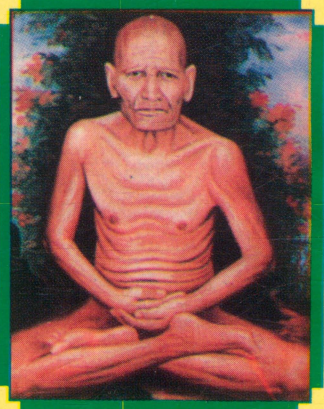




MANAVA DHARMA

(Humanity A Religion)

Pandit Bhuramalji Shastri



*Pt. Bhuramalji Shastri
(Acharya Gyansagarji Maharaj)*

IN SANSKRIT LANGUAGE :-

1. JAYODAYA MAHAKAVYAM
2. VEERODAYA MAHAKAVYAM
3. SUDARSHANODAYA MAHAKAVYAM
4. BHADRODAYA MAHAKAVYAM (SAMUDRADUT CHARITRAM)
5. DAYODAYA CHAMPU
6. SAMYAKTVASAR-SHATKAM
7. MUNI MANORANJANA SHEETIHA
8. BHAKTI- SANGRAHA
9. HIT-SAMPADAKAM
10. VEER SHARMA ABAYUDAYA (UNPUBLISHED)

IN HINDI LANGUAGE :-

11. BHAGYA PARIKSHA
12. GUNA SUNDER VARTANTA
13. PAVITRA MANAVA JEEVAN
14. RISHAB CHARITRA
15. KARTAVYA PATH PRADARSHAN
16. SACHITTA-VIVECHAN
17. SACHITTA-VICHAR
18. SARAL JAIN VIVAHA VIDHI
19. ITIHAS KE PANNE

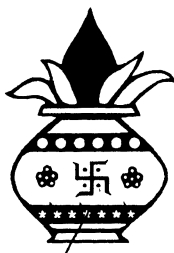
COMMENTRIES ETC. MISCELLANEOUS :-

20. SAMAYASARA (ACHARYA KUNDAKUNDA)
21. MANAVA DHARMA (RATANAKARANDA SHRIVAKACHARA)
22. VIVEKODAYA
23. SWAMI KUNDAKUNDA AND SANATANA JAIN DHARMA
24. TATVARTHA SUTRA (ACHARYA UMASWAMI)
25. PRAVANCHANSAR (ACHARYA KUNDKUNDA)
26. DEVAGAM STOTRA (NOT AVAILABLE)
27. NIYAMSARA (NOT AVAILABLE)
28. ASTAPAHUDA (NOT AVAILABLE)
29. SHANTINATH- PUJAN-VIDHAN
30. ATMODHARA (UNPUBLISHED)

MANAVA - DHARMA

(HUMANITY - A RELIGION)

By
Mahakavi, Vanibhushan, Brahmachari
Pandit Bhooramalji Shastri
(Digambracharya Shri Gyansagarji Maharaj)



Translated (English) by
Nihal Chandra Jain
Retired Principal, AJMER (Rajasthan)

Inspiring Occasion :

Pujya Munishri 108 Shri Sudhasagarji Maharaj, and both the Ksullakas - 105 Shri Gambhirsagarji and Shri Dhairyasagarji, the most renowned and ablest disciples of Param Pujya 108 Acharya Shri Vidhyasagarji Maharaj during the course of their stay in Chaturmas, 1995 at Madanganj-Kishangarh, and on the eve of "Rashtriya Vidwat Sangoshthi on "JAYODAY MAHAKAVYA".

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Kshullaks Shri Gambhirsagarji and
Shri Dhairyasagarji Maharaj

Courtesy :

Smt. Sushila Sethi

Wife of Shri Hukam Chand Sethi (Jain), Ajmer

Smt. Indubala Barjatya

Wife of Shri Anil Kumar Jain, Udaipur

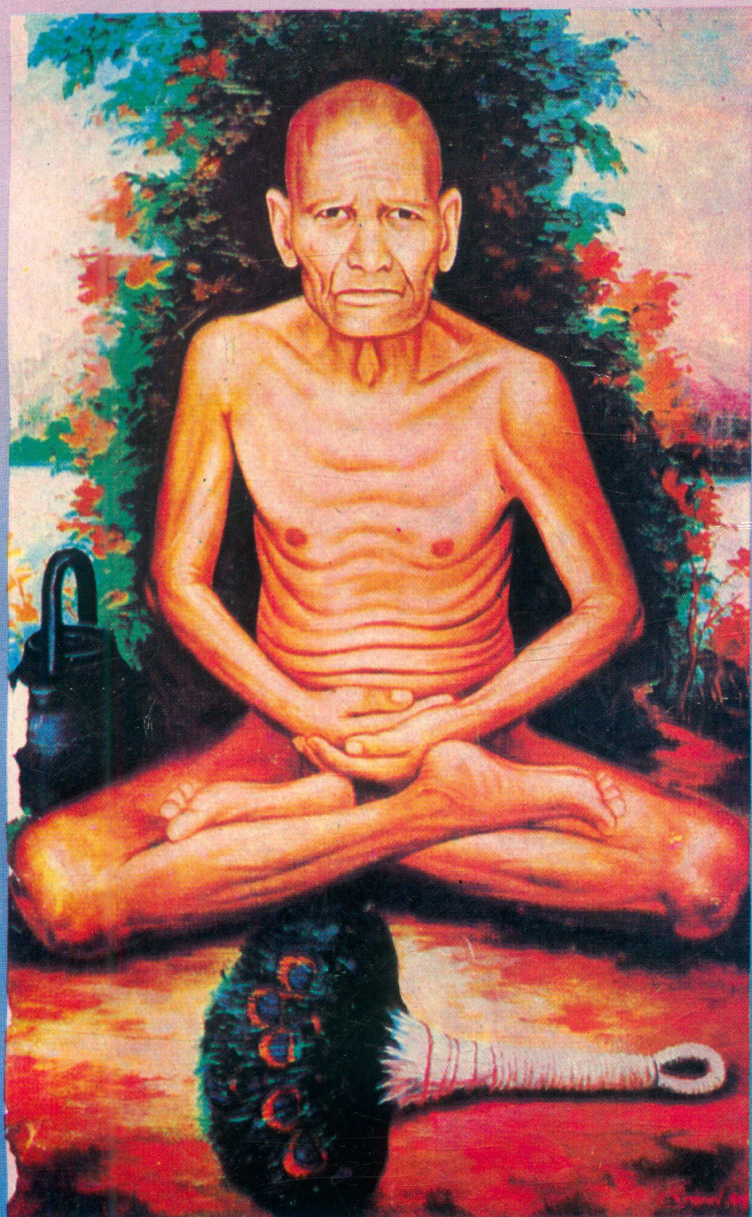
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Mahakavi Acharya Shri Gyansagarji Maharaj

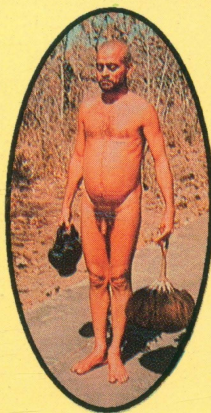
HUMBLY DEDICATED

To

The most Reverend, Spiritual, Prophet,
Digam-bracharya **108 Shri Vidhyasagarji**
Maharaj

Who Hath

Conquered Fear and all other Spiritual
Abrations and Aversions; Dispeller of all
Doubts and one of the Ardent Follower of
the



THREE JEWELS

❖ Right Faith,

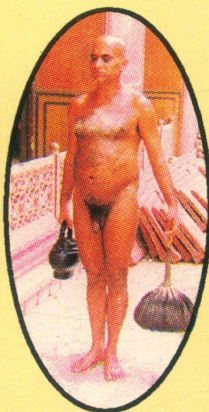
❖ Right Knowledge,

❖ Right Conduct

and Head of a Vast Group of Young Celebates and
Devoted Jain Philosophers

and His

Great Spiritual Leader equally follower of Ratantraya
(The Three Jewels), Vastly renowned
Pravachankarta, Master of Jain Art and
Culture, Esteemed Scholar of Jain Philoso-
phy, Poet, Gyanodaya Prerak, and one of
the Ablest Disciple, **Muni 108 Shri**
Sudhasagarji Maharaj whose Pious
Blessings Inspired and encouraged us for this
noble task of translation in English and this
proud publication.



Neo Block & Prints (Printer)

Nihal Chandra Jain (Translator)



REVEREND PUJYA

ACHARYA 108 SHRI GYANSAGARJI MAHARAJ

A BIOGRAPHICAL NOTE

The Noble Family

Birth Place - Village Ranoli (District Sikar-Rajasthan State)

Year of Birth - 1891

Name of the Father - Shri Chaturbhujji.

Name of the Mother - Shri Ghritwari Devi

Caste - Chabra, Khandelwal Jain

Name since he was a child - Bhuramalji

Five Brothers - 1. Chaganlalji 2. Bhuramalji 3. Ganga Prashadji 4. Gaurilalji and 5. Deviduttji

Year of death of his father -1902

EDUCATIONAL CAREER

Early education in Village - School

Higher Studies as Shastri in Syadwad Mahavidyalaya, Banaras (Uttar Pradesh)

The Works:-

In Sanskrit Language :-

1. JAYODAYA MAHAKAVYAM
2. VEERODAYA MAHAKAVYAM
3. SUDARSHANODAYA MAHAKAVAM
4. BHADRODAYA MAHAKAVYAM (Samudradutt Charitram)
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Commentries etc. Miscellaneous :-

20. SAMAYASARA (Acharaya kundakunda)
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(Acharya Samantbhadra)
22. VIVEKODAYA
23. SWAMI KUNDAKUNDA AND SANATANA JAIN DHARMA
24. TATVARTHA SUTRA (Acharya Umaswami)
25. PRAVANCHANSAR (Acharya Kundkunda)
26. DEVAGAM STOTRA (Not available)
27. NIYAMSARA (Not available)
28. ASTAPAHUDA (Not available)
29. SHANTINATH- PUJAN-VIDHAN
30. ATMODHARA (Unpublished)

The Great Soul

In 1947 (Vikram Samvat 2004)

At Ajmer (Rajasthan), he adopted Vrata of Seventh Pratima - Brahmacharya from Acharya Veer Sagarji Maharaj (it is one of the stages in which an ideal house holder takes a solemn vow of devotedly leading a life as a celibate)

In 1955 (Vikram Samvat 2012)

At Renwal (District Jaipur, Rajasthan) - Took a vow of Renunciation as 'Kshullak'

In 1957 (Vikram Samvat 2014) -

Took a next vow of Renunciation as 'Ellaka'

IN 1959 (Vikram Samvat 2016) -

Jain temple at Khaniya, Jaipur (Rajasthan State) he took a vow of leading a life as

MUNI (a monk) first disciple as such, of Acharya
Shri 108 Shiv Sagarji Maharaj.

On 30th June, 1968 (Ashad Shukla, 5 Vikram Samvat
2025) At Ajmer (Rajasthan) it is he who gave
Muni-diksha-a solemn vow of being a monk
to Brahmachari Vidyadhar, who is one of
the Greatest Acharya of today Known as
reverend Pujya Shri 108 Vidya Sagarji Maharaj.

On 7th Febrary 1969 (Phagun Badi 5, Vikram Samvat
2025-at Nasirabad, (Rajasthan) the Jain
Community respectfully and devotedly
honoured him. as **'ACHARYA-HEAD OF
MONKS'** Group. Also on this day, Shri
Viveksagar ji took a solemn vow from him
of leading life as Muni-A Jain Monk.

In Vikram Samvat 2026 Brahmachari Jamnalal ji
Gangwal of Khachariawas (District Sikar,
Rajasthan) Solemnly took from him a vow
of renunciation or leading life as a 'Kshullak'
he was named as Kshullak Vinay Sagar ji,
who later on, took a vow from Muni Shri
Viveksagarji to lead life as a Muni, a monk,
who as Muni, was known as Muni Shri Vinay
Sagarji.

In Vikram Samvat 2026, at Ajmer (Rajasthan) he completed
all the rituals of Muni Samadhi in the case
of Brahmachari Shri Pannalalji

In Vikram Samvat 2026, he completed all the rituals
of Muni Samadhi in the case of Shri
Bhanvarilalji.

On 20th October 1972, at Nasiabed Brahmachari
Swaroopanandji took from him a vow of
renunciation to lead life as a Kshullak.

On 20th October 1972 Nasirabad (Rajasthan) Jain
Community devotedly recognised and
honoured him as **'Charitra Chakravarti.**

Kshullak Adisagarji and Kshullak Sheetalsagarji, who were
the disciples of Acharya Shri 108 Mahavir
Kirtiji, were also associated with him, and
benefitted by being in his company.

His deep and profound knowledge of Jainism immensely benefitted the innumerable knowledge-aspirant souls of various shades viz. Householders, Elakas, Kshullaks and even Acharyas like Reverend Shivsagar ji, Reverend Dharma Sagarji and Reverend Vidyasagar ji

'CHATTURMAS' CELEBRATIONS -

The rainy season stays during /for a stipulated period for observing Ahimsa Mahavrata.

- In Vikram Samvat 2016, at Ajmer (Rajasthan)
- In Vikram Samvat 2017, at Ladnu (Rajasthan)
- In Vikram Samvat 2018, at Sikar (Rajasthan)
- (All These were with Acharya Shivsagar ji Maharaj.)
- In Vikram Samvat 2019, at Sikar (Rajasthan)
- In Vikram Samvat 2020, at Hingonia (Phulera) (Rajasthan)
- In Vikram Samvat 2021, at Madanganj-Kishangarh (Rajasthan)
- In Vikram Samvat 2022, at Ajmer (Rajasthan)
- In Vikram Samvat 2023, at Ajmer (Rajasthan)
- In Vikram Samvat 2024, at Madanganj-Kishangarh (Rajasthan)
- In Vikram Samvat 2025, at Ajmer (Soni ji ki Nasiyan)
- In Vikram Samvat 2026, at Ajmer (Kaisargunj)
- In Vikram Samvat 2027, at Kishangarh, Renwal (Rajasthan)
- In Vikram Samvat 2028, at Madanganj, Kishangarh (Rajasthan)
- In Vikram Samvat 2029, at Nasirabad (Rajasthan)

'VIHAR'- (The transitory movements and short stays for indefinite periods) The period covered in Vikram Samvat Years 2012 to 2016. As 'Kshullak', stays were at Rohatak, Hissar, Gurgaon, Rewari and Jaipur.

For the periods covered in Vikram Samvat Years 2016 to 2029, as 'Muni' a saint, and as 'Acharya' as head of Monk's group, stays were at Ajmer, Ladnu, Sikar, Hingonia, Phulera, Madanganj-Kishangarh, Nasirabad, Beer, Roopangarh, Marwa, Chhota Naraina, Sali, Sakhoon, Harsoli, Chhappya, Dudu, Mozamabad, Churu, Jhag, Sanwarda.

Khandela, Hayodi, Kothi, Manda- Bhimsingh, Bhinda, Kishangarh-Renwal, Kansa, Shyamgarh, Maroth, Sarera, Danta, Kuli, Khachariyawas, and Nasirabad.

THE RESIDUARY INTRODUCTION

The Abdication of the status of "Acharya" head of the Monks' Group and adoption of the Sallekhana, on Mangsir Badi 2, Vikram Samvat year 2029 corresponding to 22nd November 1972.

(In Sallekhana, on realizing that Final Stage has come when any moment his soul would separate itself from the body, complete detachment and full renunciation of everything including meals in every form solid or liquid, is happily and peacefully practised voluntarily every moment he gradually meditates that he is an Atman - a soul, which is heading finally towards' disengling the SELF from the attachment of karmas and faithfully feels that he is on the path of achieving 'Moksha' (Final Liberation.)

'Samadhistha' On Jeshtha Badi Amavashya Vikram Samvat 2030, Corresponding to Friday the 1st day of June, 1973.

Time of Samdhistha, 10.50 A. M.

Sallekhana Period: As per MITI 6 Months 13 days and As Per Non-Miti, dates 6 months 10 days.

Respectfully we bow unto the feet of one of the greatest souls of the 20th Century - an ardent follower of the 'RATNATRYA'- Samyak Dharshan (Right Faith) Samyak Gyan (Right Knowledge) and Samyak Charitra (Right Conduct)

Padam Kumar Jain
Ajmer

PREFACE

In the month of May 1995, when Respected Muni 108 Shri Sudha Sagarji Maharaj was staying at Nasirabad, he very kindly questioned about integrity of my knowledge in English Language. Most humbly I requested him for any service to be allotted to me. I offered myself at his feet and got an Ashirwad for the allotment of a work, to translate "MANAVA DHARMA" book written by Late Acharya Shri Gyan Sagarji Maharaj, the then Pandit. Bhuramal Brahmachari. Though it was a very great task for me but, I inspired by the preachings of respected Shri Sudhasagarji Maharaj, accepted his challengeful blessings and started my work in the last week of May 1995.

While translating the text of the book, I have tried to capture the Spirit of original thought and expression to the extent, it is possible in a translation. It is extremely difficult to convey fully the spirit and charm of Sanskrit Verse in English Language. There are terms of expression and ways of exposition peculiar to Sanskrit and also to the expression given below every Sanskrit Verse in Hindi, which in a literal translation into English, would appear mechanical repetition instead of heightening the charm of the work.

I have endeavoured to make the translation, a true and faithful rendering into English, of the Hindi original. Instead of giving stress on good English, stress has been given on the subject matter, correct thoughts, inspiration and right information. A most simple type of language has been used, instead of a difficult language, so that even an average person may understand it easily. Intricate technical terminology has been explained in or written in Roman English. Effort has been made to make this translated work easily accessible to the readers, who may be educated as Jain Shravaks or others who want to go deep in the study of Jainism.

I cannot dare to miss this opportunity to express my sincere thanks to my nearest and dearest relative, friend, brother and guide **Shri Padam Kumar Jain, Advisor** and Expert in taxation practice, for extending his valuable suggestions and advice in the course of this work and its completion.

I also express my sincere thanks to **Shri O. P. Jain, Principal**, K. D. Jain Senior Hr. Secondary School, Madanganj-Kishangarh, for going through this complete manuscript and for pointing out some relevant changes and mistakes, wherever needed.

My Sincere thanks also go to the Publisher of this book - **Shri Hukam Chand Sethi (Jain)** and his other associates who have very kindly extended the financial support and contribution in getting this book printed well in time. All the contributors were highly blessed by **Muni Shri Sudhasagar ji Maharaj**.

The Printer - **Neo Block and Prints of Ajmer** is also being thanked for rendering timely and urgent services in getting this book printed in scheduled time.

Once again I express my most humble and respectful salutation into the feet of the profound Saint Charitra Chakravarty Acharya Shri 108 Vidya sagarji Maharaj and his most renowned disciple 108 Shri Sudha Sagarji Maharaj and Ksullakas 105 Shri Gambhir Sagarji and Shri Dhairya Sagarji Maharaj for their direct and indirect Blessings bestowed upon me to enlighten my path of dedication . Without these most valuable Blessings, I would have failed in this assignment and I am greatly thankful to them for such blessings.

Nihal Chandra Jain

Ajmer

29th. October, 1995

Retd. Principal and Translator

10/333, Sunder Vilas, Ajmer.



Foreword

Every Shravak, a noble soul, is aspirant for final (Highest) liberation from pains and miseries; he aims at achieving complete freedom from birth and re-birth; he keenly desires to be eternally happy and peaceful.

The Acharyas - the greatest spiritual leaders - have been, from time to time, showing Practical Path stressing on the fact that when one, who undergoes a prescribed rigorous course of self-discipline, he is bound to be the perfect soul, the Sidha, who, such an Elevated Soul, would enjoy the Infinite Bliss, Infinite Happiness, and Infinite Peace, without being lost even for a moment.

Ratnakaranda Shravakachara, is a classic composed by a great scholar Acharya Swami Samantbhadra of 2nd century A. D. It very systemtically shows the course of action-Achar-to be adopted for reaching the Top-the stage of perfection - Sidhatva. It is a 'Jewel-Box' containing 150 Jewels-the shlokas (the verses). Respected Brahmachari Shri Bhuramal ji (Known later as Reverend Acharya Shri Gyanasagarji) has opened the 'Jewel Box' He, in his own way, picked up each Jewel one by one, explaining its intent, purpose and meaning in his Hindi version, captioned as 'Manava Dharma', with the mission that a common man would also appreciate it and be benefitted by it.

It was the sincerity of purpose and compassionate feelings for one and all Manavas that Shri Brahmachari ji could so lucidly present 'Manava Dharma' worth in Gold. The narration of aptly suited anectodes, with illustrations, keeps the reader throughout absorbed in enjoying the subject easily.

The beauty of '**Manava Dharma**' is that though it, too, convincingly re-assures and re-establishes a cent-percent guarantee that howsoever imperfect one may feel one-Self, every Manava, who has strong determination, he, with the assistance of Right Faith, Right Knowledge and Right Conduct, would not only gradually become Maha-Manava, but would finally be a perfect soul, (Sidha) In his valuable treatment of the subject, the author cautions to keep in mind that every soul-the Atma sees, knows, realizes Himself by himself and, therefore, the Atma Himself is the cause of liberation.

Out of more than thirty great works of **Guru Guru, (Rev. Acharya Shri Gyan Sagar ji Maharaj) Rev. Muni Shri Sudha Sagar ji Maharaj** picked up '**Manava Dharma**' and entrusted

Shri N. C. Jain the task of presenting it in English language, of course, with the aim that more and more aspirant Shravak souls are benefitted by the 'Jewels' in such a way that ultimately they may be on the path of being in possession of Lakshmi - 'the Real wealth'.

As for the translation, some difficulty was mainly felt in locating the appropriate words, not only enough for expressing the intention and purpose of the original authors, but also for watching that basic concept and principles of Jainism remain unaltered and are duly correctly conveyed. After all original is original and translation is translation, but nonetheless the utility and usefulness is present with full force.

I closely noted that Shri Jain so devotedly engaged to the task entrusted to him, that he hardly cared for family discomforts, his health and other odds. The blessings of Muni Shri was the greatest source of his inspiration.

The learned readers would find mistakes and latches, and they would really do a great favour and Shri Jain shall feel rewarded, if they very kindly convey the same to him.

I am confident that the book would serve as a 'ladder for the soul of every Manav' to rise up spiritually.

Padam Kumar Jain

Sanmati'

Opposite Anasagar Lake,
Krishngunj Road,
AJMER (Rajasthan)



Section-I

HUMANITY - A RELIGION

(MANAV DHARMA)

This world is like a dense forest, in which human beings, having fallen prey to delusions, are wandering here and there, as a result of which, it has become extremely difficult to trace the righteous path. The great and noble Souls through their Divine Knowledge have achieved the right path and having tread on it, they have become bold, fearless and immune to all passions; they have also preached others to tread on that path in a similar way. Only such souls have been ranked as MAHAVEER and known with similar names. This becomes the bounded duty of every civilised person to treat them as their ideal, honour them and respectfully remember them ever and ever. So has the Saint SWAMI SAMANTBHADRA has reverently bowed down while commencing his religious treatise or 'Grantha'.

नमः श्रीवर्द्धमानाय निर्धूतकलिलात्मने ।
सालोकानां त्रिलोकानां यद्विद्या दर्शनायते ॥१॥

Explanation :-

I bow to Shri Vardhaman Mahavira, who has washed off all the impurities of sin (i.e. Karmas) from his soul and whose knowledge reflects (i.e. embraces) the entire Lokalek.

The knowledge of Lokalek signifies Omniscience pure and simple, Loka, being the Universe and Aloka all the rest of pure space lies beyond it.

Description :-

SHRI is the name of Lakshmi - the Goddess, who bestows joys and happiness upon all living beings on the earth. Though the common people treat gold, silver and jewellery as the representative or signifiatory of Lakshmi, but rightly speaking, these are nothing but mere metals and precious stones. In fact, what is the difference between a Diamond and a stone ? There is lustre in the one, but not in the other. It is towards the lustre- the shine that one and all are mad after it; and one, imitating the other, has been acting in a similar manner to own and possess them. The result is that these stones and metals have become valuables, compelling people to keep them in safes, with a strict vigilance on them, even to the extent of sleeping nearby and guarding them safely. They do so as they are afraid that these may not be stolen away. Just see- things, which were collected and preserved with a view to gain peace, pleasure

and comforts, proved to be a challenge to the very existence of life itself. This is the condition of all such people who possess riches. Now take an example of a Bhil, for whom a diamond has no value, but at the same time, for him, a GHANGUCHI, so called CHIRMI*, is valuable. He joyfully makes a necklace of the same and after wearing it, he derives a great pleasure. Now let us just think as to what should be termed as 'Lakshmi'. A thing is valuable to a person as per the knowledge at his command; it is his knowledge that makes him feel that only that has value which is valuable for him and hence for him the same is precious. When we think that iron is not precious we throw it on the road and put gold, silver and diamonds in the safes. But on the other hand a warrior carefully preserves his sword, which is made of iron. A person, who realises and feels the value of time, purchases a wrist watch even after sacrificing money for the same, say Rs.150 - Rs.200.

Once a wood-cutter, during the course of collecting woods in jungle, found a shiny round pebble known as "CHINTAMANI". Seeing that he valued it as nothing but merely as a very attractive round piece of stone. He picked it up, brought home, and gave his child to play with it. He was totally unaware about the miraculous properties of that stone. He was not aware that this stone is capable of removing all his poverty. At night the need to light the earthen lamp - 'deepak' was not felt as the fast glow of that stone "CHINTAMANI" lighted up his whole hut. He was much pleased to see the monetary gain which was to be spent for oil. Though overjoyed, he was still unaware of the hidden secrets in the stone, which could cause miracles and as such, he continues to go to jungle, as usual, cutting and picking up the woods and there by earning his bread.

One day a jeweller happens to pass nearby the house of the wood-cutter. He explained to wood-cutter as to why he was going to jungle, when the miraculous, lustrous stone in his house is capable of getting every thing desired. Picking up the hint of the jeweller the wood-cutter demanded the delicious food (like KHIR) and he got it at once. Again for covering his body, a good blanket was desired and he immediately got it. Further a constructed house/room was demanded or desired and that too was made available. Thus the wood-cutter was now a wealthy person.

Pausing for a moment when we think about "What is wealth"- 'Lakshmi'? The answer would be knowledge." Gyan" is wealth. Without

* Chirmi is a small black dotted red seed used as a 'Ratti' to weigh all precious metals.

knowing about the qualities of CHINTAMANI, mere possessing the same, was all useless. And the moment, the knowledge about the same was acquired, the results were extremely beneficial. The reality is that only knowledge is Bliss and such a knowledge is present in every living being - may be little or more. But those who possess the knowledge of highest order - the complete and perfect knowledge, should be called as 'VARDHAMAN'. They become the ideals for other souls, by whom they are respected and worshipped. Such souls are named as MAHAVEER, who, apart from their own upliftment, also lift up the other living beings in the world, as is explained in the following Verse:-

ज्ञानलक्ष्मी घनाश्लेष - प्रभवानंदनं दिणं ।
प्रणमामि महावीरं, लोक त्रितयमंगलम् ॥

The source or base of appeasing is termed as appeasement. In the fulfilment of one's desire and lustre, one becomes the root cause of grief and sorrow for others in this world. By slowly minimising his own needs and desires and devoting for the good and welfare of others, is the main function (activity) of a popular and civilised man. But also the man, who has completely abandoned his total needs, desires and self-interests, has adopted the path of Universal welfare, is known as the soul, who has destroyed all the sins/impurities of life. Only he can become the master of Complete Knowledge or "Purna-Gyani". The feeling and attitude of selfishness is an obstacle in the way of Knowledge-seeker. Renouncing self-interest and boldly marching on the path of Universal-welfare, the acquired perfect knowledge of such a soul becomes completely purified like a mirror; and he becomes the Universal and Divine Torch-bearer of the world. Only such souls are recognised as "SHRI VARDHAMAN"

Keeping such an idealism in view, out of the four "PURUSHARTHAS",* capable of being done by every human being, the author hereby makes a pledge to explain the first effort known as DHARMA Purushartha in the following Verse:-

देशयामि समीचीनं धर्मं कर्मनिबर्हणम् ।
संसारदुःखतः सत्त्वान् यो धरत्युत्तमे सुखे ॥२॥

Explanation :-

Which frees souls from the pain and misery of embodied existence and installs them in supreme bliss, that excellent karma - destroying Dharma (Creed) I preach (unto you).

