these negative feelings are overcome, there arise in the heart such virtues as courtesy, generosity, sobriety, catholicity of heart and others which are so much conducive to the attainment of

moral excellence, another word for which is **dharma**.

The person who seeks to surpass in the practice of meditation and other spiritual observances without first engaging in the study of the basic attitudes like friendliness and equanimity is like the person who hopes to draw beautiful paintings on a wall which is not properly made clean first. The person who hopes to achieve moral excellence, that is **dharma**, or the fruits thereof, without first having enshrined the four basic modes of righteous feelings in his heart is like a lame person who hopes to climb the Mount Meru. The moral order in its ultimate sense as **dharma** is like the wide ocean when compared to the basic four modes of feeling which are only like a lake. How could the person who is not yet in possession of the capacity to swim across a lake, ever dream of crossing the ocean ?

The four basic modes of feeling are the very essence of all spirituality. These indeed are the highest of Yoga, the most life-giving nectar. The inmost core of the whole doctrine of the Jina as well lies here in the four basic modes of feeling.

The man in whose mind there constantly dwell these basic modes of spiritual feeling, redeems his own life and the lives of those around him with the healing touch of piety.

We would cite here the following verses in the 27th chapter of **Jñānāvaraṇa** :

These four basic modes of feeling are meant to bring joy to the hearts of the sages, like the moonlight raining pure nectar. These are vitals of the life-giving elixir putting an end to such violent internal conflicts as are caused by

attachment and similar other passions. These are candles which light up the path towards salvation.

The Yogi who is always and ever playing at will in these four basic modes of feeling attains for sure in this very life inner, spiritual bliss of the richest suprasensual order.

The soul who is steeped in these four basic modes of feeling is not deluded by appearance, knowing fully well the truth underlying these. On the contrary, he finds his way to the essence of true spirituality through these very appearances attaining the realization of his own true nature, *svarūpa*.

These four basic modes of feeling when properly imbibed, result in a steadfastness in the study of meditation. With this, the sleep of delusion is brought to an end, and there dawns a firm hold on the essential truths of spirituality.

When the Yogi or the spiritual seeker who has gained full control over his senses and who has triumphed over all passions, looks on all the world constantly in the light of the four basic modes of feeling, he moves about freely in this world, having attained the highest degree of detachment.

These four basic modes of feeling are supremely holy and precisely this is the reason why the spiritual seeker should constantly enshrine them in his mind and heart. This is the best way he can steep his own life in the same degree of holiness.

CONCLUSION

All living beings wish to be happy. This wish is a part of their essential nature which is composed of the three facets of **sat** (truth), **chit** (mental energies), and **ānanda** (joy). All activities of every living being are meant finally to lead him to attain this composite of three elements which is after all his essential nature, his **mūla svabhāva**. All his modes are but steps in this grand progression for which he is destined. In this way any one particular mode is capable of reaching him to his ultimate goal which is his essential nature. But in the absence of the true knowledge of his essential nature, he gets diverted from his true path. Hence it is that he is caught up in the cycle of birth and re-birth.

What we call **dharma** is none else but the pursuance of the path of truth. **Dharma** is basically an aspect of one's character and as such it falls into two categories. Thus, there is the category of **dharma** which is called **deśa-virati**. This category of **dharma** is meant for the householder and it involves abstinence not of an ultimate or extreme but of a partial kind. As against this, there is the second category of **dharma** which is known as **sarva-virati**. This involves an abstinence of a radical order, and it is meant to be practised by those who have entered holy orders by monks. This latter kind of abstinence is accompanied by self-purificatory ritualistic observances like **sāmāyika** and others, and it is guided by the aim of achieving the ultimate good of all living beings. This category of **sarva-virati**, a renunciation of an ultimate kind, is life-enhancing, it is like the very elixir of

life; it enables one to attain the highest level of spirituality, the status which is everlasting, which knows no decay nor death. This final fruition, this culmination which is attained by the spiritual aspirant is but another word for what may be called **sādhū-dharma**, the vocation of the true saint. The other order of **dharma** is the **śrāvaka-dharma**, the spiritual vocation as it is meant to be practised by the **śrāvaka**, that is one who is a householder and who belongs to the Jaina fold. This category of spiritual vocation involves the observance of vows such as **aṇu-vrata** and others and is meant ultimately to lead on to the higher order of **dharma** which is **sādhū-dharma**.