Description :-

“Dharmitee Dharma” means the eternal reality of the matter, when sustained is called ‘Dharma’ or religion. But the concern is with the living beings or souls, hence we should rather say reversely that ‘Dharma’ is the name of well directed efforts of a living being. And in more specific explanation “शीर्षं शीर्षे मति भिन्ना” according to this proverb every living being has different opinion or wisdom. Generally speaking, opinion or wisdom can be divided into three categories. One is that effort which provides deep grief to oneself and creates problem and obstacles for others also viz. meat eating etc. This is called ‘KUDHARMA’ (कुधर्म) or also an evil action or sin. Second effort is that which is pleasing to one but very displeasing to others viz. wearing of a ‘Pagri’ or a small size turban which is pleasantful to a Marwari but very unpleasantful to an inhabitant of U.P. because he likes to put on a cap which is not liked by a Marwari. Such an effort may be denoted with the word ‘ADHARMA’ (अधर्म). The third effort is that which removes the sufferings and provides with all pleasures and peace to all living beings. Such an effort is named as ‘Saddharma’ (सद्धर्म) or righteous Dharma. There may be difference between ‘Kudharma’ and ‘Adharma’ but Dharma or pure religion is one of all living beings, where there is no scope of pregmentation (संघ). For example a lie may be told in many ways but the truth is always one because it is related with the reality of a matter. So is the Dharma and that is -

आत्मनः प्रतिकूलानि परेषाम् न समाचरेत् ।

(Atmanah Pratikulani Paresam Na Samacharet) It means that which appears an evil to oneself, should not be done for others. But even then the followers of religion have admitted it in many different ways. To clarify it, e.g.: the suckers of a sugercane either starts it sucking from the top or from the bottom or by making its small round pieces to suck it or by extracting the juice and drinking it, but its sweetness exists in every case. Many people have admitted Kudharma or Adharma as the real Dharma and being adamant on this view, they started a feeling of contention with each other. The religion, which was the path of happiness, peace and bliss, has become the root of all contradictions.

Our elders have explained three causes- Land, Wealth and Woman of this quarrel, which the history reveals us. But today quarrels and disputes in the name of religion is much more visible than for Wealth, Land or Woman. Not only this, but every day new disputes are seen among amongst the followers of one and the same religion or section.

The result is that the so called civilised or cultured persons of today started hating the religion itself. But really speaking, "Is Dharma a matter of hatredness?" The reply is no - never, then why did it happen so? It so happened that the simple and ignorant people entrusted the reins of religion in the hands of those people, whom they believed to the utmost. But these people due to their ignorance, laziness and selfishness have distorted reality (nature) of religion, and made it a hypocrisy by putting on it the justified or unjustified form of outlook. The religion, which was really a source of internal endowment of the soul, was chained in mere rituals.

We should understand it very clearly that religion - Dharma - is that which liberates the soul from the pain and misery of embodied existence and installs it in supreme bliss by destroying "Karmas", and discards all external rites and rituals. It relates directly with the perception of the soul, as is said in Manusmriti, meaning thereby that the inner soul "मनः पूत समाचरेत्" of a man who indulges himself in the act of stealing, starts throbbing violently and warns him that it is a sin or undesirable action. Similarly if anybody wants to kill or injure others or becomes angry, he starts trembling and his conscience tells him that it is not just and good. Hence it is correct to say that to cause suffering or to think of it is an evil. Contrary to it an idea of providing solace and help to others is a virtuous action and it is called 'Ahimsa' or non-violence and this is the only chief 'Dharma' of mankind.

सद्दृष्टि-ज्ञानवृत्तानि धर्मं धर्मेश्वरा विदुः ।

यदीय-प्रत्यनीकानी भवन्ति भव पद्धतिः ॥३॥

Explanation :-

Lord Jinendra or The Masters have described the path (to Nirvana) consists in Right Faith, Right Knowledge and Right conduct; whose antithesis, Wrong belief, Wrong Knowledge and Wrong conduct are the causes which prolong the bondage of souls.

The Jinendra Bhagwan is known as the "Lord of Dharma" because he himself follows the path of Three Ratnas and delivers beneficial sermons for that to all Living beings of the Universe.

Description :-

To renounce one body and to adopt another is an old and regular practise of the soul. For it, this world is like a dramatic stage, wherein he plays, sometimes, the role of a great Emperor or of a beggar and through such various different roles, he likes to impress or to attract the viewers. This is an act of him but if he takes or

considers the dramatic performance as his own real self, then this Jivatma (जीवात्मा) assumes various organic appearances. Sometimes he assumes the body of a heavenly being or a being of infernal abode (नारकी) or of an animal or of a man; sometimes of a woman or of a person or bird, but this Jivatma thinks that very omagic shape as his real self and deeply indulges oneself in that embodied soul. HE (Jivatma) considers himself weak with the weakness of the body and feels fresh, when the body appears to be fresh and to its relatives, say, son and wife, he considers them as his own son and wife; and he expresses his wisdom in their love and fascination and performs various activities to keep them happy. In this way he is totally forgetting its real immortal and imperisable state of the soul which is a spark of Divine Bless.

Let us understand it through an illustration. Suppose a cub, whose mother had died just after giving birth to him, was reared up by sucking up the milk of a She-Jackal and started growing up with her youngsters. A long time passed in this state or condition and he began to recognise she-jackal as mother and youngsters as his brothers. One day a lion came and rushed towards jackals to eat them up. Fearing the Lion, the jackals began to run, but with them the cub, too ran. The Lion was highly surprised and told the cub that, brother! those jackals might run but why he was running. Then calling him as his brother, he reminded him of his real birth and strength like a lion, and asked him not to fear at all. But the cub failed to understand and believed on the words of a lion, taking him as a deceit. The cub again remarked that he was not of different species than jackal, rather a brother of them and had always been living with them since long.

Assuring not to eat anyone of them the lion, then, asked all of them to stay there. Then he took them to the bank of a calm pond where all stood in a straight line. The new comer lion then asked the cub to see his reflection in the calm water and decide with whose shape and form he resembled to his (lion's) shape or to the shape of the comrade youngsters. The cub observed that his shape and the bunch of hair on the shoulder is alike and similar to that of the lion. He too, had the same spots on the body as the Lion had and which were not visible on the bodies of the jackal. Then the cub lion was compelled to think that the statement of the Lion seemed to be true but he wanted to note its hidden secret. He approached the she-jackal named Amba and said "Mother! why is there the facial difference between me and my brothers? Be kind enough to tell me the truth". The mother replied, "Really you are not my son, but that of a lioness. Your mother had died as soon

as you were born; so sucking up my milk, you also came to grow up along with my off springs. This is the reality". Now nothing remained more; he realised the truth very well and he believed himself firmly to be a lion. He was completely different from jackals and that he had the power and strength of combating with the elephants and to make them ran away. Then he started springing like a lion and began to attack on big and powerful elephants. In the same way this embodied soul (JIVATMA), deeply attracted towards the body, is wandering in this world since times Immemorial and becoming a timid and coward like a jackal. The great saints and spiritualists have tried to reveal him the fact of eternal bliss but the soul fails to understand the same. But after realising through the substantive aspect of time and sayings, he suddenly gets inside a glimpse of Divine Light and he begins to feel the supreme status of Godhood, perfection of knowledge, immortal and imperishable divinity in himself. He characterises himself different from the body which has an averse aptitude, being 'Pudgal' Every soul is potentially omniscient, having no relation with the outer world e.g. with a wife or a son, having no dependent relation with the soul. Soul and body are two different realities and entities.

The soul realises that 'he' has been unnecessary assuming the Materialistic attachment with the worldly relatives and thus accumulating sins of various kinds. He deeply feels how he is proving an obstacle for other living beings due to sheer feeling of his selfishness. He exclaims with sorrow (repents) again and again and further determines himself not to create obstacles on the path of others. This new concept provides him with immense energy of being helpful to others. It is then named Non-Voilece and this is the real 'Dharma'-AHIMSA.

श्रद्धानं परमार्थानामाप्तागम-तपो-भूताम् ।
त्रिमूढा-पोढमष्टाङ्गं सम्यग्दर्शन-मस्मयम् ॥४॥

Exlamation :-

To believe, by fulfilling the eight requirements of true belief, and without the three kinds of error and eight kinds of pride, in the true God, Scripture and Preceptor, the causes of the highest good [i.e. Moksa] is called the Right Faith.

The belief that the Jain Tirthankaras are the true Gods, Jain Sastras the true Scriptures and the Jain Saints-the true Preceptors is called Right Faith. The true believer should satisfy the eight requirements described in verses ahead and should be free from three kinds of error and eight kinds of pride.

Description :-

A common man needs three requirements to reach the desired end. There should be (1) the torch bearer of the path (2) a man to manage the course of the path. (3) there should be a man who can give lead to go ahead on the path. In the ancient vocabulary, they are called APTA- the Lord God, AGAM-the true scripture and GURU-the true preceptor. As, during night, when there is darkness, it is difficult to trace the path, but in the morning when the God-Sun scatters light on the path, it becomes visible. Still, however, it is difficult to know which road leads to which side? That is why, generally in big cities, Sign-Boards or Indicators are put on every road; and from them one can know as to where does this road lead to? However, the problem remains that one does not tread on that path, for the reason that one is not sure if there is any danger of thieves or robbers on that road: There is, therefore, craving for somebody whose assistance may help him to go ahead fearlessly. Similarly the living beings of this world, for coming out of this dense worldly forest and to reach to a place of bliss, needs An Apta, Agam and Guru, in whom he can place full reliance and can achieve his desired end or goal. Reposing faith, placing reliance and confidence in some one, is a great thing in this world, without which nothing or no work is possibly done. We shall have to keep reliance on Ayurved if we want to get rid of any disease. One shall have to rely upon Astrology, if one intends to know his future. Here, it is to be noted that one is likely to be deceived, if he blindly relies on everyone. Because in this world if there are truth-speaking people, there are liars also; if there are real gems, there is artificial-imitation. Jewellery too. There are seen artificial pearls (culture pearls) along with the real pearls. One shall have to apply his own mind, or wisdom with all care and precaution at his command. Three things are never desirable

- (1) To copy indiscriminately the actions of others,
- (2) To rely on any Shastra, because they are shastras.
- (3) To believe in any Preacher, or to have faith on any Preceptor.

This is not proper at all. While, prior to purchasing an earthenware, hardly worth of few pennie, we put it to various tests and then we buy it. But we are not vigilant and careful about those who are really responsible for our upliftment and for our next world. Unless we are in possession of some solid contradiction, it is very just and fair for us to have complete faith and reliance over the APTA, AGAM and GURU.

1. Those, who are the travellers of the path of Truth should fearlessly go ahead, failing which they will never reach their desired goal-

the destination. While on their path, they should not be tempted to various objects here and there, otherwise they shall have to face their fall and they will lag behind their companions on the path.

2. If there is an old, disabled or crippled man in our company, instead of being ignored he should be assisted to keep pace with us.
3. While avoiding all impediments or obstacles coming in the way one should not walk in a careless manner.
4. If amongst the companions, if noticed, there is one who has some thing, wrong in him, say he is hot tempered, one should not feel annoyed with him, and ignoring his fault, he should be given proper guidance in the company.
5. During the course of walking on the path, if some one is tired, he should be extended all help, like assisting him in walking or providing him with a Doli or wheel chair (Palanquin)
6. To avoid unpleasantness in the company, one should cheerfully adjust one self with others in such a way so that none likes to leave the company.
7. One should behave in such a way that others may have the craving for being only in that company.

All, here into, said above are possible only when one is temperantly tolerant; he is humble without feeling superior to others, he should be one who values others. Hence the most important need is to focus the attention on all these qualities, also because one may not be deprived of the company.

Those who are Co-travellers of a long path, should bear in mind all the above mentioned points.

Now the author is explaining, in the following verse who is a true APTA and what important qualities are needed in him ?

आप्तेनोच्छिन्न-दोषेण सर्वज्ञेनागमेशिना ।
भवितव्यं नियोगेन नान्यथा ह्याप्तता भवेत् ॥५॥

Explanation :-

In the nature of things the true, God should be free from the faults and weak-nesses of the lower nature (he should be) the knower of all things and the revealer of Dharma; in no other way can Divinity be constituted."

Description :-

The fore most and important is that one must have and obtain a complete knowledge of a thing, he wants to know. In the absence of perfect knowledge, nothing can be described about it by us to others. True appraisal of a thing can not be said, if our knowledge is surrounded or engrossed with a feeling of partiality. If we have a love for an object, we will leave nothing untouched in its appreciation whatever qualities it may have. And if we are envious of the object, we are describing then its best of inherent qualities will appear to us as its evil attributes and we then instead of praising those attributes, we shall talk ill of them. Hence the spectacle of Partiality should be removed or suspended at the time of expressing ones opinion so that our knowledge may work rightly and properly. Alongwith it, our way of speaking or narrating should be proper. It should not be such confusing and beguiling, that our speech may not carry confusing sense. It should not be understood otherwise. These three qualities must be there in a true God (आप्त). In the lack of any one of these three, he has no right to be called as True God.

Now here develops (rises) a doubt that “वीतराग वत्सरागामपि चेद मानत्वात्” When the actions of a man, engrossed with wordly destres and passions, hatredness and with very poor and little knowledge, termed as RAGI (रागी), are near about similar to that of the actions of a scholarly saint devoid of worldly passions and hatred and blessed with right knowledge, termed as Veetragi (वीतरागी), then how can a simple, ordinary man distinguish between the two - who is a Veetragi Or. Conscious soul (वीतरागी) or RAGI unconscious soul (रागी)? What is the way to reach to the right Conclusion ?

The author is advising us to concentrate minutely and deeply and our concentration will reveal that every soul has been blessed with a wisdom and a power of taking decision. Even an innocent child has the wisdom to trace out his mother. Gold and Brass - both the metals appear pale and yellow, with no clear known distinction but a trader of gold and silver (Known as Sarraf) can very well distinguish them. It is said that a liar and a truthful man can not be hidden like Brass and gold as they can be correctly judged by their speech or sound.

Now the writer explains those blemishes which an 'APTA' (आप्त) or God must not possess :-

क्षुत्पिपासा-जरातङ्क-जन्मान्तक-भयस्मयाः ।

न राग द्वेष मोहाश्च यस्याप्तः स प्रकीर्त्यते ॥६॥

Explanation :-

He alone, who is free from hunger, thirst, senility, disease, birth, death, fear, pride, attachment, aversion, infatuation, worry, conceit, hatred, uneasiness, sweat, sleep and surprise is called God.

The Jain 'Tirthankaras' are free from these eighteen kinds of blemishes described in this verse (Gatha)

Description :-

Hunger, thirst, senility, disease, birth, death, fear, pride, attachment love and affection, aversion, infatuation, passion-devoid of reasoning, worry, conceit, hatred, uneasiness, sweat, sleep and surprise are such faults and defects that they are impediments, responsible for being hinderance, for those noble souls, who are on the path of the truth. Therefore these should not be present even in the smallest form in an APTA-the Lord, who always utters Truth and nothing but Truth.

A query - You say that those who utter the truth, are free from flaws and faults like hunger, but this does not appeal to our knowledge and we can not support this. To the extent, we see the people, we find more or less, that all these faults are present in every man. There can be none who is free from these faults of hunger.

Answer - Brothern ! When you say and you are seeing, that the fault of hunger is more or less in every one then there is every possibility that this hunger may not be found in some one. A cloth may be with more dirt, other may be with less dirt but the third cloth can be such where there is no dirt.

Query - In cloth the dirt comes from outside but in a man, this defect of hunger is since birth, and as such how can the two be equated ?

Answer - Leave aside the cloth-take an example of gold. Gold, excavated from the mine, contains more or less of impurities, but the gold, which has been purified by the Gold smith, has no impurity in that piece of gold. Of course, due to some mistake in its purification process, that particular piece of gold may have some impurity otherwise it assumes the Character of being 100% pure. Like wise, after making proper efforts, a man can also become pure and faultless.

नवसादर टंङ्काग्नि-वशात् स्वर्णं विशुद्ध्यति ।

तथा सत्सङ्गं सौहार्दं तपोभिरयं मात्मवान् ॥

Explanation :-

Just as with the help of chemicals, known as Nausadhar (Ammoniumchloride) and Suhaga (Borax) when gold is heated in fire in perfect manner, it emerges in its purest form, free from even

slightest impurity. Similarly by being associated with the great noble souls, or saints, by being in their company and by practising penance and by keeping the mind with pure thoughts and by avoiding outward temptations, one can uplift his soul and can make it absolutely pure and faultless. By doing so all our aversions and attachments can be removed.

Description :-

Just as the gold is purified by the combination of ammonium chloride and borax while heating it well on the fire in the same way, in the association with Noble and true Souls we can also make our like sublime, pure and Idealistic in all its essence and with all its attributes of consciousness, without being affected by external agency, power or will. By doing and practising this, our feelings on conceit and hatred can be removed or made to disappear or vanish. By doing so this soul can become a super-soul, Pure soul or God. For example the pieces of iron or iron itself is converted into pure gold when iron comes in contact and touch with 'Parasmani' and so is the case of Neem Tree, which, while growing up near the sandalwood tree, adopts the very same fragrance and splendour of a sandalwood tree. And in the same manner the soul attains the highest purity and supreme Eternal Bliss, when it is liberated from the worldly attachments and acquisitions. Then the super-soul or 'Paramatma' is called by various names as described in the next verse.

परमेष्ठी परम् ज्योतिर्विरागो विमलः कृती ।
सर्वज्ञोऽनादि-मध्यान्तः सार्वः शास्तोपलाल्यते ॥७॥

Explanation :-

He, who is the enjoyer of the highest status, who is of unsurpassed splendour, who is free from all kinds of desires and impurities of sin, who is endowed with omniscience and devoid of beginning, end, and middle (i.e. personal aims and ambitions) and who is a friend of all kinds of living beings - such a teacher is called "Hitopadeshi" (हितोपदेशी) 'a speaker or a teacher who imparts a useful lesson for all.

Description :-

Oh Lord ! "You are 'परासंसारतीता मां लक्ष्मीः शोभायत्र तस्मिन् परमेस्थाने तीष्ठतीति परमेष्ठी'" The meaning to say is that this soul, surrounded by the worldly affairs and attachments, considers itself the wealthiest or the richest of all, by accumulating the external objects of the world. But Oh Lord ! by kicking the worldly objects in such a manner,

you have become so rich and engrossed with highest virtues, that all the Heavenly Indras, or Chakravarty kings and great people bow their heads to you in complete reverence. You are the possessor of an Eternal Bliss or light. All, the sun, the moon, the stars and other alluminating objects of the world, are obstructed by one or the other forces, but you are having such a Divine Light that can never be obstructed or suppressed by any other force or object and which is ever lasting illumination. You are completely free or devoid of worldly sins and passions, hence you are known as VEETRAGI. No one is good or bad in your thinking or in your - Consideration, but all are contemplating or moving around, their own mental thinking or consideration - hence all are good and noble. You are completely purified i.e. there is no adulteration of any worldly ideas and passions in your deep meditation. You are Perfect and Absolute (कृती) what is to be achieved has already been achieved by you. You are fully aware about the worldly happenings of the past, the present and the future, hence you are known as Omniscient (सर्वज्ञ - Sarvagya) Your soul has long been embodied with the attributes relating to soul since times immemorial and its celestial light will continue to illuminate for infinite times; Hence there is no beginning, no middle and no end of this celestial journey. Your Lordship has explained that you have gradually made your soul perfect and liberated from all worldly attachments and feelings of love, affection, pain and anxiety, grief and sorrow. Now as such, every living being, with ones own efforts, can become a God in real sense, which is all Absolute Blissful Himself. Hence your regime is benevolent for all and it is welcomed by them all at the inner core of their heart' That is why you are known as Perfect Preacher or as सर्व हितकारी (Sarva-Hitkari) and so on. In this way your Highest-Self is prayed and worshipped by all civilised and cultured Living beings."

Now there can be a doubt or a question. When the Highest Self is VEETRAGI; how and why does he deliver His sermons and preachings to all beings for a better path, without having any cult or desire at his own end . This is explained as follows in next verse-

अनात्मार्थं विना रागैः शास्ता शास्ति सतो हितम् ।
ध्वनन् शिल्पिकर स्पर्शान्मुरजः किमपेक्षते ॥८॥

Explanation :-

Just as a drum gives out sound in consequence of the contact of the drummer's hand, but without any desire on its own part so does the Teacher reveal the Truth without any personal motive of his own

Description :-

Just as a drum gives out sound with mere contact of the drummer's hand, without its own motive; similarly Lord Jinendra Deo - the Omniscient, defines the path of welfare, without any desire or motive, without any desire for name and fame of his own - only due to meritorious luck of the aspirants. We generally see on this earth that greater is the man, greater is his unmotivated selfless service to the people. Selfishness is the quality of mean and low grade people: A poet has very well remarked -

अपना मतलब सोचकर करे जगज्जन प्रीति ।
पर के दुःख सहजहि हरे यही बड़ों की रीति ॥

It is customary with the people that they render service to others only with some personal motive or self-interest or they remove the pains and sufferings of others, but it is all their cunningness and nothing else praise - worthy. Great man is he who renders unmotivated selfless service to others and remains always ready to mitigate their sufferings to this "Paropkaraya satam vibhutayah". Accordug to this saying actions of a Noble soul or great man are meant for doing good to others. They feel their life as successful only when they devote it in the service of others - just as a cow gives milk for others; a tree gives fruits for others and the rain falls only for the universal welfare. Now let us know, in what way, these are benefitted by themselves ?

A query - Rains etc are lifeless with no personal desire of their own, but all animate objects have their own desire to motivate them. Take the case of speech. If we do not desire to talk, how can any body force us to speak - this is not clear as there is some confusion.

Answer - What you say may be correct, Brothrem ! but sometimes it so happens that we want to speak something. but we are forced to utter differently and that speech is all without our own desire. Also, sometimes we start murmuring, when we are asleep, with no desire, In such situation. only when we wake up, someone who is nearby us, makes us known that we were murmuring when we were asleep. But here crops up one Query - "such happenings are the results or out-come of our past desires". Answering this Query - similarly we can appreciate and understand here also. The Almighty-God, being in the State of Non-ommscience, finds that people on the earth are facing pains and sufferings. Then out of pity, He ponders over as to how these worldly people can be made free from their pains and sufferings. He the Almighty, can not see and tolerate our

sufferings; only due to this benevolent feeling, their LIFE is build up but HE himself does not have any desire of his own.

आप्तोपज्ञ-मनुल्लंघ्य मदृष्टेष्ट-विरोधकं ।
तत्त्वोपदेश-कृत्सार्व शास्त्रं कापथ-घट्टनं ॥१॥

Explanation :-

"That alone, in origin, is true Scripture (AGAM) which is the word of Tirthankara (आप्त) which can not be over-riden in disputation, nor falsified by perception, reason or testimony which reveals the nature of things, which is helpful to men, animals and all other kinds of beings and which is potent enough to destroy all forms of falsehood."

Description :-

That version which has, originally, been said by an APTA (आप्त-तीर्थंकर) The Almighty and Perfect, whose commands can be disobeyed by none, which can not be overridden by reason or testimony, directly or indirectly and who preaches, keeping in view, the right nature of things, whose preachings are helpful to all living beings, without any favour or exception and who is capable to destroy or oppose falsehood, is known as true scripture or Aagam (आगम) We generally observe that various sects and cults are prevailing on this earth, which are based on some mystic or mythological scriptures. All of them consider them to be based on some true and rational thoughts or some true and real dogmatic principles, promulgated by some real philosophers. To admit so may be taken true with a reasoning, because if they do not agree with its validity, then why should it be followed by them ?

But here the point to be considered is that these sects or cults, sometimes, come in clash with one another and there stands no similarity with the doctrines of one another. Often it happens that in one scripture, at a place, a particular or specific doctrine is mentioned while at a different place, that specifically written principle stands in contravention with the earlier one, under such situation, how can they all be called the followers or supporters of a rightful or true path ? Then should none be accepted or believed ? No, it is not such. We should admit that scripture as true, which testifies the truth, whose preachings are not couched by rational doctrines, and whose thoughts are not based on prejudices and the Preceptor of these doctrines should be trust-worthy or may be fully relied upon. Only that scripture is worthy to be relied upon and if it is contrary to it, we should be very cautious.

To illustrate it, suppose a letter is received by a man from his friend, where it was written that his wife became a widow. On reading this version, he starts weeping and mourning. The nearby people asked why was he mourning ? He replied that on receipt of such a message from his friend, that his wife attained widowhood, he was weeping. People laughed at him and it was a point to be laughed upon, because he should understand that how could his wife be a widow as long as he himself, a husband - was alive ? Definitely there is something wrong and unbelievable written in that letter. This can be a joke or a false version, written by a jolly man in the name of his own friend, or further, it can be due to negligence or an oversight of his friend, that such an error has been committed. To conclude, believing such irrational dogmatic thoughts, people start creating doubts on the admissible scriptures and began to call them the oldest mythological preachings. But the author emphasises that, at first none of the scriptures (Agam) can be such because it contains letters, words and sentences and all words and sentences do not come out spontaneously but with proper efforts. On admitting it for a while, that mythological scripture can not reveal its own meaningful explanation to us but to know it properly and rightly, we shall have to seek the guidance of some expert. In mythological scripture, every narration can not be taken as useful, reasonable and authentic. Theft and adulteration are not such attributes promulgated by any authority but are over prevalent since ages. But still they are vices, hence not acceptable. To pay respect to elderly and honourable persons is taught to every child by the parents but still it is taken as good and beneficial for the child. Hence we should take it for granted that scripture (आगम) is nothing but the version of a preceptor or APTA which prohibits us from going to lower path of conduct or misconduct.

Thus after narrating the rational nature of the scripture now the author proceeds to narrate the attributes or characteristics of a Preceptor, absorbed in meditation and contemplation.

विषयाशावशातीतो निरारम्भोऽपरिग्रहः ।

ज्ञान-ध्यान-तपो रक्तस्तपस्वी स प्रशस्यते ॥१०॥

Explanation :-

That Preceptor is praise worthy who has no desires for sensual pleasures, who has renounced all worldly occupations and possessions, and who is always absorbed in study, meditation and contemplation.

Description :-

A man has five senses - touching, tasting, smelling, visualising (seeing) and hearing, through which he perceives this universe. All these five senses have their own particular and favourite subjects of enjoyment and the man is always striving hard for the appeasement of these five senses. He becomes the slave of these senses and spends his whole life in accumulating such objects which may prove a basis of sensual satisfaction. The whole life of a human being is wasted in this sad struggle of sensual satisfaction. Such is the poor condition of this worldly living being. What so ever may be the teaching and preaching to this living being, but he becomes totally helpless in bringing out any change in his routine habits. Only a few are such rare greatmen, who instead of becoming the slaves of these five senses have put a powerful check and control over these senses. After controlling these senses, neither they care for any one nor they need any worldly possessions. More over, they even renounce all their preaccumulated external objects and become completely innocent like an immediately or newly born baby. The only difference exists between the two is that one is innocent while the other is conscious of his eternal knowledge. The child is totally unaware about himself but the latter (renouncer) is always busy in self-meditation and contemplation. A baby, if given a slight slap, starts weeping but the renouncer does not fear or thrill even amidst the gravest calamities. On the other hand, he regards that as his eternal wealth-a source of joy and pleasure. In the contemplation of a renouncee, (त्यागी) the friend or the enemy, the palace or a burial place, the grass, or the gold, all become equally alike. All the worldly possessions and pursuits become useless and unpleasant in his experience.

Those who have renounced the worldly pursuits, always keep them busy in their self-contemplation and wish that the smallest creature of the world should not be put to any pain or trouble by them; all living beings, right from an ant to a big elephant, all small or big creatures should remain in peace and tranquility. They pray for the well being of all. There remains no place in their inner heart for sexual pleasure, anger, pride, greed and worldly passions. That is why it has been rightly said -

जब लग जोगी जगतगुरू जब लग रहे उदास ।

जब आशा पाशी बंधा हुआ जगत का दास ॥

("Till an Ascetic is free from worldly passions he is a Renouncer (Tyagi- त्यागी) and he turns into a slave as soon as he aspires for worldly attachments")

As per this statement, the Renouncer or VEETRAGI, Ascetic or Sadhu considers it a point of defamation if he accepts even the smallest piece of a cloth or a thread. Only aiming to wards self. realisation and proper maintenance of physique, an ascetic accepts the most pure but tasteless and limited food, in a standing posture, once a day at the residence of a house-holder and that too in his both open-palms and then departs away to his lonely abode. Such ascetics are the real SADHUS, as very precisely explained by king Bharthari in the following verse -

एकाकीनिस्पृहः शान्तः कर्मनिर्मूलन क्षमः ।
कदाऽहं सम्भविष्यामि पाणिपात्रो दिगम्बरः ॥

The only significant result of getting a human birth is in minimising its worldly pursuits and possessions and later on, renouncing them and adopting a 'Digambar' status, while accepting or taking the food in open palms. He should practise self-realisation and be enjoying his own eternal peace and happiness. He should try his best to destroy the influence of pre-attained "Karmas" (कर्म). Every human being must practise this path throughout his life and if he fails to attain this highest path of emancipation due to some faults or follies in worldly life, then he must become a staunch follower of such great persons, and must regard them as his highest ideals, who are on the path of Emancipation.

We generally observe that the habit of aimlessly eating, sleeping and resting and fearing or to make others fear, are equally found both in human beings and animals. Then why is the man considered better than and superior to other animals? What is his special characteristic? In reply, it is said that the man is consciously aware as to when and what is to be renounced? Because only in renunciation lies his dignity and prestige. The more a man renounces the worldly pursuits and possessions, the more respectable and honourable he is considered. Just see for a child, father and mother are equal and of same category; both of them rear up the child with utmost love and care. Both mother and father feel the sorrows and the pleasures along with that of a child, but whenever he is beaten or punished slightly by some one or any calamity comes upon him, he atonce remembers or recalls the mother and not the father. why is it so? The answer is clear. A mother serves a child and provides him with all joys and pleasures selflessly, without caring at all for her own comfort and interest. She herself sleeps in the wet but gets her child sleep in the dry. She cleans and washes the urine and filth (toilet) of her child and always keeps watchful eye on him. But the father cannot care so much.

That is why the child always recall Ma. MA or Mother at the time of pain and trouble. Hence it can be concluded that a man is known or considered great and noble only due to his feelings of sacrifice or renunciation. Without the feelings of sacrifice (त्याग), a man or a woman is taken worst even than an animal.

पन ही पशु की होत है, नर का कुछ नहीं होय ।
नर यदि नर-करणी करे तब नारायण होय ॥

Animal and its different parts of the body are being used by the man. Shoes are made from its skin, which protect us from the thorns. But the body of a human being is so useless, and of no use to any one, so much so that it is put in fire and burnt; we have to provide bamboos to carry and a cloth to cover the dead body. Here the author advises that if a man is sincere to his duties if he walks on the path of renunciation, does not feel proudly on getting riches and uses that wealth, not for his self care but for the service and welfare of other people and who does not know weeping in the days of calamities, is a man in its real sense of Human-being. By doing these, one day, from an ordinary man, he will become a super-man, who is known as "Narayan" - the God. This is the only path of progress and divine prosperity.

इदमे-वेदश-मेव तत्त्वं नान्यन्न चान्यथा ।
इत्यकम्पाय-साम्भोवत्सन्मार्गे ऽसंशयारुचिः ॥११॥

Explanation :-

The Eight Angas of Right Faith.

The nature of substance is as is described there in, is exactly as described, is not different, nor even otherwise - this kind of unshakable faith, steady like the unwavering lustre of the sharp edge of a sword in the "Jain siddhanta" is the first limb of Right Faith and is called the NIHSANKITA-ANGA (निः शंकित अंग)

Description :-

As explained above, the right path of real spiritual development is in abandonment (or renunciation) done with distinctive wisdom and which is fully identical with Non-violence and to abide by this principle is the inner instinct of humanity and leaving that aside, means lack of humanity. As such, the foremost attribute of any learned and virtuous man is to walk steadily with unshakable determination on this path of Right Faith, just like the unwavering lustre of the sharp edge of a sword.

Worldly people, considering wife children and wealth as their own, are deeply indulging in their love or thinking their own real

form in this perishable body. They are engrossed with various kinds of fears like (1) fear of death (2) fear of suffering from various diseases (3) loss of prestige due to evil and abusive words from others (4) spoiling of the goodness of other world (5) inflicting injury to wife and children and loss of wealth (6) destruction of wealth by water fire and theft. (7) fear of helplessness in this world, full of selfishness and so on. Many other forms of fear come and stand ahead in the ways but, who is a traveller of Right Path thinks that his soul is supreme and immortal, to which no body can reach and harm. I, the soul, is not at all related with these out worldly possessions, then why should I worry for them in vain and what is going to be the result of my being worried ? Can I bring a change in the distinctive and entirely independent existence of their substances. Their existence and movement is solely independent they are completely distinctive from one-the soul. My soul, encaged and enveloped in material body, is ever changing its shape, size and form and bound to diminish one day from MYSELF and considering all these real facts, I remain, without any fear and prejudices, in my own self consciousness. Such a man always lives in its pure conscience neither worrying for loss or profit, Dignity or defamation birth or Death. nor caring for pleasant or unpleasant state, as is said in the following verse -

शोक स्थान सहस्राणि भयस्थान शतानिच ।
दिवसे दिवसे मूढमा विशन्ति न पण्डितम् ॥

The worldly social dealings of such a thoughtful and considerate man is more well planned, regular and dignified, rather than of an illiterate and ignorant man. Suppose, the father of a man has fallen ill. If he is a considerate and thoughtful man, he, instead of being worried and excited, will be prepared to get proper and best of treatment of his father. Now see, how that man, who is always helpful in removing the pains and troubles of all living beings, can remain inactive and ignorant in the pains of his own father ? He will provide best of medical aids to him, and the rest - longevity or death, will depend on the span of life (Ayu Karma), the God bestowed on him. But if he is an unwise and foolish man, he will become highly worried on hearing about his father's illness. Instead of getting best of medical treatment, he will make much hue and cry, causing more worries and troubles to the inner feelings of the ailing father. That's why, it is said that a foolish and ignorant man, with more fear, causes a lot of worries and troubles to others. But an eye. of the considerate and conscious man always remains on the realities and reasonings. Hence, without deluded in false temptations he makes all proper arrangements at the spot and so there remains no chance for him

to fear or to flatter others. Yes, he definitely fears and that too from the indiscriminate behaviour or treatment but he willingly supports, with out any prejudices, the right path of justice, as is said -

रोषं प्रयातु मनुजोऽप्युत तोषे मेतु,
लक्ष्मीः समा विशतु, गच्छेत् वा यथेष्टं ।

अद्यैव वास्तु मरणं तु युगान्तरे वा
न्यायात् पथः प्रविचलन्ति पदं न धीरा ॥

Meaning to say, whether some one may become pleased or annoyed; wealth may come or Calamities may be faced; someone may live or die, what so ever may happen, but a very considerate and thoughtful man never keeps one single step beyond the Right Path but fixes it fearlessly on that path, because he is least worried about worldly pains and pleasures.

कर्मपरवशे सान्ते दुःखै-रन्तरितोदये ।
पापबीजे सुखेऽनस्था श्रद्धाऽनाकाङ्क्षा स्मृता ॥१२॥

Explanation :-

Entertaining no desire for sensual enjoyment, knowing it to be hopelessly dependent on Karmas', transient, involving trouble in its procurement and the seed of sin is the second limb of the Right Faith Called the "Nihkankshitatva".

Description :-

An ascetic or a considerate but thoughtful man thinks that use of worldly possessions is not a pleasure but it is only a timely satisfaction or treatment for pain and trouble, to which people are considering a joy or pleasure in delusion.

For example, a patient of Eckzima (scabbies) gets a sense to scratch on it, which is untorable and to get rid of it, he goes on scratching it with his nails or with some pointed object, with the result that blood comes out but the patient feels himself fully happy and satisfied and this is a wrong notion. Because by scratching on Eckzema, the disease increases more and more rather than decreasing and after a while, the suffering converts into double pain. Same is the case of Sensual Enjoyment, which is more or less based on "Karmas" (कर्म) It's procurement is mainly based on virtuous deeds, already done in previous births which is beyond our control now. Many people wish to become rich for which they make constant efforts but only a lucky man is benefitted. Or it can be explained otherwise - that

sensual pleasure and enjoyment mainly depends on the efforts of our mind, speech and body. Suppose we have all kinds of sweet dishes and delicious food (like Ladoo, Poori, Kachori Barfi etc). We shall feel pleasure only when it is being tasted, when it is liked or preferred by our mind and even in that too, the pleasure is felt only when that article is put into the mouth and eaten by us and that pleasure will be, enjoyed by ourselves till the sweet is on the tongue, provided our taste and tongue is not paralysed otherwise the pleasure of good taste will vanish. In the same manner the pleasures attained through senses are dependent and momentary and that too, is associated with pain and anxiety. Again to illustrate, suppose a man gets the birth of a child and feels highly joyful. Simultaneously the child falls ill which causes unhappiness and agony. Similarly all worldly passions and pleasures are no more than licking up the honey lying on the sharpe edge of the sword. While enjoying such sexual and sensual pleasures, the man becomes selfish. So this all results in earning and storing the sins for future births. Looking to these happenings, a follower of Right Path or an Ascetic always rejects these sensual pleasures and considers them as fruitless and useless; and this is correct to some extent. But to a man who has put his steps on the path of renunciation and experiences its joys in his own self, how can he indulge himself in such sensual pleasures. Those, who have not tasted Ghee, may tell and appreciate the sweetness of the Til-Oil, but after getting that tasted, how can he prefer the taste of Til oil? A renouncer, while living in house and doing household activities, thinks himself different from that setting, just like a Lotus Flower though grown in mud-water, is always above and unattached with the mud-water. Though performing all eating, drinking and sleeping activities, he does them externally and helplessly, but at all times, he never forgets his own innerself.

Just as a culprit under the police custody has to wear the bondage of iron-shackles with dejection but he knows that as he has done wrong, he is to suffer all this. "In the same way, a virtuous and true householder accepts it a specific and definite result of worldly being, otherwise it is all useless and fruitless. In his contemplation, the position and prestige of heavenly, Indra and Chakravarty King is nothing more than a piece of a particular oil cake (Khal), to which he attaches no importance. In his opinion, the status of a king or a poor is equal, to whom the Director of wordly Drama (i.e. KARMAS) is influencing and forcing to dance accordingly. He, neither, perceives with love the adorned body of a king nor looks with hatred the body of a poor, completely covered with dust and soil. This is nothing but the game and influence of Karmas. Hence further said-

स्वभावतोऽशुचौ काये रत्नत्रयपवित्रिते ।
निर्जुगुप्सा गुण-प्रीतिर्मता निर्वितिचिकित्सिता ॥१३॥

Explanation :-

To love the virtuous for their excellent qualities without feeling disgust with their bodies, which, though impure by nature in all cases, are purified in their case by the triple Jewels i.e. Right Faith, Right Knowledge and Right Conduct, is described as NIRVICHIKITSITA, (the third limb of Right Faith).

Description :-

The body of the rich or the poor, the Brahman or the Sudra (Chandal) is made of the same five elements. This body gets the shape out of the sperm of the father and blood of the mother; it is made of bone, flesh and blood, it is full of filthiest products like urine and latrine. Outwardly it is impure by nature. In such case, to regard one body as good and other as bad is nothing but a false notion. How much it is washed, bathed or polished, it will not leave its habit of impurity. The body is full of unwanted dirty things and out of them nothing is useful and valuable. If there is something concrete and valuable, then it is virtuous only after being born as a human being, if it goes through hard penances, or uses body for the welfare and helping hand to others or it should be devoted in the attainment of Right Knowledge, only then this soul becomes pure and rises to the status of Divinity and becomes worthy of worship. Along with the purity of soul, the body also goes on becoming purified. Generally we see that the soil of this earth also gets the purity with the touch of the feet of an Ascetic and then it attains the power of destroying all sins and vices. All those places in the world, considered as Holy Lands (Tirthas) are due to virtuous touch of pious feet of the Ascetics and saints and the people feel obliged and thankful in worshipping such Saints and Ascetics. The touch of the blowing wind to the body of highly virtuous Ascetic, endowed with celestial power becomes so miraculous, as has been observed, that even incurable diseases of ours are cured and wiped out with that touch of such wind. Thousands are benefitted even by the touch of filthiest objects of these celestial Ascetics. This miracle is the possible result of Renunciation power of the holy ascetic. This power of emancipation of soul also influences the movement of the body of holy saint. Otherwise, by birth the physical body of none is pure and holy as has been said- गुणः पूजा स्थानं गुणेषु न च लिंगं न च वयः "According to this important and famous definition, no person of any sex or age or creed is

high or low, only virtuous deeds make this body worthy of worship. On the basis of sex, creed or age, none is worthy of honour. The person, who is honouring and worshipping others, keeps his eyes on the attributes and virtues of such a man.

The more is a man learned, the more is his simplicity in character, more he is worthy of trust upon, he will gain the highest respect and honour, because a staunch follower of the path of sublimity is always a worshiper of above noted characteristics. Only such person blessed with such virtual attributes is worthy of honour and respect on this earth, no matter whether he is lame or handicapped: black or with white skin, healthy or unhealthy, a Brahmin or a Sudra, whatever he may be. The worldly human being will not hate such a profound man; but will welcome him with the highest instinct of his body or mind; will serve him to the utmost capacity and all these will make it possible for a common man to realise the importance of such a sublime, noble person and to follow his path. An intelligent man likes to make others virtuous, and so he regularly keeps an eye on the attributes of others. He does not pay any attention to the body and its comforts because he knows that it is a PUDGALA or a substance with indivisible particles. To get total destruction is its nature and to leave its nature is not possible. All the matter and material objects are busy in their own nature. Hence to tell, which is good or bad is not possible. All the matter and material objects are busy in their own dynamic motion, subject to their own nature. Hence to tell, which is good or bad is not possible. Here the author is very precisely admitting that if any object or place of hatred is there, it is none except the soul of a vile man like him, who is forgetting the goods and adopting the evils. With this thinking a man, like the author, hates only the sins and to none else.

कापथे पथि दुःखानां कापथस्थेऽप्य-सम्पत्तिः ।

असंप्रप्ति-रनुत्कीर्तिर-मूढा दृष्टिरुच्यते ॥१४॥

Explanation :-

Non-recognition of the authority of false creed which can only lead to pain, and of those are established there in, by thought, deed or word is (the forth Limb of Right Faith) known as Amudhadrishti anga

Description :-

These paths, which are full of thorns, pits and ditches, which are uneven and unlevelled and which provide a lot of troubles and difficulties, are known as evil paths or unrecognised paths. In the same way, that path should be taken as an evil path, where a treacher

has to face himself so many problems by doing a particular action and which may create a lot of troubles in the way of life of others also. In this universe, if we care in collecting only those articles which are mainly related to Bread, Cloth and House and which are needed for our smooth living and the smooth living of others and further, without caring for the needs of others, we try to establish our own right and possessions over them, then such a poor feeling is known as Selfishness. The feeling of selfishness proves like a thorn in the way of our sublime life. Mainly, people imitate one another and what is done by one, is copied by the other and he starts to follow the same action. What is done by a father is copied by the son and what we do is copied or imitated by our neighbour.

Once, in spring season, some friends went out together for a picnic and reached in a garden. Here was a mango tree, full of mangoes, all were unripened while only a single mango was ripened. One of the friends remarked, "How beautifully ripened is this mango? "Only I will eat it. Only I will eat this". Passing this remark, he ran fast towards that mango. The second one remarked that he would not allow him to eat but he himself would eat that mango. Soon the third friend remarked "I am your Grand friend, I will beat both of you but only I will eat it." All the three began to quarrel and dragged each other but none agreed with each other. Soon one of them thought of a plan, and while changing his mood, he remarked that the mango was poisonous and hence he could not eat that. See, that a snake lives in the hollow of the tree. The snake has stung and tasted it, hence it is the only ripened one while rest of the mangoes are unripened. Hearing this remark, the rest of the friends spoke that if it was so, what to talk of eating, they would not even touch that. All left the place and dispersed and the quarrel came to an end. The same is the very condition of the world. People of the world mainly prefer to care for their livelihood; they mainly care for their Bread and Butter and keep jealousy and unfriendly attitude for others. This feeling of jealousy and selfishness influences the other creatures of the earth; not only on other creatures but on all objects of the universe, this influence is seen; because man is the chief of all. Man's heart is of very narrow nature and he pays no heed towards the welfare of others. When it does not rain in time, flowers fail to appear on trees and the wind or insects harm the harvest on this earth and all become much worried.

If the man brings a change in his observation and sentiments and makes them benevolent for others, then the worldly objects are also transformed accordingly. We have been hearing and reading in Ramayan that whenever Lord Ram Chandra used to move or step in, even the dry grass and trees used to be turned into green; and ponds,

tanks and lakes became full of water and it was only because of powerful feeling of benevolence in the heart of Lord Ram Chandra.

The author now believes that the readers would have understood very clearly that feeling of Selfishness is the root cause of all evils. But many of the selfish people always try to support their path of selfishness by putting up a lot of arguments and that too, based on their selfish nature and the simple and innocent people are deceived by such selfish people.

यावज्जीवं सुख जीवेदृण कृत्वा घृतं पिबेत् ।

भस्मी भूतस्य देहस्य पुनरागमनं कुतः ॥

The meaning to say is that eat, drink and be marry and this is not a wise understanding to indulge in restraining and fasting activities. Who has gone to see the Hell or Heaven ? But those who are of such opinion should also think that inherent of healthy parents, one is healthy and the other is unhealthy since birth. One man may assume poverty even after constant hard labour and the other may become rich luckily with out any hard work. If one goes, he is misbehaved and disrespected by all every where and when the other goes, he is welcomed by all ? Why is it so ?

There must be some reason behind it. We find ghosts invariably establishing their relations with us on the basis of previous births, but we should not be beguiled by their misleading arguments like some innocent and simple-minded people. But that man will oppose strongly such arguments who has a clear conception and power of thinking. He will not blindly support them and their ways of actions. He himself will decide what is wrong and what is right ? After proving the utility of Right path, like his own self, he will encourage others to follow that virtuous path, so that every man may become happy, while following the path of welfare. No doubt it is highly difficult to leave the evil path and march on the path of self welfare, which is good for all beings. Even then, while adopting and following this virtuous path, if any one goes astray from this path, then what is the duty of an Intellectual at this stage, is described in the following verse :-

स्वयं शुद्धस्य मार्गस्य बालाशक्त-जना-श्रयां ।

वाच्यतां यत्प्रमार्जन्ति तद्-वदन्त्युपगूहनं ॥१५॥

Explanation :-

To remove the ridicule raised by ignorant and incompetent men on the naturally pure path of Jainism is the fifth anga of the Right faith and is known as UPAGUHANANGA (उपगूहन अंग)

Description :-

We generally see that a man is easily tempted towards misdeeds. and what ever good and proper instructions are given to him, it all proves futile and the man fails to understand even the good teachings. The father of a child generally advises, him to go and read in school but the child does not pay any attention towards studies but is attracted more towards the fun and frolic and he even wants to play after hiding himself from the eyes of the parents. This is the condition of every human being. It is said -

जनोऽयं सहजैनेव दुर्मार्गमव गाहते ।
न प्रयत्न शतेनापि सन्मार्गं मधि गच्छतिः ॥

First of all, a man does not like to hear a piece of good advice. Even if he becomes ready to listen to it, then adopting and putting it into action is as difficult as the straight movement of a snake. Suppose some one has agreed to follow the right path then it becomes highly difficult to follow it up unto the last.

If any one dares boldly to follow up his on vow or promise, then the worldly masses make a lot of criticism and put a competition against his determination. He is compelled to become helpless; so that he may go astray of his duty and a chance may develop for his mockery and criticism. Just as the branches and leaves of a tree are bound to make movements with the flow of the wind, similarly, it is no wonder if a cultured man is bewildered in the company of evil and sinful persons. But evil minded people, with his inference, always blame the virtuous path. as the parents are blamed and insulted for the lot of complaints and misdeeds done by their son.

A learned man himself does not know to speak ill of others and he considers all others good rather than himself. He always tries to visuallize his own faults and vices rather than visualizing the faults and vices of others. No doubt he is always prepared and eager to accept the merits of those who possess them. On the other hand, he does not want to hear the demerits of others from his own ears. He is of the opinion that who, criticises or hears the vices of others, is himself the adopter and follower of demerits. Hence if at all any reference is brought before him regarding the vices of others, he carefully ignores it. For example, suppose a house hold woman sat to grind the corn, and at that very moment a cow came and put her mouth in the corn and scattered or ate a part of that. Seeing this the woman remarked that now she had to do so much less of grinding work and she would soon get leave of that grinding. While returning the cow again made a pit on the ground with her

feet. The woman again appreciated that action of the cow with the comments that now she had not to prepare the hearth as the cow had already prepared it. Again the cow also gave cow dung and that too was very much praised by the woman. Because the woman thought that now she had not sweep the floor with the cowdung as it had already been done by the cow. Meaning to conclude is that the household woman took every action of cow in right earnest opinion instead of taking it otherwise. In the same way every good and noble man should accept the demerits of others as the virtues. i.e. he should always look to the brighter side of a thing rather than to its darker side.

No chance may be permitted to come for criticsers to speak and his own action should be such, which the criticsers may not criticise and then every man should be ready to follow up the right path.

दर्शनाच्चरणा-द्रापि चलतां धर्म वत्सलैः ।
प्रत्यवस्थापनं प्राज्ञैः स्थितिकरण-मुच्यते ॥१६॥

Explanation :-

The re-establishing there in, on the part of the lovers of truth, of those who are wavering in Right faith or conduct, is called STHITIKARANA (The sixth 'anga' of Right faith) by the wise.

Description :-

See, that no one can do his work in this world without the help of others. Giving and receiving cooperation is a universal phenomena, both in the worldly affairs and religious activities, as we see that no sound can be made with only one finger. Hence when we are bound to need the help of others we should also learn to be ready to help others, because this is the only way of giving and receiving help for each other. Not to care for others means not to get others as helpful to us. If Every one is busy in his own selfish interest then how the work of others will be performed. Hence it must be our first and foremost duty that we should all be cooperative both in action and in behaviour. Now think of an example. All the five fingers of a hand have confronted with each other. The thumb declared itself the biggest, while the first finger told herself as big, and in this way, all the four fingers and the thumb stood against each other. The matter was taken to the High Court. The Judge asked to produce the evidences. The thumb argued that nodoubt he was the smallest of all in size but in the market his prestige was comparatively much more, which these fingers were lacking and the

Hon'ble court also knew it very well. Every lay and common man got the money on Loan only after his identity put on the paper. On this, the First finger, taking that as correct, remarked that she was the only basis which pointed out the way to any one and not the thumb. The middle finger told that, by nature, she was the biggest one and hence felt no need of argument. The third finger said that to welcome a man by putting a TILAK on his forehead was done only by her and not by the rest, as no one asked them to do so. In the last, the fourth smallest finger addressing the Judge told that no doubt she was the smallest but when the rest of three had to face some calamity or beaten by a lathi, she used to come and stood ahead, keeping all the four behind, without caring of her own destruction. Further, the little finger is put forward when safety is needed and when any boxing is to be done, then this little finger becomes the pilot of all. In both these situations, the little smallest finger has to face the hurt or its beating. The Judge heard all these arguments very calmly but minutely and was impressed with the arguments put by the most little finger and which was taken to be fair because the fourth little finger has taken it her sacred duty to sacrifice herself in safeguarding the interest of her brother, thumb, and her sisters - the three fingers. The is the best quality of the fourth finger : सेवा धर्मोऽस्ति बहुगहनो योगिनामप्य गम्यः To sacrifice one self in the humble service of others is the greatest virtue of a man, which is very scarcely found even in saints and Rishies. Hence the Judge, being highly pleased with the arguments of the fourth little finger gave her a ring, in prize to put it on. In the end the Judge remarked that all the four fingers and the thumb have their own importance at their respective places of action but how can they exist or survive without the help and cooperation of each other, as is clear, that the piece of a bread can not be lifted without the cooperation of all. Hence all of them should exist in cooperation with each other. Lota is comparatively more costlier than the rope, but in fetching water from the well, the rope is more useful and important, in the absence of which Lota alone can do nothing. Conclusion is that no work is possible without the cooperation of each other. Hence every learned man must pay attention to the needs of others along with his own needs. It may happen so that for want of the proper means of livelihood or due to some illness or due to fear of some other reasons, one humble gentle man, loosing his faith on right conviction, may go astray from the virtuous path. Wisdom or cunningness lies in helping the down - trodden people, and to make such man more alert and careful, who has already gone downtrodden by giving him every possible support, instead of discarding him. To err is human

- it is not a big matter but it is natural. We should make him understand in a very affectionate manner, His faults may be explained to him and we should try to bring him to the right path. Otherwise what is the use of our being learned, because a friend in need is always a friend indeed. We should always prove a friend and a guide to every erroneous man. by making him re-establish in his path or conduct.

स्वयूथ्यान्प्रति सद्भाव-सनाथाऽपेत-कै तवा ।
प्रति-पत्तिर्यथा-योग्यं, वात्सल्यमभिलष्यते ॥१७॥

Explanation :-

Entertaining love and proper respect for one's Co-religionist, with mental purity and not from crooked motives is called "Vatsalya" (The seventh limb of Right Faith)

Description :-

What is Vatsalya ? The author is describing it in the following words. Without making any kind of pretext with the co-religionists, love them whole-heartedly and with purity, and by proving that we are theirs through proper and rightful treatment with all, we can define by our proper behaviour "What is vatsalya". This feeling of love should be in every cultured and learned man. In this world, we generally see that those works/efforts, which can not be attained by any other means, are easily attained successfully by the feeling of love and affection. The only never failing method of influencing and controlling a man is to have a feeling of proper respect and affection for each other. Man can break the strongest iron chain or shackle but he can never break the bondage of pure love and affection. As is said -

सर्वेषु बन्धने ध्वस्ति दृढं प्रेमैव बन्धनम् ।
काष्ठ संछेद को भृङ्गः पद्म बन्धं भिनत्ति न ॥

Now let us find out the reason why a warp can make hole in the hardest wood and can come out of that hole, but that very warp faces the death while lying inside the closed soft lotus flower he fails to penetrate it.

The only reason for the warp is love for the Lotus flower and that is why he sacrifices his life without causing any trouble to lotus. In the same way, if we want to make others useful for us, or to bring him on our side or support, we should behave him with pure love and affection, with no out-ward show otherwise we will fail, without getting any success. True and false love can not be hidden easily, We should not think that basis of Love is in the heart, and

now can it be seen or tested or examined by any one ? Because the inner-self or heart is not only with us but it is possessed by others also, which is connected through a wireless. It has been observed in many cases that when ever we recall our nearest and dearest, suddenly his image is reflected before our eyes or he presents himself before us, and there we used to tell that. "Think of the devil and the devil is there" - definitely a long life has been blessed to him, because as soon as we remembered him, his figure appeared before us. Sometimes, without any particular disease in the body, a man gets hiccup (हिचकी) HICHAKI, we believe that our nearest or dearest is remembering us. Besides all these, our heart is connected with our outer actions and our feelings of love will be reflected in our routine Language and his image will definitely appear before our eyes. This remark that "feet recognise the shoes and eyes visualise the love and affection," has been said very wisely.

It is easy for us to recognise our own shoes even in the darkness, why ? because of our own shoes, the feet are habitual in putting on and they exactly fit in our feet rather than those of others. Similarly, the man, in front of us, whether loves us or not, can very easily be seen by penetrating in his eyes" The whole meaning is to say that the true and the false love can be recognised easily and in the verification of this statement, the author is narrating a small incident.

Once there were two women. One was the wife of elder brother, known as JITHANI and the second was the wife of younger brother, known as DEVRANI. Devrani gave birth to a child and Jithani was issueless and there was no hope to get an issue. Hence she planned wickedly to capture the child of the Devrani. She started to exhibit a feeling of love and affection with the child of Devrani, keeping him with herself and giving him the eatable articles. Devrani was of very simple and innocent nature. She thought "What difference does it make if the child remains with the Jithani instead of me.?" After some period, the child began to forget his own mother and considered Jethani as his real mother. On some excuse or inference, the elder one decided to start quarrelling with the younger one and stopped talking with each other. The younger one, realising the evil intention of the elder one observed that it was now useless to leave the child with the elder one. She made her son to understand the situation of the elder, who had planned for separation, Jithani was highly annoyed and remarked. "How can you say that this child is yours, who is born to her with a great luck and efforts." ? When she had brought him up with a lot of difficulties, how could this child be given to Devrani ? The younger one, being fully helpless decided to approach the government or Court of Law. In the absence

of proper witness, the child was asked about, "Who is your real mother?" He told the elder one as his real mother. The king became puzzled as how the case is to be decided ? But his Minister was very wise and after deep thinking, he planned out a way. The minister remarked that this case of quarrel would not be settled so easily and finally and further ordered to divide the child into two parts and each woman should be given each part, as there was no other remedy. The butcher was called for and ordered to cut the child into two pieces. Looking at such a precarious situation, the Devrani, with folded hands, begged for mercy and requested the King not to divide the child into two pieces. It would be better to handover the whole one child to the elder one and she would remain satisfied only on seeing him. Here Jithani again remarked with anger and cruelty against the Devrani. - "Shameful for her to agree upon the reality of the motherhood. When the child was going to be cut into two pieces; why did she not agree before to hand over the child to the elder one? Now this unkind behaviour of the Jithani was sufficient to prove the reality of the real motherhood before the king. King ordered that this child belonged to the younger and not to the wicked elder one.