Every living being is stirred by the craving which is an aspect of the delusion to which he is subject from the very beginning of things. Led by this craving, every living being is constantly engaged in each of his births in the cycle of birth and rebirth in the efforts to attain happiness. But this happiness is always for one's own self, is self-centered in this sense. These efforts involve the sins of the eighteen different categories, sins like violence, falsehood, theft and so on. The individual soul is engaged in these sins for he is intent on attaining happiness for himself even if it means being happy oneself at the cost of others. The individual soul in this way gets tied up more and more in the web of **karma**, committing more and yet more sins, more and more of violence, of falsehood and so on. He sinks deeper and deeper into misery.

In order to rectify this initial error, this radical flaw in the universe, this is the dictate of the Jineshwar-devas : Be free from the bonds of **karma** by preventing violence and

sins which go with it, and by observing non-violence and similar other virtues. In doing this, one should be led by the pious feeling to enable all living beings to attain happiness and to liberate them from affliction. To lead a life which brings happiness to all living beings and so is beneficial to all, is to be free from the bonds of **karma**.

This indeed is the reason why the Jineshwar Devas have enjoined the householders to practise **dharma** in its two-fold aspect, and to achieve its manifestation and preserve its continuing observance. They have laid down the twelve vows rooted in the state of spiritual illumination, **samyaktva**, and other eleven for the householders for the same reason. **Samyaktva** other means an inner preference for right religion, for **sad-dharma**, which results in the pious state of being which wishes for the good of all. **Jñāna** or knowledge in this sense is the knowledge of the means such as **aṇu-vrata** and other vows which lead to the attainment of this pious state of being. **Caritra** or character means the practising of such means in keeping with one's capacities. The souls on a higher plane, those who are ordained to enter holy orders, are enjoined to observe more austere vows such as the eight or the five.

They are to incarnate the vows in the light of their knowledge of the essential nature of character which is marked by true equanimity.

Dharma means a life led in the light of the truly felt intention that all one's acts may finally result in the attainment of happiness for all, that they may serve to put an end to the afflictions of all living beings. This is the true definition of **dharma**, for it is based on the insight that one's

individual soul has incurred for himself a debt towards other souls in the form of all the good turns done by them through each of his births in the cycle of birth and rebirth. One has collected for oneself a large debt one owes to others, through all his previous births in this way. The ultimate cause of this state of being a prisoner in this world is none else but the bondage of this vast debt one owes to others. There is no other way excepting the one which involves the repayment of this debt, and so the attainment of one's freedom. The only true means is to cultivate the pious feeling which enjoins you to achieve the happiness of all souls through the observance of the way of life as described above. This is the only path towards being free from your debt. This is why the seers have called it **dharma**.

The mode of pious feeling in the form of friendliness is the seed for the manifestation, the only expression of this aim. The aim when it is attained comes as the fruit thereof. Other modes such as the feeling of joy are only aspects of the same. For the pious feeling of friendliness towards all living beings proves barren and does not survive in the absence of it. This present work, **Dharma-beej**, describes the means for the attainment of the four basic modes of pious feeling including the feeling of friendliness. It also describes, by implication, the harm which is done for want of a proper cultivation of these feelings. This, then, is a book which could serve as a primer for the soul who is also a seeker of true faith. Such a seeker, once he knows the value of the substance of this book, will for sure make this book his constant study in a spirit of respect and reverence. The book with its description of the four-fold modes of pious feeling

will prove as useful to the seekers of right religion as a basic primer is to the seeker of knowledge in any one of its many branches. Let us end on this note of pious hope.

Salutations to the seed of **dharma-beej**, of right religion.

Let us pray that this **Dharma-beej** may nourish the plant of the Wish-fulfilling Tree which is **dharma** in the hearts of all for ever and ever so long as the Sun and the Moon continue to shine on this earth.

Whatever spiritual merit my soul might have acquired through composing this work, may it lead to the attainment of the ultimate good of all.

APPENDIX

[In this section we give citations from the texts of religions other than Jainism which still reflect the four-fold **bhāvanās**, including friendliness. From these citations, the universality of the **bhāvanās** will be further established. It was first proposed to include here citations from Jain religious texts as well, but the idea was dropped for want of space. Even so, some of the more important quotations have already been incorporated here in the earlier pages. The following texts should serve as sources for more citations along the same lines.]

Śrī Acārāṅg Sūtra	Yoga-bindu
Śrī Śūyagadāṅg Sūtra	Yogaśāstra
Śrī Uttarādhyayana Sūtra	Adhyātma kalpad-
Tattvārthādhigama Bhāṣya	ruma
Ṣoḍaśaka	Mādhyasthāṣṭaka
Dharmabindu	of Jñānasāra
	Śāntasudhārāsa etc.