Now this small story is sufficient to prove that an humble gentle man keeps a feeling of love for all the living beings. He never wants to see any living being in trouble or in agony. Seeing others in worries he willingly and readily takes upon him the burden of all worries and troubles. Not only this, but even in his own worries and troubles he remains cool like ghee or water and maintains an equilibrium in his feelings. But in the sorrows and sufferings of others he is deeply affected to his inner most heart. His heart softens like ghee in the slightest sufferings of others. He becomes highly pleased to see a virtuous, learned and a man of character as the peacock is pleased to feel the rain or rainy clouds and the "Chakor" bird to see the moon. But on the other hand, visualising an ill man or a poor suffering man, he wilfully involves and sacrifices himself in the service of the poor, suffering and ill man. If any man puts an obstacle in this routine behaviour of him, he never gets discouraged and tries to make him understand in a peaceful manner and loving behaviour. To become annoyed with his rivals and men in opposition, does not come in his duty but to make and establish with him the friendly relations proves his goodness. As is said -

सत्त्वेषु मैत्रीं गुणिषु प्रमोदं क्लिष्टेषु जीवेषु तदतिं तोदं।

माध्यस्थ्यभावं विपरीतगाना माप्नोति शिष्टः प्रचरेनिदानात् ॥

To keep friendship with all and to love the attributes of others is a rightful duty of a noble gentle man. He loves the whole world;

does not hate his opponents, but marching ahead with all pleasures and happiness, he influences the whole human - world at large. As is said :-

अज्ञान-तिमिर-व्याप्ति-मया कृत्य यथायथं ।

जिन-शासन-माहात्म्य-प्रकाशः स्यात्प्रभावना ॥१८॥

Explanation :-

To establish the glory of Jain siddhanta, by removing in all suitable ways, the dense clouds of ignorance is "PRABHAVNA" (The eighth anga of Right FAITH)

Description :-

"Jai Titi Jina" (जयतीतिजिनः) Brave and victorious, who wins over others, is called Jina. But victory over others is no victory-then, to whom does he win ? The person who wins others, is sometimes won by others and there are some who get victory over him. For example, a king may establish his victory, by defeating a weaker king, but then in turn the first king may be defeated by other more powerful king, whose commands the defeated king shall have to obey. A Lamb is cruelly killed by a lion, but when his turn comes, the lion is killed by other more powerful Lion. It may be supposed for a while, a chakravarty sovereign has brought all the emperors of the universe under his control and obedience, but he can not be designated as JINA, because that most powerful King, before whom other powerful kings bow their heads, becomes a most helpless creature, when he happens to come in the clutches of a woman. That strongest Emperor, whose iron bondage (लोहमयी बख्तर), wearing on the body, has not been penetrated by the continuous showers of arrows, shot by the biggest powerful kings, cracked and torn into pieces by the pointed penetration of an eye or look of a beautiful woman. As we have read and heard in Ramayan that Ravana was the strongest king Emperor, who was made even the king of heaven, the Indra, as his slave or an attendant, but his power also became futile due to his submission to the love of Queen sita, Wife of Rama, and what trodden condition had he to face, is very well known to all readers.

The main motto to explain is that Lord Ravana had conquered and controlled over the people of the world, but he failed to over power his own passions, his own self, and he was over powered by the desire of sex. Not to talk of ordinary men, even the most powerful and strongest Celestials and non-celestial beings have become the slaves of sex-passion and carnal desires. And all of them, who have been over powered by this sex-passion, have to be subdued

by the whole world- Hence to win the world, it is almost essential to control and over-win the sex-passion. And that soul, who has over-powered the carnal and sex-passion, is known as JINA- most competent to be called as over powerful winner. By mitigation of sexual passions- a man is known as a winner of all kinds of worldly passions. And this is true to some extent that who has overwon the sex-passion, who has no other passions of liking and disliking, who has no passions of pride, deceit, greed, laughter, liking and disliking, sorrow, fear and disgust- all mental evil pursuits have been overcome by that man is ultimately known as JINA - as is defined in following verse -

जितमद हर्षद्वेषो जितमोह परिषहो जित कषायः ।

जित जन्म मरण रोगों जित मात्सर्यो जयेत स जिनः ॥

Thus a soul, who has over powered the passions of happiness, laughter and grief, all mental dispositions are subdued by that soul, is called or designated as JINA and the final verdict of Lord Jinendra Dev. is also this that every human being, must control his five senses and their relative passions.

But these worldly people, due to their ignorance and selfish motives, have become the slaves of five senses; always prepared to hurt others due to their selfish motives and do injustice without thinking about the right or the wrong. Not only this, but they tell a lie, adopt unreal measures, try to deceive others, with the result that they, not only fall in miseries or suffer, but create means of trouble and miseries for others too. This is the basic result of their own ignorance and foolishness. Hence this becomes the utmost duty of a learned and literate man to find out the ways and means to bring them on righteous path, after removing them from the path of ignorance and evil habits. He should meditate upon this issue - how to bring the evil people on the right path ? Through the medium of sweet speech, he should make them understand, and all his own activities and actions should be performed in such a manner, that they should prove a path of idealism to be followed by others. An example is always better than precept. The most important need is to walk on and to follow that path, on which we would like to see others to follow. But today, even the most literate and cultured men are doing contrary to this theory. All instructions and preachings would be futile if their conduct is not exemplary. Let us see what a poet says about this -

पंडित और मशालची दोनों एक ही राह ।

औरों को दे चानणा आप अंधेरे माह ॥

Generally when the people march in a procession or celebration during the night time, a man with a patromax on his head, used

to walk ahead of them. Thus he provides light to all around him but there remains darkness over his head. Same is the condition of we, people, today. We know how to give good sermons and preachings to others, but we fail to understand how to act accordingly. We ourselves do not want to put anything in practice, with the result that the achievement is nil. What we should do, is to talk less and work more and this will inspire others to follow up the preachings in practical life and only then there will be the actual and real PRABHAVANA. On that path, on which we wish to march on, and make or inspire others to follow on, then we must keep in our mind the influence of eight above mentioned ANGAS and then only we will be able to do some concrete practical work.

Now, the author is explaining about those who became famous in the history by adopting these eight ANGAS and what had been the results of that follow up :-

तावदञ्जन-चौरोङ्गे ततोऽनंत मतिः स्मृता ।
 उद्दायन-स्तृतीयेऽपि तुरीये रेवती मता ॥१९॥
 ततो जिनेन्द्र भक्तोऽन्यो वारिषेणस्ततः परः ।
 विष्णुश्च वज्रनामा च शेषयो र्लक्ष्यतां गताः ॥२०॥

Explanation :-

Anjana thief in the first anga, then Anantmati are remembered; Uddayana in the third and Revati Rani in the fourth are considered most excellent. Then Jinendrabhakta, after that Varisen and Vishnu kumar and Vajra Kumar respectively in the remaining two i.e. seventh and the eighth 'angas' of Right faith, have attained to fame.

The biographies of these great personages, who have acquired undying, fame by excelling in the different 'Angas' of Right faith, are given in the Jaina Puranas, and may be studied with their aid. They are omitted here, as they are calculated to swell the bulk of the book. It is not to be supposed that the personages named exhaust the list of true believers; there have been many famous jains, though these are particularly noted for the specific qualities evolved out by them with reference to Right faith.

Hence we would like to explain and tell only so much, that keeping these personages in our remembrance, we should devote ourselves in such works. We can never be free from indebtedness of our responsibilities without actively following up the eight angas, if at all we wish to get concrete achievement and its result in our life. It has been explained in following verse -

नाङ्ग - हीनमलं छेत्तुं दर्शनं जन्म सन्ततिम् ।
 नहि मन्त्रोऽक्षरन्यूनो निहन्ति विषवेदनां ॥२१॥

Explanation :-

As an incomplete Mantra (magical formula) is powerless to remove the pain and suffering, arising from venom, so is the faith, which is imperfect in its limbs not able to pierce the line of repeated births (i.e., is not able to obtain emancipation for the Soul)

Description :-

Though "Darshan" (दर्शन) means to see, but here it is not as such, as here the reference is the objects and its pleasures beyond five senses. hence here it is meant for Belief, Cult, Religion or Sect. The aim beyond this theory is that the Believers in God (आस्तिक वादी) are of the opinion that the sufferings of repeated births should come to an end in this world and real eternal happiness be acquired by we beings. But it should be noted. carefully that our Belief or Religion will help us to achieve the ultimate goal only when we strictly adhere to eight angas or limbs of the religion. In a poison - killing MANTRA (incantation), having fixed number of words, letters or alphabets, if a single letter or an alphabet is omitted or missed, then will that Mantra-incantation- help to minimise the effect of poison ? No. Not at all. In the same way if we miss or forget any one of the eight Limbs or Angas or become careless in following them, then take it for granted that it will become crippled or handicapped for want of that Limb and no work will be done properly. OR Just as our body has hands, feet, head and other parts. similarly the DARSHAN has eight limbs or Angas. If a particular limb or part of the body is broken, missed or decayed, a man becomes handicapped or crippled, failing to perform his duties properly. In the same way if any part, or limb of Right faith or DARSHAN is broken decayed or missed, then the whole purpose of Darshan will be crippled and it will become lame and handicapped. That is why our Ancestors or Acharyas have called them as limbs or ANGAS of the Religion or Darshan. If these eight-folded limbs are present in tact, our duties and works are performed properly. But How do we forget about them is explained in the next verse :-

आपगासागर-स्नान-मुच्ययः सिकताश्मनाम् ।
 गिरिपातोऽग्नि पातश्च लोकमूढं निगद्यते ॥२२॥

Explanation :-

Bathing in the so-called sacred rivers and oceans, setting up heaps of sand and stones (as objects of worship) immolating one

self by falling from a precipice or by being burnt up in fire (as in 'jati') are some of the common "Mudhatas" (MUDHATAS-Follies)

Description :-

To act without consideration of good or bad, useful and unuseful, just or unjust, that which is copied or imitated, such work is known as "LOKMUDHATA" or Folly. This Folly is of different kinds the names of which have been given in the above verse. Out of them, the first Mudhata or mis-belief is of bathing in to the Ganges river or in an ocean. People are in habit of following some traditions and on its basis, they believe that all our sins will be washed off by taking a dip into the holy water of the river Ganges and the body will again become pious. But they fail to realise that Virtue (PUNYA पुण्य) and Vice (Sin or PAAP) are related with the inner self or soul, which is an abstract substance (अमूर्तिक) to which the water of any holy river can not touch as has been written in the GEETA -

नैनं छिन्दन्ति शास्त्राणि नैनं गहति पावकः ।

नैनमाप क्लेदयन्ति शेषयन्ति न वायवः ॥

(यह जले नहीं कभी अग्नि में, भीगे न कभी पानी में।

सूखे न पवन के द्वारा यह आत्मा हमारा ॥)

Explanation :-

"Self or inner soul is not injured by weapons, not burnt by fire neither drench by water nor dried up by wind."

It is a folly to believe the body as pure, because by nature it is impure and a storage of filth and urine. A pot of latrine and urine may be washed and cleaned for several times, but how can it become pure ? Impossible is the reply. Same is the condition of our body which continuously passes the filth and dirty particles from Nine doors or holes of the body and any object, coming in contact with such dirty filth also changes into impure things. Frogs fish and other acquaties remain all the while in the water of river Ganges but this continuous touch of water does not provide them the purity or a pure status. Can they or their inner self be called pure ? No. Not at all. Now there is a question.

Q. The taking of Bath before going for worshipping the Idol, is ~~an~~ useless and futile. Should it be done or not, why ?

Answer :- Bathing in water will only remove the outer dirt sticking to the body or external cleanliness is gained. Suppose one of our foot is bismearred with mud and some dots of the mud have

been splashed on our clothes or on our body, then these dots are cleaned and washed with the help of water. Secondly the pores of our body are washed and cleaned for sometime when we take a bath and a sense of Freshness and purity grows in our mind. This freshness provides us with the energy to perform a particular task with determination and fixed mind for a limited period. This much is the only purpose of taking a bath - as is defined in Ayurveda. That is why the authorities of physical sciences have permitted to bath in any clean and pure water of a tank or river. But really speaking, the soul is not purified at all and the body, too, is purified only outwardly for a while. Use of sandal pastes and scent of flowers applied on the body, after bathing are seen contaminated after a while. Hence this will be totally erroneous to think that bathing purifies the soul but on the other hand it only cleans the body for a short while.

The second, on this series of thought, is setting up heaps of sand and stones. As we go to the cremation ground, on the third day of the death, to collect the ashes of the burnt dead body, and this is taken up as a part of religious act, but this is only a traditional custom. Let us deeply think over it as to what is the use of collecting up the ashes and what is the loss if not collected. This is nothing but merely (imitating) copying the other people traditionally and to give it up has rather become more difficult.

In this follow up of traditions, people have considered it a part of religion to fall down from precipice or a hill and to burn up in a fire. But again here arises a question.

Question :- why is it not taken as a religion when there is no feeling of attachment for body found in the persons of above two categories ?

Answer :- If the reply is yes then, to die by taking poison or choking the throat with one's fingers, will also be taken as an act of religion. To waste the most valuable life of a human being like this is nothing but a suicide (आत्मघात) which is the greatest sin.

Infatuation is attachment to possessions and contrary to it is known as Non-Infatuation (निर्मोहता). After being bestowed with this valuable human life, we should do the act of serving others, helping the poor and sufferers and to tolerate with complete patience all the difficulties coming in the way of social service and social welfare, without wasting this valuable life criminally. Envy is an evil as we all know. We must not be envy of our own self, but we should love our own self and have the feelings of love for others. But ignorance or lack of power of understanding is so harmful that even the wrong

is taken as right and such right is chased by the people of the world. Not only this but there are so many evils or evil traditions which are being followed by the people willingly, though all of them are useless. For example- To arrange a social Dinner on the death of a person with this belief that this will transit the dead body into better existence at the time of next Birth. is a perverse belief; because we daily observe that the food eaten by us will not satisfy the hunger of the man seating near us. Then how should we believe that offering Food and Clothing to Brahmins after the death-ceremony will reach to our Ancestors to satisfy their thirst and hunger and other material needs in the next world ? This is at all irrelevant to think even when we are totally unaware about their next Gati'. (गति) existence and in what capacity: But we fail to consider deeply on this transitional process of the worldly soul.

Now here the author is describing a very interesting incident or story regarding this perverse Belief. (मिथ्याश्रदान)

On the day of SHEETLA -ASHTAMI (शीतलाष्टमी), the ladies generally go, with some sweet-eatable articles, to the potter's house and worship the Donkey known as the chariot of SHEETLA. The husband of one of the Ladies, who was a learned one, asked his wife to bring one or two hair of the donkey, as he was badly in need of that. The woman tried to do what her husband told her. She went to potter's house with her other lady-friends, worshipped the donkey and while on returning, she cruelly plucked two hair from the neck of the donkey. Seeing her, the other ladies also imitated her and all of them also plucked the hair, taking it a tradition for that day. After returning home, that woman handed over the hair to her husband, who made an inquiry as to what more had happened there ? The woman replied that when she plucked the hair, every one imitated her, and it resulted that the donkey became hairless. Again the husband asked his wife to go to other ladies and to enquire what use they would make of the hair ? And the ladies replied that they knew nothing; they had only imitated her. To conclude it can be said that such type of imitation has been going on in this world since-long without knowing the reality. This process is being followed by the insensible or ignorant people and this is known as perverse-belief or folly or "Lok Mudhata" (लोक-मूढता) But a learned man will never be a blind follower; he will never do any action blindly. He always stands in opposition to blind traditions. He agrees to follow up a work, upto the limit of its utility. To become a blind follower is beyond his spiritual capacity. But this version is not applicable to ignorant and unlearned men. They are not only mistaken in their

beliefs for the works of daily routine life, but they even fail to understand the Correct and real form of the Deity or God, they worship. It is being explained in the following verse -

वरोपलिप्सयाशावान् रागद्वेष-मलीमसाः ।
देवता यदुपासीत देवतामूढमुच्यते ॥२३॥

Explanation :-

The worshipping with desire, to obtain favour of deities whose minds are full of personal likes and dislikes, is called the folly of devotion to false divinity - DEVA-MUDHATA.

Description :-

This verse is directed against the worship of certain powerful beings belonging to the tribe of 'demons' residing in the region of the lower universe called PATALA (पाताल). They are a people like human beings though possessed with great miraculous powers. Generally they have passionate natures and are famous neither for self control nor for wisdom. Several of them, in the past, seem to have been imposed upon mankind, and some are still worshipped by unintelligent men. Their worship is Dev-Mudhata (देव मूढता) condemned by Acharya in this verse.

दीव्यति आनन्द मनु भवति सदैव: If means to say that one who is ever absorbed in Eternal peace is called a Deity or God. He is known as a Deity or God, who is a detached onlooker of all worldly objects, who never gets the feelings of pleasure and pain, without caring for the good and ill of others, but who gets a feeling of pleasure and happiness on acquiring the perfection in knowledge. But a worldly man is quite contrary to it because he considers some of these worldly objects as good and some as useless or bad. The worldly man always likes and maintains those objects which are favourable to his wishes and those objects, which are adverse to his taste, are either condemned or destroyed by him and he always tries to keep himself away from such objects. And when this matter proves to be beyond his control and power, he tries to seek the help of others. In the last, when a man fails to find out any other way for the entire satisfaction of his wishes; in the last he, with all wishes, presents himself before that God or Deity to whom he worships. He promises, that if his ambitions are fulfilled, if his aimed work is performed, he will definitely offer a CHHATRA (छत्र) or a crown. He further promises to construct a temple for that Deity if his enemy is put to serious losses and harms and so on. Thus in this way by bribing the God for the fulfilment

of all his wishes, whether good or bad. or to get protection from all calamities, a man should deeply think over it. When a good judge is far away from the habit of taking bribe and doing injustice, then how the Almighty can be bribed for petty works. He is supreme, who cannot be influenced by offering a Bribe. But the briber should also think that God is as good to his enemies as he is good to him. Bribe can also be offered by the enemy or opposition as no one likes to miss a chance of getting the kind favour of the Deity. Now the question is - To whom will the Deity favour ? One will definitely be favoured while the other will speak ill of the Deity. But this poor worldly man is lacking this wisdom and he fails to realise the great miraculous powers of the God or Deity. A man involves the Deity in attachment and aversion and to consider him a Raagi (रागी) or Dweshi (द्वेषी) is the biggest mistake of him. Because the Almighty is totally free from Attachment or Aversion, but firstly a selfish man tries to get his ambitions fulfilled through the Deity's blessing by regarding him Raagi or Dweshi. Secondly, if by chance or luckily the result of his works comes out favourable, then he develops deep belief on the Deity or unluckily if the result goes unfavourable, then all his belief is shattered or broken into pieces. Evidently he, who begs for favour has a gross ignorance about the nature of the Deity.

Here is an example. Once a friend of mine - the author - who was a staunch devotee of God, remarked that impossible becomes possible, if thought with great determination and performed with firm feelings of worship. Unluckily he himself was prosecuted in a false case and chances arose for his imprisonment. He, with a firm determination, worshipped the Deity, for twenty one days, with all his might, Incantations were enchanted. But as the effect of his sins, done in previous births, was more powerful, the result of the present worship was NIL and he was sentenced for imprisonment This all concluded in the loss of faith in the God and he became an Atheist (नास्तिक) or Heretic. This gives rise to a Question.

Question :- Then is it wrong to remember Almighty in the times of sorrow and grief ?

Answer :- The author firmly remarks that how it can be an evil to recall and remember Almighty or God. Remembering Almighty's name at all times is always useful for an imperfect soul. In the times of sorrows and troubles, His name must be recalled. But a wise and learned man, who recalls the name of Almighty, does so by taking Him as his ideal. He meditates deeply that How the God Himself has crossed this deep troublesome ocean of the world, with his powerful spirituality. The Almighty has been blessed with that very soul which

I, too, possess. Then why should I fear from such a small calamity. My soul is also blessed with eternal Supremacy and this calamity can not put any harm to it. After meditating deeply on these thoughts his soul becomes lively fresh and energetic, which results in transforming the anxieties and calamities into a kind of wealth, related to the attributes of the Inner self. But the selfish man of the world thinks differently. His belief is that he can please the God- The Almighty by his purposeful rites and rituals and by worshipping him. But none succeeds in seeking the blessings of Almighty by mere observance of these rites, rituals and worship.

सगन्धारम्भ-हिं सानां, संसारावर्त्तवर्तिनाम् ।
पाखण्डिनां पुरुस्करो ज्ञेयं पाखण्डि मोहनं ॥२४॥

Explanation :-

Know that to be Guru-Mudhata (गुरु-मूढता) which consists in the worshipping of false ascetics, revolving in the wheel of "Sansara" (births and deaths) who have neither renounced worldly goods nor occupations nor "Himsa" (हिंसा) causing injuries to others.

Description :-

The whole world is classified into two groups. (1) The Ascetic and (2) Non-Ascetic i.e. Real Ascetic and false Ascetic Ascetic is he who remains in his own nature and wears an authorised dress- a dress meant specially for a SADHU.

When ever a child or a human being takes birth on this earth from the womb of a mother he has nothing with him except his own karmic body. His soul and inner self (मन) is generally free from all kinds of deceptions and aversions and it is a sinless figure. While coming down on the earth, when he visualises the dramas of the world performed on this earth, then slowly and slowly he also adopts some garbs of his own and forms his ideas according to his garb (वेष) to which he accepts amusingly but in this worldly garb, he feels mentally disturbed and such a man is put in the class of a Non-Ascetic. This type of non-ascetic man remains totally busy in collecting the objects relating to, livelihood, fooding and clothing and for all these, he sometimes, stands in opposition to others and behaves rudely with other people. Then where stands Peace for him ? Taking in consideration all these happenings, those men who adopt their natural shape or position which they had at the time of their birth and make themselves free from all worldly attachments and selfish motives, they become. Ascetics. (साधु) But there are also a few persons

who become Ascetics with some selfish motives, who want to be honoured and worshipped like the Ascetics by the society even when they are far away lacking the attributes of an Ascetic in their inner self. Such people become Ascetic only with a greed of respect. Such people only want their name and fame and without bringing a control over the desires of five senses, they behave advertently. To satisfy all their sensual desires, they convert the ideals of Asceticism into more pleasant and interesting means of a household life. All such activities which have, been condemned even for a house hold man, they unhesitatingly indulge themselves in such adverse activities. To avoid their visibility in the eyes of the people, to hide their vices they try to distribute artificial, magical and sorcery elements (जादू-टोना की बातें) Ganda- Amulec (गंडा ताबीज) and yantra Mantra (यंत्र-मंत्र) so that the public may continue to worship them. They become hypocrites and defile the holy path of an ascetic. Such people or such ascetics in disguise may be taken as Hypocrites and to associate with these people or to support them unwisely is nothing but a kind of misbelief known as Hypocrisy. The whole righteous path is defamed by supporting such Hypocrites and when they are encouraged, due to wilful support, all their activities prove useless and harmful. When a man becomes proudly unwantedly, then he loses the thinking power about the right and the wrong. A debased man accumulates vanity in many ways but the important reasons have been explained below:-

ज्ञानं, पूजां कुलं जातिं बल-मृद्धिं तपोवपुः ।

अष्टावाश्रित्य मानित्वं स्मयमाहुर्गतस्मयाः ॥२५॥

Explanation :-

The sages, who have crushed out all traces of pride from their souls, describe Mada (मद) as the intoxication of self respect of eight particulars :-

(i) Learning (ii) Worship (iii) Family (iv) Tribe (v) power (vi) affluence or accomplishment (vii) religious austerity and (viii) person.

Description :-

Generally every man boasts or prouds for his intelligence, self respect, ancestors, for his tribe, for his accomplishments, for his religious austerity and for the physical soundness. He thinks him more smart and active, no matters whether he is literate or illiterate.

"A little Knowledge is always dangerous" this is a proverb. Being over wise is the root cause of superiority complex. To think the rest of the world half wise and to himself over-wise is ridiculous. Leave

aside those who are learned persons, they always boast for their intelligence and wisdom and consider none equal to their status of Learning. But same is the condition of the illiterate person. He goes on thinking that no doubt he has little knowledge, but even then the learned can not stand face to face of him in discussions. Very few people understand and realise that the real object of being born as a human being is to follow the righteous path and to inspire others, too, to follow this path. A man must always think that, if at all he is educated, his main duty is to serve the humanity and not to indulge in false pride and vanity, because there remains no scope for pride who is qualified and literate. Because the literacy of today may be converted into madness of tomorrow and those, who are less literate and a bit far away from us, may go ahead after getting good education. There is a vast ocean of knowledge and it can be obtained as much as is possible. Those, who are highly learned still treat them less wise. They do not feel proud of the learning and only such people are respected by the people of the world. Even then seeing their great respect, they do not feel proudly but on the contrary, they become more humble and gentle and feel shy in being respected widely. Only a wise gentle man can behave in this way. But a man, with a narrow heart and less wisdom, may be puffed up in flattery. He thinks none equally wise and feels that every one is flattering him due to his wisdom and intelligence.

If somebody, does not give any importance to such person, even then he thinks in his mind that instead of doing flattery of others he should tell frankly what he is to tell. That is why people avoid him but for him it is also immaterial. He boasts about his ancestor, tribe and even of his parents, who are known very well by the few. In the same way every man, may be of any caste, creed or family, always prouds of his splendour and hates others. Whenever any one dies in the family, the members of the family weep after uttering these words "Oh ! brother, God should be kind enough to bliss your rebirth in such a low caste, where you have not to study and educate like a Brahmin, or you have not to worry for the kingly administration being a kshatriya (क्षत्रीय) or need not to worry for commercial transactions being a vaishya (वैश्य). Meaning to say is that all such worldly people, on the basis of their cast or creed fearlessly perform all good or evil deeds and boldly come forward to put to any man to any kind of low or severe loss. But a man, with a clear understanding and literary taste never attaches importance to his caste or creed. He thinks that caste is co-related with the body which is mortal, Hence it is better to utilise this body in the service and welfare of others and graciousness of this life is in successfully sacrificing it in the performance of righteous

duties. Every child takes birth on this earth, but the special traits do develop in the child gradually when he is marching towards manhood. Power and valour do come in a man slowly but remain upto the end of young age. With this strength of manhood and valour, he challenges the whole world and determines to achieve even the impossible, provided his sound health is maintained by him. But the position is changed if unluckily he is attacked by some severe illness, which compels him to be on sick-bed and looks for other's help even for drinking the water. Such things are bound to happen in an old age of the man when the parts of the body like hand and feet, eyes and ears, all become feeble and stop working properly. The man becomes so weak that he has to seek the support of a Lathi for his movements. Here the author advises that what is the use of being proud of such power or strength of the body which is meagre and destructive - going to degradation side. A learned man, with his powerful body, should always help and protect the poor and sufferers. But for uneducated and low minded people the powerful body is only meant to create troubles and pains for others as said - (विद्या विवादाय, धनमदाय, शक्तिः परेषां परिपीडनाय) And if luckily the Goddess Laxmi is also pleased on such man, then this man becomes highly proud in assessing that the whole world is depended and guided by him.

ज्ञान वृद्ध वयोवृद्धास्तपोवृद्धस्तथैव च ।
सर्वेऽपि धनवृद्धस्य द्वारे तिष्ठन्ति नित्यशः ॥

Not only the highly educated persons but also grown up and aged people and even the great sages, all remain busy in the flattery of the rich, as they think that nothing can be achieved without money or wealth. But a wise man, with proper understanding considers the wealth of the world as immaterial and a big burden upon him. He realises that it is highly painful, fearful and troublesome to earn the riches, to preserve it and to multiply it every day. Money is the root evil of every thing and on this notion, a wise man wants to leave it but he becomes helpless when the time comes just like a bullock tied up with a yoke. But he expresses his gratitude towards those who give their wealth in charity, because charity elevates his feelings of goodness. This idea has been expressed in following lines - A gentleman is astonished to see a rich man offering his property in charity and for the welfare of weak people. The rich man replies that -

देने वाला और है जो देता दिन रैन ।
लोग भ्रम मेरा करे याते नीचे नैन ॥

The donor of charity thinks what can he donate ? Some other power has donated him and that power is donating to all. He feels ashamed because he is considered to be a donator. It is the luck only which favours every man in giving and taking. Meaning hereby is to say that an intelligent man regards him as the cashier or stores-Incharge of the property and not the owner of the property and wealth hence he, with all sublimity and humbleness assists and supports the side of richness. Not only this, but a day comes when he totally renounces the wealth and goes for austerity making his birth a success. On the other hand there is a sage, who, taking him an ascetic, cares for his own respect and greatness, and thinks none equal to him in austerity and respectfulness. This type of saint may be observing fasts and vows, merely exploiting his body by doing various types of penances but he fails to attain the purity of soul and innerself.

This worldly human being considers the actions of the physical body as the action of his soul, that is why although ugly but he tries to make the body beautiful; he washes, and adorns the body with various kinds of scents and ornaments and tries to make it appear the most beautiful body. He hates those who are ugly. He disrespects them and thus all his efforts are wasted only in physical adoration.

स्मयेन योऽन्यानत्येति धर्मस्थान् गर्विताशयः ।

सोऽत्येति धर्ममात्मीयं न धर्मो धार्मिकै विना ॥२६॥

Explanation :-

That conceited person, who is led by his pride to show disrespect to virtuous men, in reality, destroys his own faith, because in the absence of those who put it into practice "Dharma" can not have an existence.

Religion only lives in the soul of those who practise it and can have no concrete existence by itself. Hence those, who insult the virtuous in whose hearts "Dharma" has its abode, can never be religious themselves.

Description :-

The conceited person out of his pride generally disrespects those persons, who are dutiful and civilised. But this man should think that instead of disrespecting others he is disrespecting his own religion, in the shape of a kind of pretension; he is abstaining himself from his own duty, because the religion can not have its existence without virtuous or religious minded people. Meaning there by is to say that the virtuous man does not lose his own characteristics even if he is not properly respected by others. Those, who knew or are aware

of his merits, will bound to show a feeling of respect for him. If a tribal woman "BHEELNI" (भीलनी) does not know the great value of a diamond, it does not mean that the diamond is not valuable. Bheelni is ignorant about its value while a Jeweller is fully aware of its value. If a man shuts his eyes, while seeing others, it does not mean that he has no eyes. Other people do see him, without any kind of loss. The man, who wants to be virtuous, should pay due respect to the virtues of a man or a virtuous man.

All beings may take their birth in four kinds (i) Celestial being (ii) human being (iii) Animal - creatures and the fourth is infernal beings. All these four beings are chiefly possessed with the passions of anger, pride, deceit and Greed which are four demerits of a worldly being. But the passion of anger is being taken as the greatest demerit for a human being but we are to examine as to when and why does this anger-passion appear in a human being ? It rises only when we feel some trouble from the man in position and to suppress this feeling of trouble, anger develops in a man. If he fails to conquer the opposite man with his feeling of anger, then he tries his best to suppress them with all his might. Feeling of anguish, if not suppressed, may lead a man either to quarrelling attitude or to sacrifice oneself in protecting his own self from intolerable passion of anguish. Anger comes only when we think the opposite as superior or more powerful than we are. Same is the conditional status of Deceit and Greed. We become deceitful towards others only when we think that the opposite one is unconquerrable and we want to overwin him. In the feelings of greed, we attach more importance to others but pride is such a powerful demerit that a man forgets to pay respect to others and elders. Out of these four demerits the first and foremost demerit is the passion of pride which is supremely found in the human being. Anger is chiefly found in Ladies, Deceit in animals and greed in celestial beings. But the man is totally under the bondage of pride and due to this evil feeling of proudness he used to remain blind towards it, even after realising it. And that is why the feeling of proudness is the root cause of destruction of Human philosophy or DHARMA. Hence man is advised first to overcome or conquer the passion of proudness because without conquering it all our merits are demolished or destroyed; and by winning over this one demerit he can get success in all other walks of life.

यदि पाप-निरोधोऽन्य सम्पदा किं प्रयोजनं ।

अथ पापास्त्रयोऽस्त्यन्य-सम्पदा किं प्रयोजनं ॥२७॥

Explanation :-

If there be cessation of sin, other things wealth, prosperity etc. are not needed, - (sinlessness being the source of bliss itself) but if

the influx of sin still continues, then what purpose will be served by wealth and the like ?

Description :-

A man must lack the feelings of sin, selfishness and vanity. What shall a man profit if he gains all the goods and prosperity of the world, but loses his own soul ? Certainly no truly useful purpose is ever served by the riches; their acquisition is associated with sin and so is their enjoyment. A selfish man possessing all worldly objects, can never feel the pleasure and happiness; while on the other hand, these create troubles to man. Here is an example of Lord Rama and King Ravana which is sufficient to make us understand the importance of the above version. See that Lord Ramchandraji, with the deep feelings of benevolence, abandoned the kingdom of Ayodhya and in order to comply with the orders of his father, he himself decided to go in the forest alone leaving aside all worldly means of comforts. But his luck favoured him and the result was that even in forest, Lord Rama was able to get all facilities of life and the troubles were converted into riches and happiness. While on the other hand king Ravana, due to selfishness, failed to get any kind of favour, facility and pleasure. In the end, how had he to face all miseries, is very well known to the people specially to considerate persons. Even his own public stood against him; even his own real brother, Vibhishan, left him and joined hands with Lord Rama. Ravana had to face a very tragic end or death at the hands of Lord Rama. Same is the case with Kauravas and Pandavas. Being blessed with all kinds of prosperity and happiness, Kauravas had to face their defeat bitterly and most of them had to face the crucial death at the hands of Pandavas. And all the five Pandavas had to face such a grand success that no one could hurt them in any way. Kauravas got their destruction at the hands of Pandavas.

The "Acharya", therefore, says that there is gain in renunciation of material goods but not in their acquisition :

श्वापि देवोऽपि देवः श्वा जायते धर्म-किल्बिषात् ।

कापि नाम भवेदन्या सम्पद्धर्माच्छरीरिणाम् ॥२८॥

Explanation :-

A dog becomes a DEVA and a Deva becomes a dog with virtue and vice respectively; from "Dharma" living beings obtain even such prosperity as is indescribable in words.

Description :-

By virtue of religion, a dog can become a "Deva" in the heaven and when surrounded by sinfulness he that "Deva" can again become a dog. This is the philosophy of birth and rebirth but even in the present life, if a poor man, tries to work judiciously, can become a king and if a king acts unjudiciously, he can be thrown out of his own kingdom and throne. He can become even a beggar from a king. These all are the consequences of virtues and vices - Dharma and Non-Dharma (ADHARMA). Leaving aside the Dharma and Adharma, prosperity and miseries are not two different things. Here is an example. Once there was a wife of a gentleman; she was very humble and used to do all household works very carefully, and in elegant manner. She also used to serve her husband with full devotion. She was also in the habit of worshipping the God daily in the morning for two hours with full devotion. This habit of her did not appeal the gentleman. He took it a sheer wastage of time. He made her understand but failed. The woman was fully covered with this devotion and was not prepared to give it up. The husband was very much irritated on this refusal and re-married himself with a vaishya girl whose name was Mohini. Once the mother of Mohini thought that the first wife named Sushila was very beautiful and wise and she may divert the attention of her husband towards her and Mohini had to suffer for love and affection. After a long consideration, she thought out a plan. She called for a terrible cobra-snake from a snake-charmer; packed it up in an earthenware and took the pot to Sushila. She expressed that she had brought a very beautiful garland of flowers for her. Sushila unhesitatingly put her hand into the pot and found that the garland was extremely beautiful. With a very humble feeling, she (Sushila), thought why should she wear it ? It was better to put the garland in the neck of her younger sister Mohini and she actually put that garland in Mohini's neck. To her great astonishment it again converted into a black cobra, who bit Mohini very badly. Looking to this wonder, the gentleman again started loving Sushila and every thing was set in right order. Due to very simple and sweet temperament all the miseries came to an end. Conclusion, therefore, is to say that only a true and generous feeling in a man his real prosperity, which proves a favourable standing for all ways and means. That is why, a learned and wise man always tries to maintain the feelings of generosity and kindness in his life and spares no chance for its banishment, which results in keeping everything in right order.

भयाशास्नेह-लोभाच्च कुदेवागम-लिङ्गिनाम् ।

प्रणामं विनयं चैव न कुर्च्युः शुद्धदृष्टयः ॥२९॥

Explanation :-

He who is purified by right faith should not salute or show reverence to a false deity, scripture and preceptor, even from fear, expectation of good, attachment or greed.

Description :-

The man, who has become self-relying, as explained above, who has a feeling of self confidence; who considers himself the creator of his own luck, pleasures and troubles; only to such man, his feelings of truth and kindness become competent to remove all worries and troubles automatically. Hence we should be kind, generous and loving with all living beings, if we want to become free from all mental worries.

सम्यग्दर्शनसम्पन्नामपि मातङ्ग-देहजम् ।
देवा देवं विदुर्धस्म-गूढाङ्गारान्त-रौजसम् ॥३०॥

Explanation :-

The propounders of Dharma describe even a low caste man possessing. Right faith as a divine being, likening him to the invisible radiant splendour of a live charcoal lying hidden beneath a heap of ashes.

Description :-

It is commonly observed by us that people have a love and affection for the son of a Brahmin and respect him by calling with the name of Panditji. But looking to a low-caste-man or chandal (चाण्डाल), we start hating him and try to keep away from him. Why is it so? The answer is that a Brahmin boy, since birth, brought up in a wholesome and proper environment and in the good company of his father, becomes a man of right habits, while the chandal becomes an object of hate due to his evil habits and environment since beginning.

An illustration will make this point clear. Once a prostitute went to display a musical programme in the court of a king. Along with her was a parrot in a cage. Looking the king, he started abusing him. King became highly annoyed and he ordered to kill down the parrot. Cunningfully the parrot appealed the king to give him a chance to meet and convey some words to his brother - another parrot - before he was killed. He named of a Pandit, with whom was that parrot. That parrot was called for and on his arrival, that parrot began to utter Vedic-chants (Mantra). The king became pleased to hear those chants and ordered for that parrot to be rewarded. Immediately the first parrot spoke out "Why is he to be rewarded and I am to be put to death" ? We are the sons of the same mother but I have

been brought up by a prostitute hence learnt up to utter abusive language and the other parrot was brought up in a Brahmin Pandit's house, he remembered better verses and Mantras, which he used to utter. Thus it can be said that a man is always a follower of others. Man follows what he sees and becomes according to the company he keeps. Similarly if the son of a chandal happens to have good company and changes his habits accordingly; and if feelings of non-violence and service to others selflessly, are developed in him, then he, too can get a respectable place, instead of hatredness, in the human society. Our Ancestor Acharyas have rightly written and explained this fact vividly in "Padma Puran" as given below :-

न जातिर्गर्हिता लोके गुणाः कल्याण कारणम् ।

व्रतस्थमपि चाण्डाल माचार्या ब्राह्मणं विदुः ॥

The meaning to say is that caste itself is not going to do good or bad to anyone. He, who adopts virtues, becomes a virtuous man. In the opinion and eyes of ordinary people he may be a chandal by birth, but because of his virtues and high qualities, he is not considered as a Chandal (Shudra) by learned and wise persons like Acharyas. None is powerful to provide pleasures or sorrows to any one, and the man, who has a determined faith in this principle need not flatter other people or fear from them (as is said, को पृथिव्यां दीव्यन्तीति कुदेवाः) that it is useless to accord honour and high rank to such Deities, who talk, more or less, only about worldly and material upliftment and it is also useless to regard such scriptures of higher value which are mainly written for attachment of wordly objects. It is also undesirable to give, such Preceptors and Mahantas an honourable position in the society who are merely indulged in wordly passions and desires. Even a Chandal of high moral virtues does not pay regard and honour to such Deities, Scriptures and Preceptors. As this is beyond his natural habit, he remains self determined. He deeply ponders over this problem that if a Deity, Scripture or an Angel (Paigambar)" or any other spiritual power is competent to provide pleasures and happiness to others then why should this whole universe remain in miseries, sorrows and sufferings? None is happy and well contented in this universe and this is the only real and virtual fact.

The reality is that the man has to suffer the consequences of his good or evil deeds or we can say that one who, tastes the sugar-cubes feels the sweetness of it and one who tastes chilly (Mirch मिर्च) feels its bitterness and irritation in the mouth.

Once there were two farmer friends. One believed in action and the other believed in the fate or in luck. In rainy season, monsoon

came the first farmer - "Atnavadi" told the second farmer "Please come and let us plough the field." The second one replied that he trusted in God- His kindness would solve all their working problems and every thing would be set right; why should they worry ? The first farmer, who believed in doing, ploughed his field and sowed different kinds of grains like Bajri Moong Moth and then took complete care and looked after the ploughed fields well. After due time, all the grain plants were grown up and he reaped a good harvest of different grains, he had sowed. But the second farmer, who was lazy and sat idle depending on luck or fate only, could not get any harvest from his field because he failed to plough it well in time in rainy season. Conclusion is that As we sow, so we reap-What ever may be our actions, we shall have to bear their consequences, Here the author advises all the learned and wise people that they should be alert in doing their duty. "Trust on the action done and get the success accordingly."

दर्शनं ज्ञानचारित्रात् साधिमान मुपाश्नुते ।
दर्शनं कर्णधारं तन्मोक्षमार्गे प्रचक्षते ॥३१॥

Explanation :-

Right faith is entitled to precedence over knowledge and conduct, because it acts as a pilot in guiding the soul towards "Nirvana"

Right faith is the cause of Right knowledge and Right conduct and therefore entitled to precedence over them.

Description :-

Three factors are important for the completion of every work. Keep the faith, think over the matter and act accordingly. But in these three, faith is the most important and holds the first position. The rest two are to follow the first. Every one is aware that deceit and hypocrisy and malpractices in behaviour are not justified; they are all evils. But due to our mis-belief that nothing can be achieved without deceit and telling a lie, our all efforts and actions start functioning on this faith unknowingly or suddenly and our knowledge, too, starts thinking in the same direction. Hence the necessity is to develop and strengthen our faith first, if we want to channelise our knowledge and action in right direction Because, as is said -

विद्यावृत्तस्य सम्भूतिस्थिति-वृद्धि-फलोदयाः ।
न सन्त्यसति सम्यक्त्वे, बीजाभावे तरोरिव ॥३२॥

Explanation :-

Just as one can not have a tree in the absence of a seed, in the same way it is not possible to have the origination, continuance,

growth or increase, the fruition of Right knowledge or Right conduct without acquiring the Right faith in the first instance.

Discrimination leads to Right faith in the first instance and Right faith then transforms knowledge in to Right knowledge and leads to Right conduct.

Description :-

Just as the origination, continuance, growth, along with to provide shadow and fruits, of a tree depends upon its seed and as the seed is sown so the tree will grow with its shadow and fruits accordingly and further if the seed is decayed, the tree will not flourish, it will be difficult to grow and increase and give fruits. So is the case with the Right Faith. Our thoughts and efforts depend mainly on our faith, we have. If our faith is not positive then all our thoughts, deeds and actions will be dirty, uncreative and non-constructive. And if the faith is right then it takes no time in transforming thoughts and actions in right and successful direction. Meaning to say is that abandonment with selfish motives, rites and rituals with a view of worldly prosperity can not prove as helpful and beneficial in the enlightenment of soul. Till our belief exists that these worldly acquisitions and property are at the root of our pleasures and happiness or troubles; and even then if we adopt the path of abandonment or slight renunciation, then all that will be an outwardly abandonment, relating to only physical feeling and not with inner-self feeling and frankly speaking, such abandonment can not lead us to the right path of renunciation. This abandonment is equally good or bad like the abandonment of a sick man, who remains hungry on the advice of a physician, but whenever he gets a chance he will forget the vow of abandonment and will start taking and eating all such things for which the physician has forbidden. The result will be more deterioration of health for a sick man and more deterioration of will power for a man practising abandonment. It would have been better for such a man to think all worldly prosperity and attachment as useless and a hinderance in the way of renunciation, though due to some worldly bondage, he may not be in a position to abandon all immediately. The moment, he is free from this worldly bondage, he will disregard them and renounce them with in no time, with a determination not to accept these worldly attachments in future. It has very rightly been said below-

गृहस्थो मोक्ष मार्गस्थो निर्मोहो (नवैत्र) नैव मोहवान् ।

अनगारो गृही श्रेयान् निर्मोहो मोहिना मुनेः ॥३३॥

Explanation :-

The house holder, whose interior is illumined with Right faith, follows the "PATH", but the Ascetic involved in wrong beliefs is no-

where near it; for this reason, the 'Enlightened' householder is considered superior to an ascetic devoid of true faith.

As a rule the ascetic has precedence over the householder because of his asceticism but since conduct without faith can never be pure, the 'Acharya' says that asceticism without faith is inferior to faith without asceticism.

Description :-

Imagine, there are two patients, one is suffering from fever and the other from cold and cough. To a feverish man, the physician advised to take a medicine known as CHIRAYTA (चिरायता) to be free from the fever. The patient drinks chirayta but is still thinking when he will leave drinking chirayta as he does not take it very useful for him for a longer period because that is bitterly pungent; he drinks it only to recover from fever. Similarly the physician advised the patient of cough not to take curd till he gets rid off cough. He does not eat curd but still he thinks, when this cough will end he will eat the curd. He will start using curd as soon as the disease of cough comes to an end. Now let us examine what is the difference between the thoughts of the two ? The first wishes to give up what he is eating for early improvement and the second is prepared to eat or accept what he had been asked to give up. The same is true with a householder and an ascetic. One man is he, who, being an house holder, wants to abandon himself from all worldly attachments; no doubt, to live in the family is his helplessness and a time-being bondage. The second man is he, who has left doing all homely affairs and became an ascetic but whose inner-self and all the five senses are beyond his control. Even being an ascetic, his inner self is indulged in worldly affairs. And to conclude we have to say that the first man, even leading a house holder's life, is still looking forward towards the path of renunciation and the second one though an ascetic is not really an ascetic, because his inner self is still indulged in worldly attachments. One is a traveller on the path of salvation and the other is a runner towards worldly affairs. No one can be called an ascetic by shaving his head and living in Jungle. This is not renunciation because it is related to inner self. Only by controlling the mind and own self, one can become a Renouncer otherwise it is mere a mockery or irony of abandonment or Renunciation. Nothing to do and still to get name and fame, then what more is needed by a man as is said.

मूढ़े मूढ़े में तीनगुण, सिर की रही न खाज ।
खाने को लड्डू मिले, महाराज का ताज ॥

A shaven head is free from scalp, fungus and itch (खुजली) He gets delicious food and also honour and high respect by the people. But true Asceticism lies in controlling the evil thoughts of the mind and not allowing the self to go on contrary path. A man must try his best to safe guard the inner spirit from all worldly aspirations and to lead on simple and judicious path, free from all worldly desires.

वनेऽपि दोषाः प्रभन्ति रागिणां गृहेऽपि पचेन्द्रिय निग्रहस्तपः।

अवद्यमुक्ते पथि गच्छतो भवेद्विमुक्त रागस्य गृहं तपोवनं ॥

It means that the lions, leopards and tigers and BHEEL reside in the forest but they accumulate the sins by killing and eating weaker animals but a cultured householder controls his senses and desires and thus keeps himself away from sinful activities. Reality is this that attachment with worldly possessions is unpious and unattachment is pious and religious.

न सम्यक्त्वसमं किञ्चित्त्रैकाल्ये त्रिजगत्पि ।

श्रेयोऽश्रेयश्च मिथ्यात्व समं नान्यत्तनू भृताम् ॥३४॥

Explanation :-

In the three periods of time and the three worlds, there is nothing more auspicious than Right Faith for the living beings nor any thing more inauspicious than a false conviction.

Right Faith leads to all kinds of prosperity and ultimately also to supreme Bliss, but falsehood is the seed of all evils and undesirable conditions of existence.

Description :-

Once ten friends set out for a holy dip in river Ganges, and after the dip while returning home, one of them suggested to count them all, lest, somebody should leave behind. He started counting them in a line and the number of friends came to only Nine. He remarked that one was missing at last. The other man counted and the numbers present were only nine. In this way all of them came forward one by one and counted the rests, but the figure of counting came to Nine. They all were highly puzzled about the one, who was missing because every one who counted others, forgot to count himself. Same is the situation with we people. We always try to care and look after others, but we fail to care and look after ourselves. We point out mistakes and faults of others but we forget to look towards our own faults. This erroneous behaviour is pervading every where which is nothing but merely an Illusion (मिथ्यात्व Mithyatva). All of

us are troubled by this Illusion. Instead of finding faults with others, it will be better if we care for own faults and try to rectify them. Without getting rid of false arrogance, we can not expect to achieve truth and happiness. We generally like to see the dots in the moon, but we fail to look our own dots. We see faults with others but we don't look to our own. Even being full of faults and errors, we consider ourselves as innocent persons. This is nothing but a deep illusion of ours which prevents us from reaching to the truth and that is why we feel always in misery and troubles. We must note it that without the achievement of truth, the happiness of inner self will not be achieved and if we reach the truth, then troubles will exist no more.

Once a man went to another village for some work and while returning, night fell in. His friends and well-wishers advised him not to travel at night, because the path was haunted by witches and wizards. But he did not hear to them and started for his journey. While going ahead on the way, he saw a stump of a tree (an amputated tree). Though it was moon lit night but the moon was covered with clouds and the atmosphere was dark. The stump appeared to him as a ghost or wizard and he prevented himself from going ahead. He began to tremble with extreme fear and thought about the advice of the friends given to him at his departure. He became bewildered but at that very moment the clouds were swept away and the moon-lit shined clearly. Then he realised that this was a stump to which he considered a ghost by mistake. With this right thinking, he was highly pleased and arrived at his house. In the same way those, who walk on the right path of truth, are unique but those, who are fully aware about this path of truth, are also respected and honoured in the world. While living in worldly atmosphere such people hold good and respectful position and they never fall down to attain a dishonoured position.

सम्यग्दर्शनशुद्धा नारक तिर्यङ्कनपुंसकस्त्रीत्वानि ।

दुष्कुल-विकृताल्पायुर्दरिद्रतां च व्रजन्ति नाप्यव्रतिकाः ॥३५॥

Explanation :-

Those, whose mind is illumined with Right Faith, may not observe vows, yet they are not re-born in hells or the lower grades of life, they escape from neuter and female sexes, (as well as from birth in) a low family, physical deformity and short life, nor are they overtaken by poverty.

Description :-

To err is human but to rectify one's errors is really great. Those, who have very well understood their errors and faults, they do not

take birth in hells or in animal life. They escape from neuter or female sexes, lower grades of life, lower grade of castes, physical deformity, short life and poverty. What status and position they get at the time of rebirth is explained below :-

ओजस्तेजो-विद्यावीर्य-यशोवृद्धि-विजयविभव-सनाथाः ।

महाकुला महार्था मानवतिलका भवन्ति दर्शन पूताः ॥३६॥

Explanation :-

Those, whose hearts have been purified by Right Faith, become the Lords of splendour, energy, wisdom, prowess, fame, wealth, victory and greatness; they are born in high families and possess the ability to realise the highest ideals, religion, (Dharma) artha (Wealth) and kama (enjoyment) and Moksha (Salvation) of life, they are best of men. They are considered the idealistic people in the world and on their departure from this world, they take their re-birth in heaven only.

अष्ट-गुण-पुष्टि-तुष्टा दृष्टि-विशिष्टाः प्रकृष्टशोभाजुष्टाः ।

अमराप्सरसां परिषदि चिरं रमन्ते जिनेन्द्र भक्ताः स्वर्गे ॥३७॥

Explanation :-

Those who have the Right Faith, are born in heaven - worlds, where they become the devotees of Lord Jinendra, and endowed with eight kinds of miraculous powers and great splendour, enjoy themselves for long millenniums (here very great periods of time) in the company of 'Devas' and female sex - "Devanganas".

Description :-

The Gods have eight special qualities to assume (1) tiny form (2) a huge form (3) light weight body (4) heavy weight body (5) power of invisibility (6) power of controlling others (7) the power of being illuminous (8) power of getting all desired objects.

This miraculous power is more or less found in all Gods and goddesses. But those great spiritual powers, when take re-birth in heaven, are greatly endowed with these miraculous powers comparatively more than other gods. They are more respected and honoured by other gods and goddesses and they possess a wonderful splendour and enjoy a very long long period of life with all sensual pleasures and after enjoying this heavenly abode for a millennium period, they again incarnate on earth and take their re-birth as human being. Thus having enjoyed for a very long long period, they are born as man upon this earth.

नवनिधि-सप्तद्वय-रत्नाधीशाः सर्वभूमि-पतयश्चक्रम् ।

वर्त्तयितुं प्रभवन्ति स्पष्टदृशः क्षत्रमौलि-शेखर-चरणाः ॥३८॥

Explanation :-

Those who are endowed with. Right Faith are attended upon by great emperors and kings, they acquire all the most wonderful things in the world, the entire earth comes under the sway, and they are competent to command all men.

अमरा सुरनर पतिभिर्यमधर-पतिभिश्च नूतपादाम्भोजाः।

दृष्ट्या सुनिश्चितायां वृषचक्रधरा भवन्ति लोकशरण्याः ॥३९॥

Explanation :-

By virtue of Right Faith men acquire the supreme status of a TIRTHANKARA, the master, who knows all things well, whose feet are worshipped by the rulers of Devas, Lords of Asuras (inhabitants of the region called the "Patala Loka") and kings of men, as well as by holy saints, who is the support of "Dharma" and the Protector of all living beings in the three worlds.

Description :-

Those, who are endowed with Right Faith, become the possessor of nine Niddhies and fourteen Jewels and further lords or chakravarty of all kings and Emperors. OR they get the highest Status of Tirthankara, whose feet are even worshipped by great Chakravarty Emperors and by great Saints They become the protector of all living beings and the possessor of Dharma-Chakra. In the last, they attain the complete emancipation, liberation and Salvation i.e. the Eternal Bliss - with no suffering, pain or anxiety of any kind.

शिव मजरमरु-जम-क्षय मव्याबाधं विशोक-भयशङ्कम् ।

काष्ठ-गत-सुख-विद्या विभवं विमलं भजन्ति दर्शन-शरणाः ॥४०॥

Explanation :-

They who take refuge in Right Path finally attain to the Supreme seat i.e., "MOKSHA", which is free from old age, disease, destruction, decrease, grief fear and doubt and implies unqualified perfection in respect of wisdom and bliss and freedom from all kinds of impurities of karmas.

Description :-

Here the author is explaining what is shiva ? What is the ultimate stage of the soul ? Giving answer to this query he says that where

there is no disease of any kind, where there is no place for old age, where after attaining once, destruction is never possible in which there is no place of any kind of obstacles or impediments; where there is no name of grief, fear and doubt; where implies the last perfection in respect of bliss and wisdom and where there is no place for internal and external malice and where the purity is free from all kinds of impurities, such ultimate state of soul is the supreme seat known as SHIVA - OR MOKSHA. which can only be attained by those great noble characters who are following the path of Truth and Ahimsa.

देवेन्द्र - चक्र - महिमानममेयमानम् ।

राजेन्द्र - चक्र मवनीन्द्र - शिरोर्चनीयं ॥

धर्मेन्द्र - चक्र मधरी - कृत - सर्व - लोकम् ।

लब्ध्वा शिवं च जिनभक्तिरुपैति भव्यः ॥४१॥

Explanation :-

A follower of truth or the 'BHAVYA', who follows the creed of the Holy 'Tirthankaras' acquires the immeasurable glory of 'Deva'-life or Indra and the discus (a divine weapon of chakravarty) of an Emperor known as chakravarty, before whom kings and rulers of men prostrate themselves, and, finally attaining to the supremely worshipful status of Godhood, reaches the supreme seat known as 'Nirvana'.

Note:- Here ends the first part, descriptive of Right Faith and following verses from No. 42 to 46 will describe the characteristics of Right Knowledge (or Samyak Gyan).

The Characteristics of Right Knowledge

अन्यून मनतिरिक्तं याथातथ्यं विना च विपरीतात् ।

निःसन्देहं वेद यदाहुस्तज्ज्ञान माग मिनः ॥४२॥

Explanation :-

That which reveals the nature of things neither insufficiently, nor, with exaggeration, nor falsely but exactly as it is, and with certainty, that the knowers of Scripture call Right Knowledge.