[A : VEDIC SANSKRIT LITERATURE SECTION]

अद्वेष्ट सर्वभूतानां, मैत्रः करुण एव चः ।

.....यो मे भक्तः स मे प्रियः ॥

Gītā, Adhyāya 12, verses 13-14.

That devotee of Mine who has no feeling of ill-will towards anyone, who is a friend to all, and is ever compassionate, such a devotee is close to my heart.

पापेऽप्यपापः परुषे ह्यभिधत्ते प्रियाणि च ।
मैत्रीद्रवान्तःकरणस्तस्य मुक्तिः करे स्थिता ॥ विष्णुपुराण

Viṣṇupurāṇa

The Liberation is ever near to hand for one whose heart overflows with the feeling of friendliness for all creatures, one who refrains from sin even towards those who themselves are sinners, and treats courteously even those who are so harsh.

मा विद्विषामहे ।

Upaniṣad

We will bear ill-will towards none.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

Gītā, 6-29

The one who is a Yogi bearing the same equanimity at all times, sees his own soul as present in all living beings, and all living beings as comprehended in his own self.

‘कर्मणा मनसा वाचा परद्रोहमनिच्छवः, दयार्द्रमनसः, गुणेषु परकार्येषु पक्षपातमुदान्विताः, परोत्सवनिजोत्सवाः, दीनानुकम्पिनः, परहितैषिणः, उपकृतिकुशलाः, परकुशलानि निजानि मन्यमानाः, परपरिभावने दयार्द्राः, शिवमनसः, गुणगणसुमुखाः, परस्य मर्मच्छादनपराः, प्रियवचसः सुखदुःखसाम्यरूपाः ।’

Compiled from **Skanda-purāṇa, Vaiṣṇava-khaṇḍa** —
Utkala-khaṇḍa 10, verses 101-117.

Those who are not inclined, towards wishing ill of others whether in thought (that is in the mind) or word or deed; whose minds are softened by compassion; who are ever partial towards virtues and are happy in working towards the good of others; who always conceive the happiness of others as their own happiness; who are ever compassionate towards those who are destitute and suffer; who

always wish for the well-being of others; who in doing a good turn to others think of the good of others as their very own; whose minds are full of compassion even towards those others who have done harm to them; whose minds are ever full of holiness; who are ever eager to acknowledge the virtues of others; who refrain from divulging the secrets of others; who always speak sweet words; who are constant in their attitude whether in happiness or unhappiness

सर्वेऽपि सन्तु सुखिनः, सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु, मा कश्चिद् दुःखभाग् भवेत् ॥

May all attain happiness ! May all be free from disease ! May all attain the state of well-being ! May no one be afflicted with suffering !

धर्मस्य विजयो भूयाद् अधर्मस्य पराभवः ।

सद्भावना प्राणभृतां भूयाद् विश्वस्य मङ्गलम् ॥

May morality (dharma) prevail. May immorality (a-dharma) be defeated. May all creatures be stirred by good bhāvanās, by impulses towards the Good. May the universe be blessed !

सहृदयं सांमनस्यमविद्वेषं कृणोमि वः ।

अन्यो अन्यमभिहर्यत वत्सं जातमिवोध्या ॥

[Atharvaveda, 3-30-1]

I, Atharva Veda, through my preachings, seek to soften your heart, to make it adopt an attitude of equanimity towards all, to make it free from all feelings of ill-will. May you all feel towards one another the same bond of love as the one which the cow feels towards her new-born calf.

न चाभावयतः शान्तिः, अशान्तस्य कुतो सुखम् । [Gītā, 2-66]

Tranquillity is never to be attained by one who is not

moved by good impulses, **bhāvanās**. How could such a distracted soul ever attain happiness ?

देव ! दृह मा मित्रस्य मा,
चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि,
भूतानि समीक्षे चक्षुषा समीक्षामहे ॥

[Śukla Yajurveda]

O Prabhu ! (O God) Rid me of my evil tendencies and bless me with impulses towards friendliness. May all living beings look upon me with the feeling of friendliness. May I look upon all with the same feeling of friendliness. May we all reciprocating the same feelings, look upon each other with the same feelings of friendliness !

सर्वा आशा मम मित्रं भवन्तु !

[Atharvaveda 19-5-6]

May all the directions (that is, people inhabiting in all directions) be friendly (that is, favourable) to me.

मा नो द्विक्षत कश्चन ।

[Atharva 12-1-18]

May no one bear any ill-will towards us.

संगच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।

[R̥gveda 10-191-2, Atharva 6-64-1, Taittirīya Brāhmaṇa

2-4-4-4]

May you all live in harmony with one another, may you address one another with loving words, may you all always wish for the well-being of one another.