Description :-

Nine and Nine make Eighteen and the man who counts them either seventeen or Nineteen can not be called a wise man. The man, who thinks a pearl oyster as silver and vice-versa, is also mistaken; he lacks real knowledge. In the same way, taking in view a particular

thing, if the man is undecisive or is in the state of confusion, then he is lacking the true perfect knowledge of that thing because wisdom lies in taking an object as it exists and that wisdom is known as knowledge. It can be divided into two parts (i) Selfish knowledge and (ii) Selfless knowledge or knowledge based on experience and knowledge based on Scriptures. These two are inter-related like an aim and a means. Scriptures are the results of experiences acquired by great Characters. and other people of the world get experience from scriptures, which are divided into four parts or branches.

- (i) Mythonomy - Prathamānuyoga
- (ii) Aetiology and Cosmology - Karnānuyoga
- (iii) Ethics or religious rituals- charnānuyoga
- (iv) Metaphysics - Dravyānuyoga.

That branch or scripture, in which the life sketches (biographies) of the great personages like Thirthankaras, Chakravarties etc. are described and where we are instructed to come on right and ideal path from a wrong path, is called PRATHAMAANUYOGA.

That branch of scriptures in which the spiritual stages and how one object influences another object is described, and the forms of the Jivas and Karmas and cosmology etc. are described is called KARNAANUYOGA.

That branch of scripture, in which the religious conduct, vows and rituals to be followed by the house holders and monks and how can we make our life happy, peaceful and sublime by adopting a regular conduct are described, is called 'CHARANAANUYOGA'

And the fourth Anuyog is DRAVYAANUYOGA in which the originality of the various substances, found in the universe, and the science of self-nonsel discrimination are discussed.

And all these four are accordingly explained in the following verse:-

प्रथमानुयोगमर्था-ख्यानं चरितं पुराणमपि पुण्यम् ।
बोधि-समाधि-निधानं बोधति बोधः समीचीनः ॥४३॥

Explanation :-

One of the department of Right Knowledge is pratha maanuyoga, which deals with the four ideals (i) DHARMA (Religion) ARTHA (Wealth) KAMA (Enjoyment) and Moksha (Nirvana - Salvation) of the soul, and which, proceeding from the stand point of virtue, describes the lives of great men, and is a treasury of useful knowledge and subjects for meditation :

Description :-

In Prathamānuyoga, the four ideals Dharma, Artha, Kama and Moksha, to be followed by a man, are explained, along with the life-sketches of great personages. Our old ideals are well-narrated, in such a way, that after reading them, a man wants to lead the path of virtues. Further in this Anuyoga, the conduct of the great personages is written so vividly and in such an influential manner that by reading them a man becomes wise and well behaved. Not only this, but a man feels the pleasure and happiness by studying the difference between the path of virtues and vices.

लोकालोक-विभक्तेर्युग-परिवृत्तेश्चतुर्ग-तीनां च ।

आदर्श-मिव तथामतिरवैति करणानुयोगं च ॥४४॥

Explanation :-

Right knowledge embraces KARANAANUYOGA, Which enables one to perceive, as if in a mirror, divisions of space and the changes of time as well as the four Conditions of life. (or four GATIS गति)

Description :-

What is the shape and size of the universe ? Is it Omniscience or is it created by some one ? Is there anything beyond this Universe? How the time-units are changed, when and why they are changed? How does this JIVA-ATMA (The soul) takes birth in four GATIS or conditions of life like -

- (i) Deva-Gati - Which means life in heaven
- (ii) Naraka - Gati - Which means the condition of existence as a life in hells.
- (iii) Manushya Gati - human kingdom
- (iv) Triyancha Gati - Which includes all other forms of life.

That scripture, in which the answers of all these questions are given is known as Karnaanuyoga. By studying this Anuyog deeply, a man can definitely try to avoid from sinful Gati or from vices and to get virtues and Good-Gati and he can also assume or draw an inference that from which gati he has come in this world and to which gati he is expected to go or he will go to which gati.

गृहमेध्यनगाराणां चारित्रोत्पत्ति-वृद्धि-रक्षाङ्गम् ।

चरणानुयोग-समयं सम्यग्ज्ञानं विजानाति ॥४५॥

Explanation :-

Right knowledge also embraces Charnaanuyoga which specially deals with the subject of commencement, development and maintenance of conduct prescribed for laymen and ascetics.

Description :-

In Charnaanuyoga, the aspect of religious conduct for Ascetics and laymen and house-holders is described. How can a man attain a noble conduct, how should he protect that conduct from vices and how can he develop that conduct, all is vividly explained in this charnaanuyoga.

जीवाजीवसुतत्त्वे पुण्यापुण्ये च बन्धमोक्षौ च ।
द्रव्यानुयोगदीपः श्रुतविद्यालोकमातनुते ॥४६॥

Explanation :-

The fourth department of Right knowledge DRAVYANUYOGA, illumines, like a lamp the true essential principles (Tattavas)

Tattavas - Jiva, Ajiva etc. virtue vice, bondage and freedom, as well as amplifies or intensifies the light of "Shruta Jnana (Knowledge derived from meditation or study).

Description :-

In Dravyaanuyoga, Jiva and Ajiva Tattva, virtue and vice, bondage and freedom (Moksha) are very clearly and vividly explained. Dravyaanuyoga is divided into two branches (i) tradition of logic (ii) Science of reasoning; Two kinds of objects come before us. The first is that which can be proved true by our reasoning and which can, then appeal to a man's heart. For Example :- Suppose we meet a man, totally unknown to us but for taking his introduction, we ask him his name and the name of his father. On this if he says that there was no father to him. and he is a son without a father. Then we will not believe in his version and take him as a liar, because we know that to be a son without a father is impossible. We will make him understand this fact by saying that he might have forgotten the name of his father as he might have not seen him. This process is known as the science of reasoning. But there are so many such other objects, where our reasoning fails but still we have to admit them or accept their existence. We can not deny them as it is not denied that collyrium (काजल KAJAL) is the product of a lamp. Lamp always illumines and shines but its product is totally black. Why it is black, we can not explain with reasoning but we have to accept it as it is. This process

is known as the tradition of logic. Justice is another name given to reasoning and these two processes of traditional logic and science of reasoning are both the parts of Dravyaanayoga, which help us in understanding all the objects clearly. This understanding develops a sense of self-reliance and judicious knowledge in the JIVATMA (Living being) and the power of self reliance and self discretion are the best of qualities or the best characteristics of a human being and other attributes are behind these two characteristics. To make this inference more clear, we put an example of a dog and a lion. A dog is always faithful and possesses many other qualities. It feels obliged to its owner. While a lion is a fearful animal, not at all obligatory and kind even to its owner. He is always ready to attack on a man. Now think if we call a man "a dog", he will be annoyed and if he is designated as a lion, he feels highly pleased and proud. Why is it so ? A lion has the quality of self reliance and judicious knowledge while these are lacking in a dog. A lion arranges his own food whenever any one fires on him, he without caring of the bullet, directly attacks the man who is firing at him Because he judiciously believes that fault lies with bullet-firer and not with the bullet it self. But such discretionary power is lacking in a dog. If any one attacks him with a lathi (Stick), then he rushes away towards the stick and not towards the attacker. And that is why, due to lack of discretionary power and power of self reliance, the dog is a low animal in the eyes of the worldly people. As the lion is free from these two demerits, and possesses the two main attributes, he is considered as a good and powerful animal in the eyes of the worldly people.

Note :- Here finishes the first long chapter of Manav-Dharma Written by Vanibhushaa Brahmachari Pt. Bhura mal (Now known as Acharya Gyan Sagar ji Maharaj.)



Section-II

Humanity - A Religion - II Part

श्री जिनवर को यादकरि जिनवाणी उर लाय ।

श्री गुरुवर के पदकमल युग में चित्त लगाय ॥१॥

सुनिये मावन धर्म का अब यह उत्तर भाग ।

जिसके सुनने से बड़े चारित में अनुराग ॥२॥

मोह-तिमिराप हरणे, दर्शन-लाभा-दवाप्त-संज्ञानः ।

राग-द्वेष-निवृत्त्यै, चरणं प्रतिपद्यते साधुः ॥४७॥

Explanation :-

To whom Right knowledge has accrued by virtue of the acquisition of Right Faith, on the destruction of the darkness of faith - obstructing infatuation, that excellent soul begins to practise the Rule of Right Conduct, to be rid of personal likes and dislikes (i.e. to attain the state of desirelessness)

Description :-

Infatuation is named as delusion also. During the state of delusion a Living being becomes senseless. All the worldly living beings are surrounded or pressed by infatuation, so they are totally ignorant about their own self and that is why it has been called the state of darkness by Acharyas. When this darkness of delusion comes to an end, then he comes to realise his own self. At that moment this Jivatma thinks that originally his nature consists in pure status- Pure soul, Pure-self, then why is he indulging him in worldly passions and attachments ? Why should he feel bewildered in taking them as the source of happiness and sorrow ? With this consideration he tries his best to be away from these worldly attachments. Let us take an example. Suppose there is a young man and his mother, both of them were too much sensuous, indulged in copulation activity. On one dark night both of them got up from their beds. started separately in opposite directions to satisfy the lust for sexual satisfaction. On the way, they happened to meet with each other. The night was utterly dark, hence they failed to recognise each other. The woman was pleased to think that she had found her lover and the son was pleased to find her beloved. Both went to the bed and were just ready to satisfy their sensuous desire, suddenly a flash of light sparkelled in the sky, which was sufficient for them to recognise each other and so they separated each other. This flash of light saved them

from committing the greatest sin. Ignorance was removed and reality was revealed. In the same way, when the delusion and infatuation is removed, then these worldly objects do not appeal to our senses we forget the good or evil of them. The inner self becomes sad, feelings of aloofness develop and all these worldly possessions appear useless and unvaluable. Difference in living beings disappears when ignorance and infatuation is removed, the man becomes ready to help and to do good to others and worldly attachment is shattered, selfishness and carnal desires disappear and are destroyed. Such persons are taken as real saints.

विषयों की आशा नहीं जिनके, साम्य भाव धन रखते हैं ।

निजपर के हित साधन में जो, निश दिन तत्पर रहते हैं ॥

स्वार्थ त्याग की कठिन तपस्या, बिना खेद जो करते हैं ।

ऐसे ज्ञानी साधु जगत के दुःख समूह को हरते हैं ॥

रागद्वेष निवृत्तेहिंसादि-निवर्त्तना कृता भवति ।

अनपेक्षितार्थ-वृत्तिः कः पुरुषः सेवत नृपतीन् ॥४८॥

Explanation :-

From the destruction of the elements of love and hatred, are destroyed the five kinds of sin "Himsa" and the like, for no one would ever be found serving kings, who has no desire to earn his living.

Description :-

Desire, which assumes the form of attachment and aversion (or love and hatred) is the cause of "Himsa" and other kinds of sin; hence he, who destroys the element of desire in his soul does not commit sin, just as any one, who does not wish to earn his living, ever enters the service of kings. Why will he get the chance of doing 'Himsa' ? And living far away from Himsa will automatically lead to the good conduct. In the lack of violence, our character will be elevated automatically and we will understand what is Right Conduct.

हिंसानृत चौर्येभ्यो, मैथुन-सेवा परिग्रहाभ्यां च ।

पाप प्रणालिकाभ्यो विरति संज्ञस्य चारित्रम् ॥४९॥

Explanation :-

Himsa, falsehood, theft, in chastity and attachment to the worldly goods - the stopping of these five channels of sin is the conduct suitable for him who is endowed with Right Knowledge.

Description :-

To cause trouble and grief to any living being with a malicious intention is called 'Himsa'. When we will try to cause trouble to any one; in his turn he may do the same for us. Thus we are inviting miseries and troubles for us and this is called a sin. To channelise that sin continuously, there are four means (i) To tell a lie, cheat or deceive any man, (ii) to usurp the property of others (iii) to adopt unchastity and thus creating sufferings for others and the (iv) is to accumulate all the worldly goods and eatable articles and bring all of them under one's control.

By adopting all the above mentioned four means, the man becomes an enemy to the society. As these are all evils and aversions, it becomes the duty of every man to protect himself from these evils and there only lies his wisdom because in the life of every man, so many chances come when what appears to be good and virtuous, become vice-versa. A vice becomes a virtue, while doing a good deed, it turns up an evil. For example, the act of performing operation by a surgeon, though appears painful in the beginning, turns to be good in the end. Though the patient cries badly when operated but for the surgeon this is not an act of sin but it proves to be a cause of virtue. On the other hand a butcher provides the best of food and eatable articles to a he-goat, so that he-goat can become more fatty and then the Butcher would like to kill him for getting more quantity of flesh. But this whole act will be counted as an evil, or a vice or sin. If we punish a thief, while doing a theft, is unlawful. But if the thief is caught by the government machinery and taken in the presence of a magistrate to the court and if the judge does not punish him and sets him free, then this is also unlawful. So a clear idea about the legal and just deed is essential and beneficial. Rightful thinking, about the justness and unjustness of the action and to keep away from violence, will be taken as Right Conduct, because all activities of violence involve grief and misery. Just as unhealthy food causes fever and fasting is observed to be cured of fever. But here again fasting observed by old people will increase their perturbedness, hence it is highly essential to give them light and digestible food. In the same manner those, who are men of firm determinative nature, will certainly abandon themselves from these evils and fearlessly enjoy peace in solitude. But every man can not do so, because wavering mind will always obstruct in right thinking and doing.

As it is commonly observed that an ordinary man keeps himself more interested while seeing a picture in a cinema hall but when he sits to count the beads of a 'Mala', his mind is diverted here and there, and that mind can not remain still on counting the beads. Hence it is very essential for a man to keep his mind busy in doing

just and right deeds, and indulging ones self in such right deeds. he should control both his mind and body from diversions and make it so powerful that the mind can easily and rightly carry out the orders of the innerself or soul.

Right Conduct has been divided into two branches :-

सकलं विकलं चरणं, तत्सकलं सर्वसंसंगविरतावाम् ।

अनगराणां विकलं, सागराणां ससङ्गानाम् ॥५०॥

Explanation :-

Right Conduct is of two kinds. Sakala (perfect or unqualified) and Vikala (Imperfect or qualified): of these the unqualified is observed by ascetics who have renounced all things and the qualified by laymen still entangled in the world.

Description :-

The conduct of such ascetics is known as perfect (SAKALA) who have totally renounced the house - hold life, who have detached all outwardly relations with the wife and other members of the family. who have removed all the feelings of passions, pride and grief and made their mind very stout and perfect. But those who are still busy and indulged in house hold affairs; whose heart is weak, who are unable to leave the sons and daughters, wife and other members of the family but who, while protecting themselves from injustice, follow the right and just path of character have imperfect conduct (Vikala or qualified conduct)

To describe again more clearly, that conduct is perfect where the man is deeply busy in thinking the spiritual attributes and where it is lacking, that is taken as Imperfect conduct. The Ascetics adopt Perfect (Sakal) conduct because they have not only renounced the worldly possessions but are also careful not to violate the inner feelings of any living beings and not to trouble them at all and who have very boldly abstained themselves from all worldly pleasures. But contrary to all these attributes is Vikal Charitra" - Imperfect Conduct, which is generally meant for common people to follow.

गृहिणां त्रेधा तिष्ठत्यणु-गुण-शिक्षाव्रतात्मकं चरणम् ।

पंच-त्रि-चतुर्भेदं त्रयं यथासङ्ख्यं चमाख्यातम् ॥५१॥

Explanation :-

The conduct prescribed for a layman is of three kinds and assumes the form ANU, GUNA and SHIKSHA Vratas (vows) which comprise five, three and four kinds each respectively.

Description :-

Home is that place where family life is leaded and the man who leads his life in the family is known as a house holder. The conduct of these house-holders is divided into three branches viz Anuvrata, Gunavrata and Shiksha vrata. Molecules are composed of Atoms and Anu is a particle of smallest size. Partially a Vrata is known as Anuvrata which is of five kinds. To render help to others is known as Guna and by following these Gunas, when the helping nature of a man is seen that is known as Gunavrata: It has three kinds. Shiksha is the name of practice. Those vows which are accepted for putting them in practice are known as Shikshavratas. They are of four kinds and jointly all these three are of twelve kinds.

Non - Violence (Ahimsanuvrata) is the first vrata among five Anuvratas. It is very difficult for a house holder to follow this vow of Non-violence fully because suppose, if a house holder puts some eatables to dry in the sun and if a cow comes and starts eating those eatables, he is bound to remove the cow and if she does not go away easily, he is bound to use a stick to make her go away. So for a house holder the non-violence vow is one sided.

Being a cultured and civilised man, a house holder should speak the truth but when the question of the secrets of family arises the house holder is expected to adopt pretension or some mid way in disclosing those secrets. Same is the case with the act of stealing. Generally a house holder does not accept anything without being given by the owner, but he has to fetch drinking water from the well without the prior permission of the owner of the well. Same is the case with the fourth and fifth Anuvrata. "Brahmacharya and 'Aparigraha'". No doubt the householder maintains the chastity of other woman but he is supposed to have same sensuous and sexual relations with his own wife; He also accumulates the necessary worldly possessions which are essential for him and for his family's livelihood. That is why these five vratas (vows) are called Anuvratas or partial vows.

प्राणाति-पात-वितथ-व्याहार-स्तेय-काम-मूर्च्छाभ्यः ।

स्थूलेभ्यः पापेभ्यो व्युपरमणमणुव्रतं भवति ॥५२॥

Explanation :-

Minor vows (Anuvratas) consist in the avoidance of the gross forms of Himsa, falsehood, theft, unchastity and love of possessions.

Description :-

Desisting from injury or violence, falsehood, stealing, Unchastity and attachment or without full satisfaction is the five fold vows and

to abstain from them partially is known as Anuvratas. Generally speaking every human being, high or small, thinks them as unauspicious activity or sinful activity and a householder must abstain himself from these sinful activities. Though some people are of the opinion that a householder can not escape from doing these five activities or sins, he is bound to do sinful activities. Because if a house holder will not do such sinful activity then who is going to do ? But this notion of the people is totally wrong because if doing violence or stealing is taken as a regular feature or work of a householder then there will stand no need to punish such doers.

Hence it can be said that violence or stealing is not proper for any wing, that may be a householder or an Ascetic. Doers of such activities are only self-willed people and to control their undesired actions, there is the provision of punishment in the governmental Administration. It is, thus, the prime duty of every man, every human being to be safe from such sinful activities.

Out of the five sins, the first name comes of Violence and how one can safe guard himself from this violence, has been explained in the following verse :-

सङ्कल्पात्कृत-कारित-मननाद्योग-त्रयस्य चरसात्त्वान् ।
न हिनस्ति यत्तदाहुः स्थूल वधाद्विरमणं निपुणाः ॥५३॥

Explanation :-

Refraining from injuring living beings having two or more senses, with a deliberate act of mind, speech or body, in any of the three ways KRITA (कृत) KARITA (कारित) MANANAT OR ANUMODANA (अनुमोदना) is called Ahimsa Anuvrata by the wise.

The layman who has taken the vow of refraining from 'himsa' does not intentionally injure any form of life above the class of one sensed beings (vegetables and the like) by an act of mind, speech and body (Krita) nor does he incite others to commit such an act (Karita) nor even approves of it, subsequent of its commission by others at (mananat or Anumodana)

Description :-

Learned and noble great persons have wisely called Ahimsanuvrata, where abstinence from major violence is possible. To create suffering for any living being is called 'Himsa', this is very well known to all of us. There are two kinds of living beings on this earth-mobile and immobite-like earth, water, fire air and plants having only one-sense-known as sthavara (स्थवरा) and having all the five senses are known

'Jangam" (जंगम). For clear explanation, violence of or injury to all visible beings is known as "Sthool Himsa" (Major violence) The bodily construction of one-sense living being is very small, minute and invisible from naked eyes while it is reverse of 'Jangam' living beings. To kill these living beings with two and more senses or to inflict any kind of injury to them is known as violence 'Himsa'. We can also say this in another way. Violence or inflicting any kind of injury to the worm, the ant, the bee and the man and animals, which are visible by naked eyes, is known as complete Himsa (Major violence)

The violence towards these 'Jangam' living beings is done in four ways. Firstly by the persons who are engaged in the profession of food processing and drinks and soft drinks. Secondly it is through the active behaviour of a man. No doubt, there is violence in both of these activities, but it is unavoidable for a householder as he becomes helpless. Because the householder does not aim here to kill the insects, worms or other living beings, hence such kind of small violence or inflicting of injury falls in the category of unavoidable Himsa and is liable to be pardoned or excused because it is very minor.

Even in law, intention counts more value. As per the laws of the government even if the crime of an accused is proved on one hand and on the other hand if it is also proved that the crime has not been committed intentionally by the accused, then instead of imposing punishment, the accused is warned, for his mistake, not to commit such crimes in future. He is excused after a severe warning not to commit the crime again in future.

Intentional violence is also of two kinds. Firstly if any one intentionally tries to harm us or attack us and we, on our turn, counter attack him for our self defence; this kind of 'Himsa' violence has been called as 'VIRODHI Himsa' (Violence to oppose violence) by our Acharyas. Secondly, if the man in opposite is not causing any kind of violence or inflicting any kind of injury to us but still we are intentionally and habitually attacking him or causing injury to him. This is known as intentional 'Himsa' In both of these ways of 'Himsa' there is an intention of causing harm or destruction of some one. But still there is a difference between the two i.e. if the man, in front of us does not want to cause any suffering to us, then we would also not cause him any suffering. We are causing troubles to others only because we are unable to tolerate our sufferings. This type of behaviour in common language is known as the feeling of hunting of other living beings and birds and animals for our personal interests and amusements, which is a major violence done intentionally and which is unpardonable. This is the major or main difference between the two. In the first, Our intention is self protection and not to cause violence. But in

the second, the man is firmly determined in his intention to cause violence by killing other beings or inflict severe injury on them. Hence rationally speaking, it is highly essential for all of us to protect ourselves from such kind of major and complete violence. (Sthool Himsa)"

That man, who does not keep away himself from this kind of major violence, is called a sinner. because he lacks the feelings of humanity in him. The history of man kind is full of so many examples, where a man has killed thousands of people with his sword, who have dared to attack his mother land or his kingdom or his pious chastity, while on the other hand he has taken it an evil even to beat a dog with a stick.

Same is the case of a farmer. In the work of Agriculture, many small insects and worms are killed by the farmer, even then he is not considered as a violent and sinner but the fisherman is definitely doing the act of violence by catching the fish in his net, no matter whether he gets fish or not in the net through out the day. But he is a criminal because his intention is only to kill fish while there is no intention of killing insects with a farmer. Fishing in an act of violence while Agriculture is not an act of violence or Himsa. As is said below:-

विश्वजीविते लोके कुतश्चित्कोप्यिमोक्षतः ।

भावैक साधनो बन्ध - मोक्षो न भवतो यदि ॥

Bondage of sinful karmas and to get free from them, it all depends on the thoughts of the people; it does not depend on whether a living being is killed or not killed. This world is full of living beings and these small insects, worms and other living beings are destroyed by our walking here and there. But a man can not be taken as a criminal because his intention is not sinful to destroy the smallest living being. On the other hand if a man has the intention to kill any living being, then he becomes a criminal no matter whether the living being is killed or not. That is why the great noble persons never think of injuring any one. They believe in the principle "Be good and get good" they never think to cause harm and evil to others. Contrary they do good even to those who cause harm to them. They return happiness even to those who think evil of them; no doubt the other people in opposite side do not have a broad heart and mind, hence they lack determination in their own thinking. Such people like to return evil for evil (शठे शाठ्यम् समाचरेत्) they give the answer of the abusive language in that very language; but these people also do not like to inflict injury over innocent living beings because such act is not appreciated to be done by any man. If, to inflict

injury to any living being, white on the way, is taken as lawful or good, then the result would be that the whole community of living beings will lose its peace and every one will be in constant danger. Here a question may arise - should we kill the poisonous insects or creatures because they are harmful to human society ? For those who believe on the positive side of this problem, an incident is narrated here:-

Once a king set out for a picnic tour in the forest and lost his way. After a long wandering and roaming here and there, he reached his palace at noon, After getting free from daily routine work and bathing etc. he was about to start his meals. When unluckily a monkey came and spoiled the whole food. and the king had to observe fast. (to go without meals) He thought "Why such incidents were happening that day ? Whose face had he seen in the early morning ?" After a long thinking he recollected that he had seen the face of a very miser person. That miser was called for and the executioner was ordered to hang that miser. But the miser was a bit cunning fellow, hence he begged pardon of the king with an humble request to let him know what crime was done by him, for which he had been ordered to be hanged. The king replied that he had seen his (miser's) face in the morning resulting there in that he (the king) could not get his meals upto that time. and further the king remarked that if the miser was not punished, he would create such troubles for others also. The miser courageously replied, "Sir, I have also seen your face in the early morning which resulted in the punishment of my hanging" The miser further questioned the king as to what punishment he would be liable to then. Hearing this argument, the king realised his own mistake and set him (the miser) free from the punishment of hanging.

In the same way. We kill the violent beasts and reptiles, taking them as harmful to us. But can we remain far away from such violent deeds ? On thinking deeply over this problem, we come to understand that our position is the same as of a violent beast. Hence the best thing is that we should always avoid the intentional violence (संकल्पी हिंसा) - Sankalpi Himsa) which is always improper and undesirable.

Hence it is advisable that we should try not only to kill our beastly instincts but also try to end violent instincts of the animals with our spiritual power; so that their violent instincts may be turned and changed into noble instincts to rule our mind otherwise we would not be called human beings but the uncivilised beasts. If we want to maintain our right of being called a Humane, we should not adopt the intentional violence by mind. speech or body and by our own doings (KRITA) or by inviting others to commit infury (KARITA) or

by approving its commission (Anumodana). Not only this, but to keep and maintain our vow of renunciation in a pious way, we should think over the things mentioned in the following verse :-

छेदन-बंधन-पीडन-मति-भारा-रोपणं व्यतीचाराः ।

आहार वारणापि च स्थूल-वधाद् व्युपरतेः पंच ॥५४॥

Explanation :-

Piercing, binding, causing pain, over loading and starving or not feeding at proper times, are the five faults appertaining to 'Ahimsa-anuvrata'

The lay man who wishes to observe the Ahimsavrata should avoid these five kinds of faults also.

Description :-

Piercing the nostrils and ears of the cows, bullocks and Camels and other animals and to destroy the testicals of the bullocks should all be taken as an act of "Piercing" (CHEDAN) to put shackles or chains or to put any one behind the prison bars and to keep the birds closed in a cage, all come under the word "Binding" (BANDHAN). To beat with a stick or lathi and with a whip or with a boxing should be taken under the word 'Causing pain' (PIDAN). To put so much weight beyond ones physical strength on the horse, bullock, camel or to force a man to do illegal work or try to misuse his ability of working, it all come under the term "Over-loading". e.g. A bullock is capable of carrying a weight of two maunds or quintols and if a weight of three quintols is put in the cart due to greediness and then compelled to draw the cart, is termed as OVER-LOADING. Similarly, not to provide food-stuffs to any living being at proper time or to keep him starving cruelly, these all come under the term of "AAHAR-VARNA' (आहार वारणा)

And, for a observer of non-violence, to adopt all these or any one or two of these five faults is highly shameful. But on some particular place and event. it may be taken as virtuous. For example, father gives slaps to his son who is involved in various vices and addicted to evil habits or a teacher punishes his pupils for their carelessness in remembering the given lessons or a physician, who advises his patient to observe fast for early recovery or a surgeon, who operates the wounds and other parts of the body for early recovery of the chronic disease, but, because, all of them do behave in such a way only for the betterment of their patient or person; hence all these can not be blamed for doing any wrong or crime. But such action done by an illeterate and unqualified man with no experience

will definitely be taken as a wrong action or crime. The work prescribed for any professional man is good for him to do but if it is done by any unqualified professional, then that is a mistake. On the other hand if a man does not do that work which is specially prescribed for him to do, then he is at fault. Conclusion is this that to take proper care and safety of non-violence, it is essential to keep the ability of the doer in the mind. To strengthen the doctrine of non-violence, abstinence from telling lies is also essential. Non-violence and falsehood can not go together. That is why it is said-

स्थूकमलीकं न वदति न परान् वादयति सत्यमपि विपदे ।

यत्तद्वदन्ति सन्तः स्थूल मुषावादवैरमणम् ॥५५॥

Explanation :-

Refraining from uttering oneself, and from causing others to utter, gross falsehood, as well as truth, which causes affliction to others that is call SATYANUVRATA (the minor vow of truthfulness) by the saints.