The following passage is taken from the 'Adhyātma Jyotsnā commentary on the above-given sūtra :

निखिलदुःखविपत्तिदानं कौटिल्यं विरोधं च विहाय सर्वं सौख्यसंपन्मूलां मैत्रीं समाश्रयत । विश्वहितैषित्वं जगद्बन्धुत्वं च परार्थेषु स्वार्थबुद्धित्वं च विधत् । मनसा वचसा कर्मणा च यथाशक्ति परहितमेव वितनुत । यद् यद् आत्मनः प्रतिकूलं तत् तत् परेषु कदापि कथमपि न समाचरत । यद् यद् आत्मनोऽनुकूलं तत् सत् यूयं अन्येभ्योऽप्यभिलषत ।

सुखितेषु दुःखितेषु, पुण्यकृतसु पापिष्ठेषु च क्रमशो मैत्रीकरुणामुदितो-
पेक्षालक्षणां भावनाचतुष्टयीं प्रणयमधुरां प्रेयसी सुन्दरीमिव समाश्लिष्य सौजन्या-
मृतसिन्धवो भवत ।

परसुखसम्पद्भङ्गकरणं स्वसुखसम्पद्भङ्गायैव भवति, परदुःखविपत्प्रदानं
स्वदुःखविपत्प्रदानायैव भवतीति च मनसि विनिश्चित्य परसुखसंपद्भङ्गं परदुःखवि-
पत्प्रदानं च न कदापि करणीयम् ।

Giving up all crookedness and contrariness which are the root cause of all sufferings and afflictions, seek your salvation in the feeling of friendliness, *maitrī*, which is the source of all happiness and prosperity. Wish for the well-being of the whole of this world, be like a brother to all, and seek your own good only in the good of others. Persevere through thought and word and deed only in doing good to others as far as it lies within your power. Never, in no way, should you deal with others in a manner which if directed towards you, you would yourself find hurtful. Always wish for others that they may attain all those good things of life which you would yourself desire. Be as an ocean of the life-giving elixir of goodness for all living beings through embracing the four-fold feelings of friendliness, of compassion, of joy, and of equanimity towards those who are happy, unhappy, pious, and sinners respectively, as if in embracing them you were embracing a beautiful woman who was sweet and dear to you out of love.

To seek to destroy the happiness and prosperity to others is to destroy your own happiness and prosperity; to cause suffering and affliction for others is to cause suffering and affliction for yourself. Be steadfast in this conviction, and never seek to destroy the happiness and prosperity of others, and nor to cause suffering and affliction for others.

मा वियौष्ट अन्यो अन्यस्मै वल्गु वदन्त एत ।

Atharva 3-30-5

Do not be separated from each other. Go forward, speaking ever so lovingly to each other words which are full of truth, are sweet to hear, and are meant to do good.

समानी वः आकूतिः समाना हृदयानि वः ।

समानमस्तु वो मनो यथा वः सुसहासति ॥

[**R̥gveda 10-191-4 ; Atharva 6-64-3 ; Taittiriya Brahmana 2-4-4-5]**

May your character (that is, intention, will, effort and conduct) be guided by unity. May your hearts be full of friendliness. May your minds be one. May your character, heart, and mind be so moulded as to lead to the growth of morality, **dharma**, in you.

सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः ।

भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥

ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च ।

प्रेमीमैत्रीकृपोपेक्षा यः करोति स मध्यमः ॥

Śrīmad Bhāgawata 11-2-45-46

He indeed is the highest among the devotees of God, **Bhāgavatas**, who sees his own cosmic manifestation in all living beings, and sees all living beings in his own cosmic

form. He indeed is the **mādhyaṣṭha**, the soul ever marked by equanimity, **Bhāgavata**, who loves God, is moved by friendliness towards all his devotees, compassion towards those who are ignorant, and indifference towards those who are evil.

परोपकारः पुण्याय पापाय परपीडनम् ।

All acts meant for the good of others result in an increase in your spiritual merit. All acts meant for the presentation of others result in sin.

May all creatures wish sincerely for the well-being of others.

ध्यायन्तु भूतानि शिवं मिथो धिया ।

मैत्रीकरुणामुदितोपेक्षणां सुखदुःखपुण्यापुण्यविषयाणां

भावनातश्चित्तप्रसादनम् ।

Pātañjala Yogasūtra

The mind is sweetened by cultivating the feeling of friendliness towards all those who are happy, compassion towards those who are unhappy, joy toward those who are rich in spiritual merit, and indifference towards those who are lacking in it.

अयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

'This is mine; this belongs to others' : those who are petty-minded are governed by such considerations. Those great souls, **mahātmās**, who are of wide sympathies, look on all the world as one family.

आत्मवत् सर्वभूतेषु यः पश्यति स पश्यति ॥

He indeed is the true seer who sees all creatures as being at one with one's own soul.

पुमान् पुमांसं परिपातु विश्वतः । Rgveda

May every human being protect every other human being.

न हि कल्याणकृत् कश्चिद् दुर्गतिं तात गच्छति ॥ Gītā

O Brother ! No one who is intent on doing good to others, ever meets with a bad end.

सदयं हृदयं यस्य, भाषितं सत्यभूषितं ।

कायः परहिते यस्य, कलिस्तस्य करोति किम् ? ॥

What will the Kaliyuga do to him whose heart is touched with compassion, whose speech is adorned with truth, whose body is ever engaged in doing good to others ?

प्राणा यथाऽऽत्मनोऽभीष्टा भूतानामपि ते तथा ।

आत्मौपम्येन सर्वत्र दयां कुर्वन्ति साधवः ॥

Just as our lives are so dear to us, so too their lives are dear to all the rest of the living creatures. The saintly persons bless all beings through their own living example.

In the following Sūtras from the Vedas there is expressed the wish for the well-being of all. This too is one more expression of the same feeling of friendliness. We too should always learn to wish only on behalf of others, never wishing for anything for ourselves.

यच्छा नः शर्म सप्रथ । Rgveda 1-22-15

O Ishwar ! (O God !) Grant us undivided, abiding happiness.

देवानां सख्यमुप सेदिमा वयम् (1-89-2)

May we attain the friendliness of the Gods.

अप नः शोशुचदघम् । (1-97-3)

O Bhagavāna ! (O God !) May all our sins perish through your blessings.

सुप्नमस्मे ते अस्तु ।

O Paramātmān ! May the presence of the bliss which is yours be invoked in us.

भद्रं भद्रं क्रतुमस्मासु धेहि । (1-123-13)

O Prabho ! (O God !) Send forth in us impulses towards happiness, towards what is auspicious, towards pious thoughts, knowledge and good deeds.

स्वस्ति पन्थानुचरेम । (5-51-15)

O Prabho ! May we be the pilgrims on the path of salvation.

अस्माकं सन्त्वाशिषः सत्याः ।

Śukla Yajurveda (2-10)

May our wishes be fulfilled.

सं ज्योतिषा भूम । (2-25)

Many we attain the knowledge of the Brahman.

अगन्म ज्योतिर्मृता अभूम । (8-52)

O Prabho, may we attain your light and be free from fear of death.

विश्वं पुष्टं ग्रामे अस्मिन्ननातुस्म । (16-48)

May all living beings in this town be free from disease and be well.

सुमृडीको भवतु विश्ववेदाः । (20-59)

May the all-knowing God be the source of our well-being.

व्यशेमहि देवहितं यदायुः । (25-1)

May we dedicate our lives to the worship of God.

भद्रा उत प्रशस्तयः ।

Sāmaveda First half, 1-12-5

May we be granted prayers which lead us towards our good !

सं श्रुतेन गमेमहि । Atharvaveda (1-1-4)

May we be rich in knowledge.

अरिष्ठाः स्याम तन्वा सुधीराः । (5-3-5)

May we be the choicest of heroes, free from all diseases.

तस्य ते भक्तिवांस स्याम । (6-79-3)

O Prabho ! May we be your worshippers.

निर्दुर्मण्य ऊर्जा मधुमती वाक् । (16-2-1)

May our strong and sweet utterance never be defiled by an evil nature.

परैतु मृत्युस्मृतं न एतु । (18-3-62)

May death keep away from us; may we attain salvation.

B. BUDDHIST LITERATURE SECTION

सव्वे पाणा सव्वे भूता सव्वे पुगला सव्वे अत्तभावयपरियापञ्जा अवेरा

अव्यापञ्जा अनीधा सुखी अत्तानं परिहरन्तु । **Patisambhida** 2-130

May all creatures, all beings, all corporeal forms, all living beings who have attained selfhood, abide, being freed of all craving for vengeance, of suffering and of anxiety.

सव्वे सत्ता भवन्तु सुखितत्ता । **Suttanipāta** 145

May all sentient beings be blessed with an inner state full of felicity.