The ascetic's vow of truthfulness, it may be stated here, is of unbinding rigidity, but as the present work is only concerned with the lay man's duties if life, it does not describe the nature of more austere vows. The use of the word "gross" in connection with this Vrata enables the house-holder to avoid its breach by relating stories, writing works of fiction, diplomacy and the like. The reason why truth, with a tendency to cause affliction, is to be avoided needs no explanation. There are many occasions when speaking the truth causes unmeritted suffering to others, and clearly silence would be golden in all such cases.

Description :-

The follower of Non-violence clearly understands that to speak the truth is the main basis of Belief and this belief proves as the chief basis of Ahimsa. Hence he always keeps in mind to speak the truth in life. He himself neither tells a lie nor he tolerates that others should tell a lie. He does not speak such truth which may cause suffering and problems to others, which directly pierces in the hearts of others; which brings defamation for others or which may lead others to go astray from the right path. Bitter saying of a truth should always be avoided. It must not become a cause of quarrel, hatredness and loss of livelihood to others. That is why an educated and learned man always avoids such bitter truth. Truth should always be pleasing.

परिवादरहोभ्याख्या-पैशुन्यं कूट-लेख-करणं च ।

न्यासा-पहारितापि च व्यतिक्रमाः पञ्च सत्यस्य ॥५६॥

Explanation :-

Spreading false doctrines, revealing the secrets and deformities of others, back-biting, making false documents, not returning in full a deposit made by another (on his asking for less through forgetfulness these are the five transgressions of the Vow of Truthfulness of a layman.

Description :-

To say something to a person with a view to insult or degrade him or to spread false doctrines is called PARIVAD (परिवाद). To know the secrets of a person's private life and then to reveal it to others or to tell about the deformities of a man to others is called - RAHOBHYAKHYAN (रहोभ्याख्यान). To speak ill of others or do Back-biting or to utter words of criticism at one's back is known as PAISHUNYATA (पैशून्यता). to write articles relating to pretensions, deceit or rebuke is called Koot Lekh karan (कूटलेख करण). To take about usurping of any pledged property of others, to make false documents, and uttering very piercing words to others, or to utter ungentle words to others, all come under the category of speaking false words or this all relates to Falsehood.

Such speeches are not meant for those persons, who always speak the truth. The value of a man relates with the language he speaks or speech denotes the value of a man. Whether a man is cultured or uncultured, is known by the speech he utters or by his spoken language. The spoken language can prove both Nectar (अमृत) or a poison. Sweet words spoken by a man may provide peace and calmness to the listener of the words which can not be provided even by nectar. But harsh language causes irritation and adverse results; mental peace is disturbed and uneasiness is felt and the whole world becomes futile. All worldly behaviour, and dealings are done through sweet speech. Hence man is advised to utter such language and speech which should be well planned, well thought and refined so that the listener may feel pleasure, satisfaction and inner happiness. See an example - what does a crow do to others and what does a cuckoo give ? Her sweet chattering influences the minds and hearts of the people and they start liking a cuckoo and not a crow. That is to say sweet speech has great attraction, which also influences like an incantation (MANTRA) The whole world can be brought under ones influence through sweet speech and sweet language, hence a man must care of the speech what and how to utter the language ? And to maintain the validity of the sweet speech the first and foremost thing is to abstain from stealing.

निहितं वा पतितं वा, सुविस्मृतं वा परस्वमविसृष्टं ।
न हरित यन्न च दत्ते तदकृश-चौर्यादुपारमणम् ॥५७॥

Explanation :-

He, who does not appropriate to himself, nor gives away to any one else, the property of another (whether) placed, dropped, forgotten or deposited (by him), is said to observe the lay man's vow of non-stealing.

Description :-

To take away a dropped, placed, forgotten thing of any one or to give the same to another man is said to be taken the act of stealing. As stealing is an evil and a noble person always keeps himself away from such act. Necessities are very closely related with the human life and money is needed to satisfy the requirements. Hence the money is regarded as a prime necessity and the man considers money more valuable than his own life. A wealthy man is considered highly reputed in the society. A man believes that, money makes the mare go. Nothing is achieved without money.

As said below.

यस्याति वित्तं स नरः कुलीनः स पण्डितः सश्रुतवान् गुणज्ञः ।
स एव वक्ता स च दर्शनोमः सर्वेगुणाः कंचनमाश्रयन्ति ॥

Today in routine worldly behaviour, that man is considered as a great man, who, irrespective of his evils and vices or vices in his family, possesses a lot of money. He is considered more wise and his advice is sought by all primarily. He is considered more wise, able and learned than others. People feel highly obliged and thankful to have his slightest look and nothing more is needed if at all the common man gets a chance to talk with him. This is because every one wants to display his art and skill before that wealthy (rich) man so that better relations may establish with him.

And contrary to this, if a man loses his wealth or destroys the riches for one or the other reason, then no body pays any lift to him or say, attaches him no importance, no matter he may be wise, well qualified and highly learned. Now where stands the poor in such circumstances. No body even likes to look at him and so a poor man wants to die rather than to survive in poverty.

For a man to remain alive, ten life - distinctive character (PRAN) are needed they are five-senses, three are mind, speech and body and two are the age and inspiration/expiration (Respiration). But in

traditional behaviour wealth is taken as the Eleventh characteristic of life. To protect this eleventh characteristic of life, man even sacrifices all the rest ten distinctive characters of life. That is why appropriation of others' wealth in any way is the greatest violence, where man forgets the difference between his own and of others. Among all the vices and evils in the world, stealing is the greatest evil. Even the people of blood relations like parents, relatives do not believe in a thief then how others can have a belief in him. Hence the important duty of every wise man is to abstain from such evils of stealing and usurping of another's property. A man who disregards and hates stealing should also care to protect himself from the following things :-

चौर-प्रयोग-चौरार्थ-दान-विलोप-सद्दश-सन्मिश्राः ।

हीनाधिकविनिमानं पञ्चास्ते ये व्यतीपाताः ॥५८॥

Explanation :-

Imparting instructions on the methods of committing theft, receiving stolen property, evading law, adulteration, and keeping false weights and measures are the five Atecharas (faults) of the layman's vow of non-stealing.

Description :-

Neither a man should do stealing nor he should instigate others for theft; Neither to purchase the stolen goods nor to keep in self custody for the purpose of assisting the thief, evading the legal laws of the state and to work against them. to purchase a most valuable thing at a lower value or price; adulteration of pure ghee with the vegetable oil or with groundnut oil; to sale and purchase such adulterated goods, while purchasing, tries to weigh more or measure more than the actual and while selling, tries to weigh and measure less than actual, all these actions come under the purview of the act of stealing. Not only this, to support and justify an unlawful action is a greater fault than doing an unjust action; because the doer of unlawful action is himself liable for the unjust action but the man who chiefly supports the unlawful action, is always marching ahead in making the whole society unlawful.

In the same way, that man is more harmful and injurious to human society, who supports the act of stealing or who appreciates the thief by way of patting on his back. In this consideration, the same will be the position of that who violates the laws of the state. There is no doubt in saying that such laws of the state, which are totally against the doctrine of non-violence, may be opposed to a

greater extent but out of greediness and personal interest, if the laws of the state are opposed or violated, then the act of opposition will not be good and appreciable. Such opposition and violation of state laws is harmful in public interest and it too, comes under the purview of theft. Hence the man, who takes a vow for the abstinence of stealing should always avoid the above-written actions. Not only this but a man who takes a vow of non-stealing, should always avoid the unwanted company of another man's wife because woman has been considered as the greatest wealth among other wealths. This can also be said in this way that woman is the chief wealth and and the prestige of the money remains in the hands of a woman. To give due social respect to a woman means to establish the right importance of the wealth. In the opinion of the author he is to be taken the biggest thief, who disregards the whole female society or who possesses evil thoughts for a woman or who looks at her with a greedy evil eye. Hence those who want to take a vow of non-stealing should always avoid the company of a woman and should abstain himself from using unchastity towards another man's wife or towards other women of the society. That action is called -

न तु परदारान् गच्छति न परान् गमयति च पापभीतेर्यत् ।

सा परदार-निवृत्तिः स्वदार-संतोषनामापि ॥५९॥

Explanation :-

He, who neither 'visits', nor causes any other person to visit, another man's wife from fear of sin - that man is said to observe the 'Anuvrata', known as the renunciation of wife of another man and contentment with one's own.

Description :-

The man, who fears from sins and vices, he, neither himself visits another man's wife with a sinful eye nor he brings such person in his company who visits the wife of another man or other woman with evil and sinful eyes or thoughts, because to see another man's wife or other woman with a sinful eye is equal to the looking of his own mother and sisters and female relatives with a sinful eye, as they are also taken as other men's wives or women.

A man, who follows a particular path, will like to remove the suffering of other travellers who are walking on the same path. But who is a debaucher, will like to see or make the people of the world engaged in debauchery otherwise he feels that his own plans will be interrupted. When all become debauchers, then it will be highly difficult for mothers, sisters and other women to follow chastity or

to protect their chastity. To violate the modesty of any woman is an offence in the eyes of both, state and religious laws.

Some people in modern age do tell or think that as bread, cloth and house are the most important needs of a man's life, sexual inter course is also a need too. When ever the passions for sensuous pleasures arise then to satisfy those passions, there is no harm, no objection, if that passion is satisfied with any one, who is easily and readily available. Why is it prescribed that satisfaction of sexual pleasure should be done with a particular woman (or man as the case may be) why is there this limitation ? This is nothing but a clear favouritism or which is clearly an evil thing. To such people, the author does not want to tell something specific but wants to put a question then. "What is the difference between an animal and a human being ? When no importance is attached to blood relations like mother, sisters and other female relatives, then what is the importance and utility of leading a family - household life and what will be its shape in the absence of such relations ?

Meaning to say is, that to maintain the family relations better and well in order, a man must have the contentment of sexual pleasures with his own wife. And to renounce the relations with other women for this pleasure, will be a special feature. The word, another man's wife or other woman, signifies that a woman, controlled rightfully by another man, is known as other woman and secondly, prostitutes and other blemished women are taken as independent women, hence to keep sexual relations with them is not objectionable. But this notion is also wrong and illegal because they come under the category of "other women". The vow relates with the contentment with one's own wife and renunciation of the relations of sexual pleasure with "other women" of the human society. Thus this Anuvrata has two kinds -

- (i) Contentment with one's own wife and
- (ii) Renunciation of wife of another man or of all other women even prostitutes or blemished one.

Contrary to this is the same law or vow applicable for women. To establish socially approved relation with one particular man - known as a husband for sexual pleasures, is known as the celibacy of a married woman. (PATIVRATA DHARMA) This rule or vow dictates a woman to be content for sexual pleasures with her own husband and in his absence or sudden death, adopt strict celibacy. There is one more different form of celibacy on the death of the husband in young age. On the sad demise of the first husband, a woman, who fails to control her sexual passions, is allowed to establish such

alike relations of a husband with one definite man. No doubt, such relation will be taken only a irony of luck for such woman or an ironical mockery of her fate. But this mockery is taken better to some extent for that woman - it has been considered better to establish relations with one particular man - instead of establishing sexual relations with every new man daily or with so many persons in a single day. This legal permission to a widow abstains her from becoming a prostitute. It has more value than an open prostitution. But we must keep in mind that for the ladies of noble descent or family, they must follow the vow of a single Husband's wife (Pativrata Dharma). The other method is permissible only to such women., who fail to protect their celibacy out of severe sexual passions or ignorance or due to sudden death of the legalised husband in very early young age. To such woman open copulation is not allowed because indulging in copulation will cause injury to social atmosphere and gives birth to falsehood, theft and accumulation of possessions. All evils will grow up in the absence of celibacy and chastity, this will lead to the practice of abortion and all unlawful tendencies.

Such type of conduct is not to be adopted and followed because it has more harms than benefits. For a woman of noble family and whose husband expires, it has been wisely advised that she should adopt celibacy in the rest of her life and should lead a pious life by winning over the sexual passions and desires, by avoiding the company of corrupt men and women, enjoying the company of virtuous men and women, saints and religious minded ascetics who will lead her to pass her rest of the life in pious and religious thinking, in understanding her own - self. She should firmly believe that sexual intercourse will never satisfy the sexual passions. Peace is achieved through the use of knowledge wisely and by adopting the feelings of renunciation. Hence a widow should adopt such feelings of worldly detachment, which may help her to lead her life peacefully, which may encourage her to adopt strict celibacy, instead of wandering and roaming about for seeking the worldly pleasures, sexual intercourses and then adopting the most sinful act like abortion. If, at all, she fails to control her unstable and restless mind and heart, she should establish her relations with one particular man, instead of falling in the clutches of wicked, sensuous, passionate persons.

The area of the religion is very liberal. It is neither narrow minded nor narrow hearted. It does not keep hate with any one. Religion says that all people can not have alike tendencies. Being the travellers of one particular path, some may go ahead, some may lag behind. others may fall in the way but they should not lose their patience; they should stand up again and adopt the very path and

should never have the feelings of leaving or discarding that right path. Slow and steady walker always wins the race.

It is well known that copulation is the action of a married man and woman prompted by sexual desires. It is a beneficiary activity for both of them, hence taken as virtuous action. But intercourse with different man or woman is a selfish and sinful activity. Married couple, may be beautiful or ugly, healthy or unhealthy, leads a joint life. Their sexual intercourse will give birth to a son or a daughter i.e. children and will give rise to a new generation. It is not merely an act of sensuous satisfaction. The sexual activity of married couple leads to pleasures, satisfaction, contentment and to virtues but illegal intercourse leads to all sins and vices - it is a useless passion of man and woman. In the end, the author wisely advises every man and woman to take a willful vow of not addicting to sensuous passions and desires and to make it an innocent guiltless character, they should protect themselves from the following faults or 'Aticharas' (अतिचार). They should note that if these faults are not avoided, then they can not safeguard their chastity.

अन्य-विवाहाकरणा-नङ्गक्रीडावितृत्वविपुलतृषः ।

इत्वरिकागमनं चास्मरस्य पञ्च व्यतीचाराः ॥६०॥

Explanation :-

Match making i.e. bringing about marriages, unnatural gratification, indulging in voluptuous speech, excessive passion even for his own wife, and visiting an immoral woman, are the five faults (ATICHARAS) peculiar to the layman's vow of chastity.

Description :-

To take part in marriage ceremonies of persons, other than his own son or daughter, to arrange marriages and engagements of sons and daughters of different persons, to adopt unnatural ways and means of sexual gratification (without the use of male and female organ) like - hand - practice, to take more interest in women; to have excessive passion for sexual contact even with his own wife or even with her own husband; to establish sexual relations with immoral woman; all these are such faults which bring down the chastity of man or his celibacy. By establishing matches for matrimonial purposes of sons and daughters of other persons or by arranging contacts of men and women, the infatuation (सम्मोह) is developed, which, in its own turn, causes extension or increase in sexual passions.

The habit of doing hand practice of male-organ is the greatest vice in a man. Comparatively it is better to establish the action of

copulation (संभोग) between the man and woman for sexual satisfaction. In this action of copulation, both need the favourable desires and as such the hunger for sex becomes limited to an extent. But the man, who is in the habit of doing hand-practice, becomes totally free in indulging such action, without looking to time of the day or the night. His situation at that moment, becomes worst than an animal because he becomes free to have this practice many-a-times in the day. and due to all these unlimited sensuous passions, he is bound to become a victim of so many serious diseases like gonorrhoea (सूजाक) and syphilis (आतशक) etc.

To have food and sexual intercourse are the natural habits of a man and he becomes addict to these. Like friends, food and sex should also be limited. Too much eating of food causes indigestion which, in its turn, becomes the cause of fever. Similarly, too much of sexual intercourse or copulation turns a man highly perturbed and mentally disturbed. The more is the copulation, the more will be the desire of contacts with a woman, instead of subsiding the sexual passions. Hence there is the need to keep away from the habit of more and more copulation. But contrary to it, if the body becomes more desirous, the mind becomes more active, and wants to establish sex contacts with a woman, then it is better and advisable to have sexual contacts, with in proper limits in satisfactory manners. Really speaking, satisfaction, both of mind and body, is a means of spiritual peace.

धनधान्यादि ग्रन्थं परिमाय ततोऽधिकेषु निःस्पृहता ।

परिमित परिग्रहः स्यादिच्छा-परिमाण-नामापि ॥६१॥

Explanation :-

Having fixed the measure of one's worldly possessions, cash, grain and the like, to desire for no more is called the PARIGRAHA PARIMANA (possession - limiting) Vow, also known as Ichchha Parimana (desire-limiting)

Description :-

Efforts to accumulate the cash and grain etc and other worldly objects beyond their need is undesirable. The need to put a limit on their accumulation and keeping the normal feelings is known as "Parigraha Parimana vrata". This vrata is of two kinds (1) those, who have adopted higher level of asceticism, must only have only one strip of cotton cloth (langot) and a cotton sheet to cover the body and that is their only worldly possession and to accumulate more is against the principle of their dignified post. Under such vow, nothing

more or less than prescribed can be accumulated and such vow is known "Parimit Parigraha" - (Limited possession). But secondly, an ordinary 'vrati' or ordinary man with this vow can fix the measure of his worldly possessions according to his own need and desire, or can increase or decrease it as he deems proper and the rest of worldly possession is renounced or abandoned, then this is known as "Ichchha Parimana Vrata" (desire - limiting)

Man is the centre of all those needs which are essential for his livelihood and need gives birth to anxiety or worry. As the needs are being expanded the anxieties also get wide extension. This anxiety is the root cause or basis of making a man perturbed or making him upset badly. This anxiety has been compared with funeral pyre by the elderly people. It has rightly been said :-

चिंता चिंता समान है , बिन्दु मात्र का भेद ।

चिंता दहे निर्जीव को चिंता जीव समेत ॥

Anxiety or worry is like a funeral pyre in which the dead body is burnt; while anxiety becomes the cause of burning a living being :- Hence to be happy, the need is to be free from all anxieties and to become free from all worries; the important necessity is to decrease our worldly desires. So the wise people and saints have advised to decrease the worldly needs and to adopt satisfaction with what we have. Contentment is liable to make our soul happy and peaceful. In the absence of contentment, inspite of having all worldly possessions and much of wealth, man can not become happy and on the other hand, he goes on feeling the effect of suffering and sorrows. For example.

A rich man had a business of selling cars of different models. Being busy in this business, he did not get proper time for eating, resting and sleeping and for going here and there. At about twelve or one o'clock night, he used to get free from the business and then he used to come home and being badly tired, after taking meals, he went on to sleep on bed. When such practice of the rich man continued for a very long period, his wife (called sethaniiji) deeply thought over the matter and then she told sethiji that every kind of comfortable and Luxurious articles were available in their house - there was nothing lacking. "Even then- I (Sethaniiji) see that you have no peace of mind, you come hurriedly in the house, take your dinner and being badly tired, you go to sleep. You have no time to talk with the family members about their pains and pleasures. Comparatively our neighbour is far better than us, he earns his livelihood by doing physical labour. He goes to his work at eight in the morning and

returns at eight in the evening. Both husband and wife, after taking their meals peacefully sit together and playing on the sitar recite Hymns to the Almighty God, and neighbouring people also enjoy the hearing of those Chanted songs and Bhajans. I do hear those songs and Bhajans; which they go on playing on Sitar upto ten of night."

On hearing the sethani's talk, sethji pondered over the matter and on getting a sudden chance, he dropped a money bag containing Ninety. Nine rupees, in the house of that poor man. The poor labourer took up the bag in his hand, examined it carefully. He took it as a blessing given by the God. He then counted the money contained in the bag and it were only Rupees Ninety Nine. He thought that one Re. 1/- was needed to make it hundred and by adding one, in some way or the other, the amount would become to one Hundred. He thought, "I am earning only one rupee per day, which is spent in homely expenses and arranging eatables - I must work for one or two hours extra in the night to make it complete one Hundred." He forgot to play on the sitar, did hard labour upto late night and used to go to sleep due to tiredness. The idea to tell is that previously he was satisfied with the earning of Rupee one only but now the passions surrounded him and he lost all his pleasures and happiness.

Expectations and passions are really great evils; the more these are satisfied; the more is the increase in desires-desires do not vanish. To bring on a check on desires, the best way is contentment. But still this worldly living being goes on running in the field of expectations and having not even a single farthing (कौड़ी)(Cowrie), he thinks himself not less than a Chakravarty king, which is beyond his limitations. A wise man keeps away from the nature of seeing day-dreams, which are like a shadow. If we run to catch our own shadow, it moves farther and farther and we fail to catch it. But if we turn our face, the shadow will turn behind us. The same is the case with worldly wealth. The more we want to catch hold of it, more it goes farther from us. So the best way to acquire it is to leave it aside and the contentment should be assumed. A worshipper of contentment should also think on the following verse :-

अतिवाहनातिसंग्रह – विस्मयलोभाति भारवहनानि ।
परिमितपरिग्रहस्य च विक्षेपाः पञ्च लक्ष्यन्ते ॥६२॥

Explanation :-

Keeping a large number of vehicles than required accumulating even necessary articles in large numbers, expressing wonder at the pomp and prosperity of another, excessive greed and over loading

animals are described as the five faults of the “ Parigraha -Parimana” vow or vrata.

Description :-

Under the pressure of passions, to accumulate a large number of vehicals than needed; to store even necessary articles of business, food-stuffs, clothing etc. than actually required; expressing wonder at the pomp and prosperity of other persons, excessive greed, over loading the animals, all these desires are contrary to the feelings of contentment and are the causes of giving rise to more and more of expectations, hopes and desires.

Once a hunter killed a deer in the forest with his bow and arrow; at that very moment he was bitten by a black cobra (snake) and the hunter fell down on the ground. The snake too died by coming under the body weight of the hunter and the hunter, too, died due to poison. Both of them met the consequences of their evil deeds. After a while, a jackal passed by that way and looking the three dead bodies on the earth, he was over joyed on getting a lot of food-stuff for him. He started thinking that for so many days, he would depend for his meals on these three dead bodies of a deer, a man and a snake. Out of greed, the jackal thought of satisfying his hunger by eating the string of the bow and keeping the rest for other days. The string was made up of an animal's intestine and he began to eat the string.

The bow, made up of Bamboo, was suddenly broken and it pierced into the body of the jackal, causing its death. This is total result of excessive greed. Hence those, who want peace and happiness should always, keep aside the feelings of excessive greed and passions and for them contentment is essential. All the five vows-called five 'Anuvratas' are easily followed up with the observance of contentment and those who follow it indiscriminately, are bound to get rid of the conditions of lower existence (Durgati दुर्गति) and such persons or living beings are bound to get conditions of celestial existence. That is why it is said -

पञ्चाणुव्रत निधयो, निरतिक्रमणाः फलन्ति सुरलोकम् ।

यत्रावधिरष्ट-गुणा, दिव्य-शरीरं च लभ्यन्ते ॥६३॥

Explanation :-

The observance of the five minor vows of the layman, without committing transgressions there of, bears fruit in the shape of a birth in the Heaven world where the soul acquires clairvoyance (Avadhi gyana), the eight kinds of miraculous powers and a divine body.

Description :-

The observance of the five minor vows - five Anuvratas - without committing transgressions will automatically lead a man to take birth in heaven, where the soul acquires clairvoyance at the very moment of the birth; and with this Divine knowledge, the soul is able to know very clearly about the previous births of his own and of other people. He is endowed with eight miraculous powers like ANIMA - MAHIMA etc. which may be called super human powers and their body, without bones and blood, get the VIKRIYA power of transformation by which the body is capable of becoming one or many, small or huge. This brilliance and luminous body is the gross body perceived by the senses. Hence it is the prime duty of every man to observe these five minor vows (Five Anuvratas). The names of those great noble souls or persons, who have shown their alertness in observing these five vows in their lives and became famous in the history, are given in the following verse :-

मातङ्गो धनदेवश्च वारिषेणस्ततः परः ।
नीली जयश्च सम्प्राप्ताः पूजातिशयमुत्तमम् ॥६४॥

Explanation :-

The low caste Yampala chandal (in respect of the first), Dhanadeva (in respect of the second) then Varishen. Nili and Jaya Kumar, in respect of third, fourth and fifth vows respectively) have risen to high worshipful status.

Description :-

In continuation of the above explanation, it can be added that there are so many others who have shown their willingness to observe these minor vows but these five persons are greatly remembered and have specially become famous.

Many of the people have adopted these good things in this present world and so many are still living presently who are not in a position to leave these evils, inspite of knowing about them. The number of such people is not less in this world, who are habitually vice or evil seekers They not only adopt evils but also become an example for others in this world of vices :-

धनश्री-सत्य-घोषौ च तापसा-रक्षकावपि ।
उपाख्येयास्तथा श्मश्रुनवनीतो यथा क्रमम् ॥६५॥

Explanation :-

“Dhanasri”, ‘Satyaghosa’ and ‘Tapasi’, the police officer - ‘Yamadanda’ - and in the same way ‘Smasrunavanita’ have attained to notoriety, in the order of enumeration.

Description :-

Dhanshri Sethani, Satyaghosa (Shribhuti) Purohit, officer named Tapasa, city Police Officer named Yamadanda kotwal and smasrunavanita Vaishya (named Lubdadatta Vaishya) these five have specially become notoriety respectively for five vices (like Hinsā, falsehood, stealing, unchastity and Parigraha). The above two verses No. 64 and 65 give the names of those who have attained the fame and notoriety by the observance and non-observance respectively of the five minor vows of the Jaina Householder. Their biographies can be learnt from the Jaina Puranas. The readers should think deeply over the matter that how much had they suffered who failed to control vices and how can they remain far away from these five vices ? Along with these five evils they should also abandon the use of Honey, flesh (Meat) and wine, only then the life can become purposeful and good. To make the life of a householder useful and purposeful and to save from all sins, abandonment of these objects is essential and that is why these have been taken as fundamental virtues or basic virtues. Without acquiring these basic and rudimentary principles, we can not expect to become virtuous householders. These are the fundamental virtues-narrated in the following verse :-

मद्य-मांस-मधु-त्यागैः सहाणुव्रत-पंचकम् ।

अष्टौ मूलगुणानाहुर्गृहिणां श्रमणोत्तमाः ॥६६॥

Explanation :-

The observance of the five Anuvratas and refraining from the use of wine, flesh and honey are regarded as the eight fundamental virtues of a householder by holy saints.

Description :-

Speaking to reality, all intoxicants are named as wine, which perverts the reasoning of a man. Generally, people adopt intoxicants for the sake of enjoyment and pleasure but gradually they become so addicted of these intoxicants, that inspite of their best wishes and efforts, they fail to refrain from these drugs and intoxicants and without drugs they feel restless and mentally perturbed. Intoxication is of many kinds when related with opium, Ganza sulpha, Charas and Bhang but among these, wine stands at the prime position. The process

of preparing liquor and wine is such where innumerable tiny insects and germs are killed due to fermentation which is total Hinsa - violence. The bad smell of wine causes the generating place to so many small germs and it results into the constant formation of germs in the wine and while drinking wine, the drunkard also drinks innumerable tiny invisible germs. There, violence is unavoidable and after drinking wine, the man becomes highly intoxicated. He becomes totally insensible. He loses the power of fair judgement with a mother, sister and wife. He forgets his own responsibilities and power of proper mental thinking is subsided, or destroyed. Even after the intoxication is subsided, the drinker loses his power of thinking, his own duty, as a householder. His mind, speech and body become nervous and a feeling of inferiority complex is developed in him. He behaves like animals; his health is ruined. It is said that during the intoxicated state of a man, even if a dog makes water in the mouth of the drunkard, lying insensible near some city drainage, he even enjoys that urine like a wine-drop. A drunkard has no confidence in his own self and he is bound to disclose even all the secrets of life, profession and of his own wife. Thus he is bound to suffer too much both in this world and in the next world beyond it. Hence the author advises to all readers to refrain from the use of all drugs, wine and opium which give intoxication, if at all they (readers) are wise and virtuous.

To kill the body of such living beings, who have two or more senses, and then to make it eatable is known as flesh. Those, who are meat eaters, have a very unkind and cruel heart. In their thinking, there is no value of the life of other small living beings. They become totally unconscientious towards the protection of lives of others. The butcher treats the life of others like vegetables - carrots-radish. He feels no pity. A meat eater invites other meat eaters or a butcher who in his turn even kills the invitee. Eating flesh by animals cannot be called their regular and easy diet. Basically even a cub grows up after drinking the milk of a lioness but later on, when he comes in the company of these flesh-eaters and cruel animals, he also develops the habit of flesh eating. Here the point for consideration is that why should we kill or take lives of so many living beings only to strengthen our own body? A civilised man will never like to make his own stomach 'a cremation place' or a burial ground. When we can easily satisfy our hunger by vegetarian diets and food stuffs, why should we adopt the path of Himsa for this? Complete nourishment of body is possible by vegetables and vegetarian diet.