यथा अहं सुखकामो, दुःखपटिकूलो, जीवितुकामो, अमरितुकामो च, एवं अज्जे पि सत्ता ति अत्तानं सखिं कत्वा अज्जसत्तेषु सितसुखकामता उपपज्जति ।

Samjutta nikāya 1-75

The wish for the well-being of other creatures arises through making yourself bear witness in the light of this tenet : 'Just as I am desirous of happiness, prove to avoid suffering as being adverse to my nature, am ever full of the will to survive, never wishing for death, so too are others, the rest of all creatures.'

The following are the eleven gains for those who cultivate the feeling of friendliness :

१. सुखं सुपति-48. He can sleep peacefully.
२. सुखं परिबुज्झति-49. He can wake up happily.
३. न पापकं सुमिं पस्सति-50. He does not have nightmares.
४. मनुस्सानं पियो होति-51. He is loved by other human beings.
५. अमनुस्सानं पियो होति-52. He is loved by other non-human beings (like gods and others).
६. देवता रक्खति-53. The Gods protect him.
७. न अस्स अग्नि वा विसं वा सत्थं वा कमति-54. Neither fire, nor poison, nor any weapon can cause any harm to him.

८. तुवरं चित्तं समाधयति-55. His mind quickly attains a state of tranquillity.
९. मुखवण्णो पसीदति-56. His countenance has a cheerful cast.
१०. असम्मूहो कालं करोति-57. He dies without any trace of delirium, in tranquillity.
११. उत्तरि अपरिविज्झन्तो ब्रह्मलोकूपगो होति-58. If he cannot reach up to the state of the Buddha, he is born in the sphere of the **brahmaloka**.

न हि वेरेण वेरानि, समन्तीध च कदाचन ।
अवेरेण च संमन्ति, एस धम्मो सनातनो ॥

Dhammapada, Yamakavarga, 5

Vengeance is never overcome through vengeance ; it is overcome only through friendliness, **maitrī** : This is indeed the perennial faith.

महाकरुणारम्भा देवपुत्र ! बोधिसत्त्वानां चर्या सत्त्वाधिष्ठनेति ।

Bodhicaryāvatāra Pañjikā

O son of Gods ! The motion of the illuminated souls has its beginnings in profound compassion, and this compassion expresses itself through the medium of all suffering creatures.

कतमा बोधिसत्त्वानां महामैत्री ?
यत्कायजीवितं च सर्वकुशलमूलं च सर्वसत्त्वानां निर्यातयन्ति,
न च प्रतीकारं कांक्षन्ति ।
कतमा बोधिसत्त्वानां महाकरुणा ?
यत्पूर्वतरं सत्त्वानां बोधिमिच्छन्ति नात्मन इति ।

Śikṣā-samuccaya

Question : What is the essence of the great feeling of friendliness making itself manifest through the illuminated souls ?

Answer : There in whom, there arises this great feeling of friendliness, give away their bodies, their life, and all their good deeds, as charity to the rest of the creatures of this world, never desiring for anything in recompense.

Question : What is the essence of the great feeling of compassion felt by the illuminated souls ?

Answer : They wish that all living beings of this world first attain the state of illumination, not wishing it first for themselves.

यथापि नाम श्रेष्ठिनो वा गृहपतेर्वा एकपुत्रके गुणवति मज्जागतं प्रेम, एवमेव महाकरुणाप्रतिलब्धस्य बोधिसत्त्वस्य सर्वसत्त्वेषु मज्जागतं प्रेमेति ।

Śikṣā-samuccaya 16

The truly illuminated souls stirred by a mighty impulse of compassion, have the same ingrained love for all creatures of the world, as the ingrained love which a rich man or a householder has for his only son who is so virtuous.

अहं च दुःखोपादानं उपाददामि । न निवर्ते, न पलायामि, नोत्तस्यामि, न संतस्यामि, न बिभेमि, न प्रत्युदावर्ते न विषीदामि ।

Śikṣā-samuccaya 16

I bear the weight of the sufferings of all, and I will never tire of this task. I will never run away, never fear, never withdraw from this path, and never have regrets.

मया सर्वसत्त्वाः परिमोचयितव्याः । मया सर्वजगत् समुत्तारयितव्यम् जातिकान्तारात्, जराकान्तारात्, व्याधिकान्तारात्, सर्वापत्तिकान्तारात्, सर्वापायकान्तारात्, अज्ञानसमुत्थितान्धकारकान्तारात् । मया सर्वस्वाः सर्वकान्तारेभ्यः परिमोचयितव्याः ।

Śikṣā-samuccaya 16

I ought to enable all creatures of this world to attain salvation. I ought to save the whole of this world. I ought to free all souls from all the forests. The forest of birth, the forest of old age, the forest of diseases, the forest of all adversities, the forest of all handicaps, and the forest of thick darkness arising out of ignorance.

एवमाकाशनिष्ठस्य सत्त्वधातोर्नेकधा ।
भवेयमुपजीव्योऽहं यावत् सर्वे न निर्वृताः ॥

Bodhicaryāvatāra 3-21

I will be ready to be of service to all the creatures until as many creatures as are contained in as many spheres as there are in space, finally attain liberations.

परान्तकोटिं स्थास्यामि सत्त्वस्यैकस्य कारणात् ।

Śikṣā Samuccaya 1

I will stay on in this world for millions and millions of years in order to achieve the salvation even of just one single soul.

मुच्यमानेषु सत्त्वेषु ये ते प्रामोद्यसागरः ।
तैरेव ननु पर्याप्तं मोक्षेणारसिकेन किम् ॥

Bodhicaryāvatāra 8-108

The ocean of the ecstasy of joy, which arises in the heart of the Bodhi-sattva, the illuminated soul, at seeing the creatures of this world being liberated from the bonds of suffering — this itself is the reward. What is the use of the state of liberation which is all dry, with no trace of joy ?

ग्लानानामस्मि भैषज्यं, भवेयं वैद्य एव च ।
तदुपस्थायकश्चैव, यावद् रोगोऽपुनर्भवः ॥

क्षुत्पिपासाव्यथां हन्यां, अन्नपानप्रवर्षणैः ।
 दुर्भिक्षान्तरकल्पेषु, भवेयं पानभोजनम् ॥
 दग्दिष्टाणां च सत्त्वानां निधिः स्यामहमक्षयः ।
 नानोपकरणाकारैरुपतिष्ठेयमग्रतः ।

Bodhicaryāvatāra 3-7-9

I would be the healer as also the medicine for those who are afflicted with disease. I would be their nurse until their disease has been completely cured ! I would quench the hunger of creatures through providing them with ample food, and their thirst with water ! I would be their food and water in times of famine and on long journeys ! I would be a never-ending storehouse of food grains for the poor ! I would serve them by providing them with all kinds of means !

अनाथानामहं नाथः सार्थवाहश्च यायिनाम् ।
 पारेप्सूनां च नौभूतः सेतुः संक्रम एव च ॥
 दीपार्थिनामहं दीपः शय्या शय्यार्थिनामहम् ॥
 दासार्थिनामहं दासो भवेयं सर्वदेहिनाम् ॥

Bodhicaryāvatāra 3-17-18

I would be the protector of those who have no one to help them; the guide to the travellers; a ferry for those wishing to go across to the other shore; or a bridge for those who are going on foot; a lamp for those who are searching for light; a bed for those who are wishing for a bed; and a servant for those who are wishing for a servant.

दृश्यन्ते एते ननु सत्त्वरूपास्त एव नाथाः किमनादरोऽत्र ।

(Śikṣā-Samuccaya, 7)

Manifesting themselves in all creatures, everywhere are to be seen none else but Bhagawān Buddhas themselves. How

could one show disrespect towards these same creatures ?

तथागताराधनमेतदेव स्वार्थस्य संसाधनमेतदेव ।

लोकस्य दुःखापहमेतदेव तस्मान्ममास्तु व्रतमेतदेव ॥

Bodhicaryāvatāra 6-127

This self-same service of all forms of life, all creatures is itself the spiritual quest of Tathāgat of Buddha. It is the means for attaining one's ultimate end, salvation, and also for the removal of the suffering of humanity. Let the service of all creatures be my pious vow.

आदीप्तकायस्य यथा समन्तात्, न सर्वकामैरपि सौमनस्यम् ।

सत्त्वव्यथायामपि तद्वदेव, न प्रीत्युपायोऽस्ति दयामयानाम् ।

Bodhicaryāvatāra 6-123

The love of the Buddhas who are always so full of compassion is never to be attained through tormenting any of the living creatures, just as one never attains a state of true mental felicity even if one is granted all one's objects of desire when one's body is all aflame.

हस्तादिभेदेन बहुप्रकारः कायो यथैकः परिपालनीयः ।

तथा जगद् भिन्नमभिन्नदुःख-सुखात्मकं सर्वमिदं तथैव ॥

Bodhicaryāvatāra 8-91

The body is made up of distinct parts like the hands, the feet, and so on, yet we tend it as if it is one whole. In the same way, although this world presents itself in variegated forms, we should tend it as if it was not separate or distinct from our own states of happiness, *sukha* or unhappiness, *duḥkha*.

अहो ! बतातिशोच्यत्वमेषां दुःखौघवर्तिनाम् ।

ये नेक्षन्ते स्वदौःस्थित्यमेवमप्यतिदुःस्थिताः ॥

Bodhicaryāvatāra 9-160

Oh ! how extremely saddening is the plight of these creatures who are carried along on the current of suffering, of pain. Though their state is so much rested in suffering, they do not perceive their state of suffering.

एवं दुःखाग्नितप्तानां शान्तिं कुर्यामहं कदा ।

पुण्यमेघसमुद्भूतैः सुखोपकरणैः स्वकैः ।

Bodhicaryāvatāra 9-163

When shall I bring peace to those who are burning in the fire of suffering, through the means for the attainment of happiness fashioned out of the rain clouds in the form of the stock of my own good deeds ?

स्वप्राणानां जगत्प्राणैर्नदीनामिव सागरैः ।

अनन्तैर्यो व्यतिकरस्तदेवानन्तजीवनम् ॥

Eternal life is none else but this : the complete union of one's own self with the other selves in this world, like the union of the rivers with the ocean.

माता यथा नित्यं पुत्रं आयुसा एकपुत्रमनुरक्खे ।

एवं पि सच्च भूतेषु मानसं भावये अपरिमाणं ॥

I would have my heart overflowing with boundless feelings of friendliness towards all creatures, the way a mother protects an only child even at the cost of her life.

मेतच्च सच्चलोकस्मिन् मानसं भावये अपरिमाणं ।

उद्धं अधो च तिरियञ्च असम्बाधं अवेरं असपत्तं ॥

I would cultivate the feeling of friendliness which extends itself everywhere above, below, and in all quarters, towards the whole of this world, limitless, free from all obstructions without any prejudice, and without a rival.

तिद्वं चरं निसिन्नो वा सयानो वा यावतस्स विगतमिद्धो ।
एतं सति अर्धिठेय्य, ब्रह्ममेतं विहारमिधमाहु ।

Sutta-nipāta, Mettasutta, 6-8

The experience of dwelling in the Brahman in this life, of **Brahma-vihāra**, is none else but this : to sustain the memory of the feeling of friendliness (as given in the previous two verses) in all states of life, whether standing, or walking, or sitting, or lying down, or so long as you are not asleep.

मेत्ता, करुणा, मुदिता, उपेक्खा ति इमे चत्तारे ब्रह्मविहार

Visuddhamagga, Nirdeśa, 3

The feelings of friendliness, of compassion, of joy, and of detachment or indifference — These four are the same as the state in which one dwells in the Brahman.

C. MISCELLANEOUS

जीवोंका कर भला । फकीर अनाशाह
परहित बस जिन्हके मन माही ।
तिन्हकहुँ जग दुर्लभ कछु नाहीं ।
करिये सबसे प्रेम, प्रेम भगवत को प्यारा । रामचरितमानस
संत सहहि दुःख परहितलागी ।
परदुःख हेतु असंत अभागी । रामचरितमानस
कबिरा सोई पीर है, जो जाने पर पीड ॥
निज दुःख गिरिसम रज करि जाना ।
मित्रको दुःख रज मेरु समान । रामचरितमानस

Excerpts

Work towards the good of all creatures.

-Faqir Aināshah

Nothing is beyond the reach of one whose mind con-

stantly dwells on the means for doing good to others.

—**Ramacaritamānas**

One who is truly saintly, being constantly devoted to the task of doing good to others, himself accepts sufferings. One who is not saintly, is a cursed man, is himself often the cause of the suffering of others.

—**Ramacharitmānas**

Kabir ! he who runs to the succour of others is indeed the true saint.

—**Saint Kabir**

He (the truly good person) treats his own suffering, large as a mountain, as being so small as a grain of sand. And, he treats the suffering of his friend which may be small as a grain of sand, as if it is large like the Mount Meru.

—**Ramacaritamānas**

Treat all living beings as if they are identical with one's own self.

—**Śrī Confucius.**

The condition of the ant crushed under your foot is the same as your condition if you are crushed under the foot of an elephant.

—**Gulistan, Sa 'adi**

All creatures are members of the family which is the family of the soul; so, for the sake of your own soul, behave towards all creatures with kindness, the way you would towards your own family members.

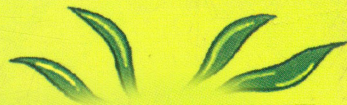
—**Hadis**

Love your enemies. —**The Bible.**

You are all brothers. —**Joseph Mazin**

To win the hearts of others through service, - that indeed is the greatest victory. —**Sa 'adi**

Do not inflict pain on anyone. —**Taki Mir.**



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