स्वच्छन्दवन जालेन, शाके नापि प्रपूर्यते ।

अस्य दग्धोदर स्यार्थे का कुर्यात् पातकं महत् ॥

Some people are of the opinion that both grain and flesh are having life, then why is it suggested to eat the grain and not the meat. No matter, it can be said that there is a defect in killing and eating a living being but there should be no harm or defect in eating the meat of a dead animal. But this thinking is wrong and not proper. Because the milk obtained from the breast of a mother is usable but on the other hand her urine and latrine are discarded. Similarly the grain is eatable but meat is uneatable. The reason is that grains and other such agricultural products are taken as vegetarian products, but meat is not a pure product in any way. Meat may be dry or wet, flesh or cooked meat but it always contains very tiny insects and germs (as supported by the Holy scriptures) and which are also visible through a microscope and even the modern scientists also admit this fact. Hence those people, who are thoughtful and sagacious must always avoid meat eating as this is contrary to religious principle.

In the same manner, we should also avoid use of Honey. Honey is obtained after extracting from the bee-hives while bee-hive contains the saliva, particles of dirty filth and extract of small bodies of bee-eggs. Hence not to talk of eating honey; even to touch it is undesirable for wise-learned people.

Some people are of the opinion that in five nectar, honey has been taken as one Nectar then how can we say that it is not eatable it is a rejected food ? These people should understand it clearly that it has been taken as a sweetening agent, which means sugar. Manu has explained this meaning of honey in the Sixth chapter of Manu smriti where he has clearly forbidden the use of Honey. There are so many other evidences available. There is no doubt that in some of the Ayurved Granthas, the use of honey has been prescribed as medicine but now it has been propagated, in general public. But this honey can not be taken as a medicine for general use, as explained in Ayurveda's Grantha because in some cases of seriousness of disease even the eating of meat has been recommended in Ayurved shastras, which is totally forbidden from all angles.

Hence it is primarily advisable for all to refrain from the use of those three things wine, meat and honey and every one should follow five minor vows (five Anuvratas) in life. Such great and noble persons who have decided to follow up these eight basic principles of life and have come in the category of humanitarian group should also pay attention to the following things so that they can step forward and forward within their life.

Note :- Here ends the third part of the book - description of five Anuvratas or five minor vows explained above.

Now Comes The GUNA - VRATAS

दिग्व्रतमनर्थदण्डव्रतं च भोगोपभोगपरिमाणम् ।

अनुबृंहणाद्-गुणानामाख्यान्ति गुणाव्रतान्यार्याः ॥६७॥

Explanation :-

Because the DIGVRATA, the ANARTHA DANDAVRATA and the BHOGOPABHOGA PARIMANA VRATAS (VOWS) tend to encrease virtue (i.e. the merit of the five ANUVRATAS) great personages have called them GUNVRATAS. With the help of these three Gunvratas. The Eight Basic Virtues are made pious and pure. Now let us see what is the basic idea of DIGVRATA and how it is followed or adopted ?

दिग्वलयं परिगणितं कृत्वातोऽहं बहिर्नयास्यामि ।

इति संकल्पो दिग्व्रतमामृत्यणुपापविनिवृत्त्यै ॥६८॥

Explanation :-

"I shall not travel beyond these limits", to resolve like this, having a view to avoid the commission of even subtle sins (beyond those limits) previously determined the bounds of space in the ten directions, for the rest of one's life is called DIGVRATA.

This Digvrata is resolved to follow up Anuvratas innocently and to avoid subtle sins which are being done in the different activities of walking and moving here and there. The idea is to decrease the commission of sins and to increase the feelings of contentment. What are the basic factors on which the Digvrata is to be followed ? Let us see -

मकराकर-सरिदटवी-गिरिजन-पदयोजनानि मर्यादाः ।

प्राहुर्दिशां दशानां प्रतिसंहारे प्रसिद्धानि ॥६९॥

Explanation :-

In placing limits on ones' movement in the ten directions, well known oceans, rivers, forests, mountains, countries and "Yojana" marks should be selected as boundaries. So an Indian may do a vow that in the north, his movement will not be beyond Himalayas, in Deccan upto vindhyachal mountain; On the east upto Brahmaputra river and in the west upto Jodhpur Marwar, he will not entertain any kind of business of giving and taking and the movement beyond these limits. And to follow such a vow strictly is known as DIGVRATA. What are the consequences when this Digvrata is followed, let us see in next verse :-

अवधेर्बहिरणु-पाप-प्रति-विरतेर्दिग्व्रतानि धारयताम् ।

पञ्चमहाव्रत-परिणतिमणुव्रतानि प्रपद्यन्ते ॥७०॥

Explanation :-

By the avoidance of subtle sins beyond the determined limits (even) the minor vows of a Householder are able to rank as the unqualified vows of asceticism (in respect of the religions lying beyond those limits).

Description :-

A housholder acquires many gross sins in walking, speaking, trading and in doing other activities, which fall under the catagory of primary violence or Himsa. But this is not acquired by a person who adopts Digvrata in his life because he performs all his business of trading activities within the prescribed limits. The observance of the Digvrata, however, enables one to avoid sinning in thought in respect of those places which one cannot reach. Hence it is said that the observance of this Digvrata enables the lay man's vows to approach the five Mahavratas of Asceticism, in point of merit, beyond the limits fixed for his movement. The Digvrata places a lay man on an equality with an ascetic in respect of the regions of space lying beyond the boundaries determined by him for his physical and mental activity.

प्रत्याख्यान-तनुत्वान्मन्द-तराश्चरण-मोह-परिणामाः ।

सत्त्वेन दुरवधारा महाव्रताय प्रकल्प्यन्ते ॥७१॥

Explanation :-

The extremely quiescent states of conduct in fatuating karmas, which arise from the subsidence of the activity of the PRATYA KHYANA type of passions, are taken for Mahavratas; (The tinge of passions in the mind is then so slight that), it is not easy to say whether they exist or not.

Vivid Explanation :-

Anger, pride, deceit and greed are the four principal kinds of passions (KASAYAS कषाय). They are dealt with under four different heads in the Jaina sidhanta according to the degree of their intensity. The intensest, called the ANANTANUBHANDI, is the worst kind and prevents the acquisition of Right Faith itself; the intenser type, known as the APRATYA KHYANA, obstructs Right Conduct altogether, and hinders even the observance of the minor vows of the householder; the intense designated the PRATYA KHYANA, enables the householder's vows to be observed, but debars one from the Mahavratas

of Asceticism and the higher form of meditation; and the mild one (Sanjvalana) (संज्वलन) only stands in the way of Pure Self-Contemplation (Shukla dhyana) The destruction or subsidence of the first type leads to the acquisition of Right Faith; of the second, to the adoption of the House holder's vows, of the third, to the observance of Mahavrata; and of the fourth to Shukla Dhyana, which is the cause of omniscience and Nirvana.

Description :-

Those, who observe Digvrata consider renunciation as their life; as their body. Hence while observing simplicity and passionless life, less of faults are committed by them. And if at all, faults are committed, they are so mild/minute, that their intensity is not visible to a common man and this state of conduct is so complete, that it has been called Mahavrata in the "Jain siddhanta". Now what are these five Mahavrata or Complete subsidence of four major passions ? Our great personages have explained them as under :-

पञ्चानां पापानाम् हिंसादीनां मनोवचः कायैः ।

कृत-कारितानुमौदे-स्त्यागस्तु महाव्रतं महताम् ॥७२॥

Explanation :-

Abstaining from the commission of five sins, Himsa and the like, in all the three ways krita, karita and anumodana, with mind, speech and body, constitutes the Mahavrata of great Ascetics.

Description :-

It is very essential for all great personages to observe these principles of morality. Ordinarily, great persons can not follow up these successfully, while the great Ascetics can observe them rightly. Let us take the principle of Non-Violence. Violence is that where a man creates problems and hurdles in the working of another man's life through mind, speech and body or through krita, karita and Anumodana.

To avoid oneself from such practices, a man should stop the business of his mind, speech and body and should adopt quietness. He should indulge himself in his own self and maintain quietness. Because this world is full of small insects, germs and creatures everywhere and there is very likelihood for a man to come in clash with such tiny creatures when he makes his movement - as in household life it is highly difficult to sit idle and quietly. More or less, he is expected to fulfill the nature's call and other problems of the body are also to be solved and by living at a particular place for a long period, there are chances of developing attachment and affection with other

people of the world. Hence the need is to have a careful movement in the sunlight on such innocent path which has been tread by so many great personages and after carefully visualising the spot, the urine, Latrine and other dirty filth are to be disposed off. Some of these routine practices are to be followed, without hiding the physical strength and the working procedure. That is why, the holy saints have rightly said "pramatta yogata Pranavya paropanam Himsa" (प्रमत्तयोगतः प्राणव्ययं परोपणं हिंसा.) the meaning thereby is to say that none-
no living being - should be put to any kind of trouble or torture due to self idleness or evil passions. No doubt, that inspite of doing all the best in the routine life of working and movement on the corrected path and on the proper disposal of the filth at some proper place, the violence of small tiny germs and insects is even possible. But to save from all such happening is also not possible but after proper examination and careful movement, to save one self from such acts of violence is known as AHIMSA or Non-violence and to follow it up with all determination is called AHIMSA MAHAVRATA (Non-viloence)

As we have understood non-violence, in the same way we should understand the speaking of the truth. To narrate a thing as it exists and as it is visible is called Truthfulness. But every object is subject to modification at every moment and pudgala (Non-living) object has some inherent qualities, properties, nature and characteristics. But out of so many inherent qualities, at a time only one property or quality of the object is visible and possible, speech has no capacity and power to narrate so many properties of an object at a time. Consequently the relative pluralism of an object can easily be understood with particular stand point (Naya) and then the same can be narrated in a particular system/doctrine of manifold points of view. If this system is not adopted, the particular speech can not bear the Truthfulness. That is why, those people, who are very well aware about the truth of an object, generally keep mum or silence and then only the mirclous Divine sound of the omniscient's preachings in the Holy Assembly of Jina's (समोशरणमें दिव्यध्वनि का खिरना) comes out:. In the same way if a need arises to disclose the truth and the real situation of an object, then the preacher expresses the truth without any fear, temptation and prejudices and speaks only such words which should be limited and in well controlled language and which aims for the welfare of the whole word. The speech should be based on religious principles, embodied with the doctrines of religion and should not be misguiding and must engross the mind of the listener with reality and truthfulness of the situation or of an object. No doubt should remain in any listener. This is known as the Truth Mahavrata.

To take away the belongings of others is known as Theft. For a conscious soul, all visible products of this world are different, not his own belongings or belongings of others, but the soul establishes its own attachment with these objects and adopts them unhesitatingly. Hence it is essential for the follower of "Non-Theft Mahavrat" (अचौर्य महाव्रत) to renunciate or abstain from all products, which are needed for food, clothing and wearing purposes, and this all is done gradually one after another. That is why a Jain Monk who is also known as "MAHAVRATI" does not keep any attachment with all worldly objects found on this earth. Like other objects, the Jain Monk does not treat even the cloths as his own possession; for him these are all worldly objects, for which he has no personal attachment. These are used only to hide/cover the vices and immorals of ones own self and this too comes in the category of stealing". That is why it has been laid down that who is refraining from stealing should also refrain from clothing and it is only because of this principle, the Digamber Jain Monks do not wear cloths or they remain naked, the natural state of a child or a man.

The ascetics or Jain Monks who have adopted Mahavratas, generally make their abode in lonely places or houses (not of their own) which are free from insect afflictions. They do not adopt a particular place as their abode but like the wind and like a traveller, they move from one place to another place and generally rest in deserted houses. Regarding food-eating these great vowers do not show any attachment of their own with the food stuffs, not even with the vegetation grown in the forest but they are also aware that for the maintenance of the body properly, taking meals is a must. Hence for fulfilling this need, the Jain monks take a round in the village or town and if a noble house holder is waiting at the entrance of his house and is prepared to offer food to them with all necessary precautions and process after welcoming them with proper nine ways of respects, then the Jain Monks accept the food (that too should be simple and juiceless) in his naked palms in the standing posture.

The second name of Brahmacharya is to go deep in the Eternal Bliss of soul and to keep control on the pleasures of five senses. Efforts should be made to have a complete check on these five senses, so that they may not enter into the individual pleasures of every sense. The pleasures of five senses are of two kinds; one is internal pleasure and the other is external pleasure, which are enjoyed by three senses externally. The sense of touch and taste come under the first category and the pleasures of smelling, seeing and hearing come in the second category.

The two senses of touch and taste wilfully enter in the enjoyment of their own pleasures. The sense of touch needs to take rest on the soft smooth and velvet made beds and wants to remain far away from the slightest touch of hard pebbles and stones. while it is not difficult to have a touch of the second rather than that of the first only. Similarly our tongue wants to taste different kinds of delicious sweet dishes and does not want to accept the juiceless and tasteless food, but this habit, too, can be checked by one's own purposeful thinking.

When both the organs of touch and taste senses enter in the enjoyment of their own subject, then the other organs of the rest of three-senses-ear, eyes and nose do get their sensual satisfaction also. The husband and wife come in close touch with each other, start embracing with all love and affection with each other and while using the organ of touch sense; they all enjoy the perfume and fragrance of various kinds, using the organ of smell-sense i.e. nose-and further they enjoy the sweet music through their organ of hearing sense i.e. ears and with all these enjoyments of ear, eyes and nose, they enter in copulation arising from sexual passions which is a measure of the satisfaction of their organ of touching sense. Thus a householder enjoys the pleasures of all the five senses, when he is in touch with his own wife.

Now the author advises that there is the great need of controlling the senses of touch and taste and it is possible if a man tries hard he can remain far away from their pleasures. But it is very difficult to keep away from the sense of odour which is the subject of nose. Bad odour and sweet smell both the perfumes are adopted by the nose. But it may be possible for a man that even after smelling a pleasant fragrance, he may not be attracted towards it and after smelling bad odour, he should not hate it. Only in this practical manner, we can save ourselves from the pleasures of the nose-sense of smelling other wise not. To close the nostrils with the hand-kerchief at the bad smell of kerosene oil and to smell deeply the odour of rose flower; in both these conditions a man should remain neutral if he wants to control his sense of odour or sense of smelling. In the same manner a Mahavratī should remain neutral on the subjects of pleasures of ears and eyes. Neither the sense of pleasure nor the sense of sorrow should be his subject. That is why the subject of enjoyment of these three senses or Indriyas - ears eyes and nose fall under the category of the word Bhog - sensual pleasures. And to abstain from these sensual pleasures and sexual passions will constitute the relity of Brahmacharya or celibacy. And it becomes the prime duty of all Mahavraties to followup Brahmacharya.

Now let us see what is PARIGRAHA ? Feeling of love and attachment of worldly possessions and luxuries and take them as beneficial to ones self is called Parigraha. It is of two kinds (1) Ahankar - Vanity or Conceit (2) Mamkar - Attachment with external objects and worldly relatives

This living being forgets his own nature of inner self and is always thinking to feed and fulfill all the bodily requirements and there he gets a feeling of pride when he satisfies all his passions and consider this body as his soul. This has been termed as AHANKAR - false vanity by our Acharyas. Secondly when he establishes or creates attraction with all external attachments or the actual possessions of living and non-living objects, which defies purity of his soul. Now these both types of attachments have so powerfully encircled this own-self that generally it becomes highly difficult to discard them. That is why they are called PARIGRAHA which have bonded the soul in lot of troubles, pains and agony and to be free from all these bondages of pains and troubles, the ascetics, who are strict followers of Mahavratas (known as Mahavrati) totally abstain from both of these parigrahas.

When there is a feeling of great attachment with all worldly and external objects like land, House ornaments, wealth, animals, servants, utensils and Cloths and so many other objects, then it is highly difficult to abstain from them easily or to have a wilful detachment from them, but even this can be done to some extent by developing a sense of contentment with what is available. But to detach a feeling of love for ones own body and the worldly relatives and to renounce them is not easy but extremely difficult. Though to leave this outwardly physical body may not be very difficult but there is a very minute visible Luminous (तैजस) body which is co-related with transmigrating body and due to this co-relation, the bonded soul has to face the trouble of birth and death cycle or the process of births and rebirths. And to be far away from these is not very easy, on the other hand, it needs a constant practice of self realisation and abiding in one's own nature, making and using this physical body as a helper to this practice of self realisation. But instead of adorning this physical body by bathing, by using scents and perfumes and keeping it clean and upto date, if one makes it his own servant, obeying ones orders and by developing the feelings of toleration and self contentment, then only we can name it as APARIGRAHA DHARMA. because fulfilment of desires is in their extinction and not in pursuing.

In the lives of such Aparigrahi Mahavratees, there is no place and scope for agonies and pleasures. There is no harm if they live in forests or Jungles and no profit if they live in towns. Neither any trouble nor any wealth remains important in their lives. As the sky

can not be cut down by a sword nor it can be adorned with garlands and ornaments, in the same way, these Mahavratees remain always busy in the practice of self realisation, without caring at all for all these worldly pleasures and agonies. Thus all these external and internal kinds of austerities or Mahavratas are practised with the object of burning and shedding out all karmic impurities from the soul, which are mainly meant for Jain Monks but it has also been enjoined upon the house holders to practise them through Digvratas to best of their abilities and circumstances. How are the Dig-vratas followed in an innocent manner, is explained in the following verse :-

उर्ध्वा-धस्तात्तिर्यग्-व्यति-पाताः क्षेत्र-वृद्धि-स्वधीनां ।

विस्मरणं दिग्विरतेत्याशाः पञ्च मन्यते ॥७३॥

Explanation :-

Transcending the limits of space upwards, downwards or in other directions, extending the field of ones' activity, forgetting the boundaries fixed - these are the five transgressions of the Digvrata.

Description :-

Sometimes while going from one place to another, there may be mountains, valleys and Zig-Zag paths with so many round turns. The Dig-vrata involves taking a life long vow to limit one's worldly activities to fixed points in all directions and those who have taken this vow must think of their limitations, before starting their journeys and they must avoid any kind of transgression of this Digvrata.

Suppose, a Digvrate of Jaipur has taken a vow to go upto 900 miles in the. Fast Now, per chance, out of some emergency, he happens to travel up to Calcutta which is situated at a distance of 940 miles on Rail route while, if direct line is drawn, the distance comes to only 800 miles and he was travelling from Jaipur to Calcutta keeping in mind this difference but actually he has to travel 940 miles. Hence he has crossed the fixed limit by 40 miles and thus committed 'TIRYAGYA' transgression. Similary, on this same pattern, we should understand the transgression of UP and DOWN Limits.

Again the case of area - transgression should also be understood clearly. A man had taken a vow to go upto Calcutta which was situated within the radius of one mile area. But now the area of Calcutta Town has been extended to an area of 24 miles. If the man travels beyond the specific area that will be considered the transgression of specific area, so limited. The specific limit was crossed only because of inner greediness.

Similarly, to forget one's own prescribed smaller specific areas, is also the commitment of a fault, which is mainly due to having no careful interest in the maintenance of the vow. To get success in one's own duty lies in conducting the vow with full responsibility. By assuming Digvrata, a householder, who just confines his activities to a limited extent, does achieve the observance of Ahimsa, by renouncing all violence, possible in the vast space beyond, the limit under the vow of Digvrata. There remains only such initial activities, which are within the specific limits. Now how can a man save himself from all such sins, going to occur in doing activities in specific limits ? Now for this let us study the following verse :-

अभ्यन्तरं दिग्वधेरपार्थिकेभ्यः सपाप-योगेभ्यः ।

विरमण-मनर्थ-दण्डव्रतं विदुर्ब्रतधरा-ग्रण्यः ॥७४॥

Explanation :-

The best of ascetics call, refraining from wanton (purposeless) activity, likely to cause injury to others, with in the limits (fixed for one's activity) is Anarthadanda Vrata.

Description :-

This vrata involves taking a vow not to commit purposeless sins. Generally a man performs all his activities concerning to his livelihood, very carefully though hinderances do come in the lives of other living beings who are living on this earth. Then only he is able to cross his own way of life but sometimes, it so happens that unrelated at all with other living beings, they prove to be a problem and a hinderance in our smooth functions due to our own laziness, joking behaviour and irresponsible dealings. Such happenings are known as Anarthadanda Vrata.

Great learned persons have advised us not to perform all such activities which may cause purposeless sins or hurdles in the way of livelihood of other creatures. Such purposeless activity has been divided into five kind of Anarthadanda vrata

पापोददेश-हिंसा-दानाप-ध्यानदुःश्रुतीः पञ्च ।

प्राहुः प्रमादचर्यामनर्थ-दण्डान-दण्ड-धराः ॥७५॥

Explanation :-

As a part of this Anarthadanda Vrata - now it has been laid down in the scriptures that a householder should avoid followings things

- (i) Apadhyana - i.e. evil thinking
- (ii) Papopadesha i.e. evil instructions.
- (iii) Pramadacharya i.e. careless dealings.
- (iv) Himsadana - i.e. gifts of instruments of offence
- (v) Duh-Sruti - hearing evil

These are called five kinds of Anartha-dandavrata.

तिर्यक्-क्लेश-वणिज्याहिंसारम्भ प्रलम्भना-दीनाम् ।

प्रसवः कथा-प्रसङ्गः स्मर्तव्यः पाप उपदेशः ॥७६॥

Explanation :-

Narrating accounts having reference to Acts of cruelty to lower forms of life, trade, himsa, occupations, sewing and the like is to be known as Papopdesha (evil lesson).

Description :-

During the course of talking, one may try or bring out such reference, which may cause cruelty towards the animals like cows, bullocks and buffaloes and others. Sinful advice should never be given to persons living upon trade, services or industry and they should not be over-encouraged for such works which may hamper their religious activities like worshipping, giving donations and other daily activities of life like eating, drinking and clothing or these may prove a reference of violence or such people may develop a feeling of greediness; all these may be taken as "Papopadesha Anarthadand-vrata".

To illustrate it :- Four or five friends were sitting in a forest gossiping with each other. One hunter passed by their side and the friends for the sake of Joke and enjoyment told him that there were seen a number of deer in the nearby jungle. Now the Hunter would enter the forest and luckily he happened to kill four or five deer. Due to this joke and for enjoyment sake, a great sinful deed had been committed by those friends and this is known as PAPOPADESHA Anartha dandavrata. Now let us see what is Himsadan Anarthadand vrata :-

परशुकपाण-खनित्र ज्वलनायुध-शृङ्गि शृङ्खलादीनाम् ।

बधहेतूनां दानं हिंसा दानं ब्रुवन्तिः ब्रुथाः ॥७७॥

Explanation :-

The giving of the means of himsa a battle-axe, a sword, an instrument for digging, fire, weapons, a horn, a chain and the like is called Himsadana by the wise people.

Description :-

One should be careful not to give above noted instruments of Himsa to other persons, for causing cruelty upon the animals and for slaughtering purposes. The above narrated instruments can be utilised in two ways (1) for self protection and (2) for causing cruelty and torturing the animals. Kings and Emperors do keep such arms and instruments or do learn how to utilise them but this all is for their self protection. More over they maintain a deep feeling, in using these arms and weapons, that their subjects and public/people may not be attacked and tortured by the tyrants. Their subjects should always lead a peaceful life and should be free from all quarrels and struggles and from the attack of aggressors. But butchers 'sansis', 'Bawaries', hunters, Fishermen, Bhil, Chandal and other violent people use arms and weapons, not for the sake of their pleasure but their only aim is to kill and torture the people of society. There is a great difference between the kings and these violent - minded people. The first possess the feelings of non-violence and protecting life of others while the second group is totally violent in their actions, thinking and behaviour. And to give such various means for arms and weapons to such violent people, aggressors and tyrants and to train them is nothing but 'Himsadan' which may cause the greatest calamities for the human society. Hence all the learned, wise and Judicious people should remain far away or should abstain themselves from such evil practices of violence.

In the epic of Mahabharat, the great Guru (teacher) Dronacharya used to give training to the students regarding the use of arms, weapons and Bow but he had been imparting training only to Kshatriya Princes or to the sons of kings and emperors, whose main aim in taking this training of arms and weapons was to protect their own subjects. That is why Guru Dronacharya had plainly refused to the Bhil boy "Eklavya" to give training in Archery. He thought it all useless to train a Bhil son in the art of archery because he would misuse the training in torturing or killing the forest animals and Guru Dronacharya did not want to become a cause of such violence unnecessarily. Our Indian Government also issue license for a weapon to only such persons who give a guarantee to use that weapon only in protection of their own life and in protecting the life of others. In general, to have an idea of allowing every one to keep arms and weapons and then to follow it up in behaviour comes under the category of "Himsadan Anarthdandavrata".

वधबन्धच्छे - दादद्वेषा - द्रागाच्च परकलत्रादेः ।

आध्यानमपध्यानं शासति जिनशासने विशदाः ॥७८॥

Explanation :-

Those who excel in the Jain religion have described the wishing of motives of love or hatred, of destruction, imprisonment, injury etc. to another life and the like as Apadhyana Anarthadand-vrata.

Description :-

Due to some envy and jealousy hatred or pleasure, to kill any creature or to pierce nose or ears, to put some one in prison, wishing and thinking of doing such acts come under the category of Apdhyana Anarthadand vrata.

To make it more clear, let us have this example A fisherman is throwing his net in the tank to catch the fish or hunter is spreading his net to catch the birds and parrots and we become tempted to see their tactics as to how do they perform their activities of catching fish or hunting birds ? How does a hunter catch or kill the deer? to have a feeling of seeing their methods of working, we become a co-associater in their actions and we may become a means of encouraging them in their actions and all this feeling and association will come under the category of Apdhyana Anarthadandavrata.

आरम्भ-सङ्गसाहस-मिथ्यात्व-द्वेष-राग-मद-मदनैः ।

चेतः कलुषयतां श्रुतिरव धीनां दुःश्रुतिभवति ॥७९॥

Explanation :-

Listening to works dealing with occupations, worldly possessions, daring crimes, false doctrines, hatred, love, pride and sex-passion, which disturb the mind is "DUHSRUTI" Anarthadanda Vrata.

Description :-

This Dushruti vrata discourages a man to listen, to accept or to teach such false doctrines which may increase attachments etc. and are full of absurdities.

क्षिति-सलिल-दहन-पवनारम्भं विफलं वनस्पतिच्छेदं ।

सरणं सारणमपि च प्रमादचर्या प्रभाषन्ते ॥८०॥

Explanation :-

Dealing in (i.e. meddling with, or hadling) earth, water fire and air, destroying and striking down plants, also moving about, and causing others to move about these, when done without purpose, are called PRAMADCHARYA (Carrlessness + activity) Anarthadanda Vrata.

Description :-

One should not, without reason, dig ground, uproot trees, trample lawns, sprinkle water, and pluck leaves, fruits and flowers, nor he should encourage others to do so; all these are included in PRAMADCHARYA Anarthadandvrata.

Earth, water, fire, air and plants may appear to we, worldly beings- as lifeless but the divine persons and scientists believe that there is life in all small plants, air and water and researches are being conducted to find out and to establish life in the earth and in fire. Provided the necessity/need arises, but destroying and striking down the plants and digging the ground and plucking the vegetation with out any purpose can not be called wise activities. A householder must be far away from these activities of Anartha Danda-vrata and its five branches explained above. The Householder is advised to pay attention to the following :-

कन्दर्पं कौतुक्यं मौख्यमति-प्रसाधनं पञ्च ।
असमीक्ष्य चाधिकरणं व्यतीतयोऽनर्थदण्डकृद्विरते ॥८१॥

Explanation :-

Indulging in undesirable and immoral speech, assuming ridiculous attitudes with the body, prattling away in a senseless manner, surrounding oneself with the objects of sensual pleasures, and, otherwise, becoming engrossed in the activity of mind, speech or body in an aimless way these are the five transgressions of the vow of renunciation of Anartha dandavrata (purposeless - punishment)

Description :-

To utter immoral dirty and ugly talks, to use abusive language, to make ridiculous attitude, teasing and imitating others, to accumulate worldly possessions beyond requirement, to have the feeling of collecting every object, without thinking about its utility or defect, these are all such transgressions of Anarthadanda vrata, which a man, keeping this vow, should renounce. Not only this, but to develop the feeling of more and more contentment he should lessen the number of articles of utility, too; this has been explained in the following verse :-

अक्षार्थानां परिसंख्यानं भोगोपभोग परिमाणम् ।
अर्थवतामप्य वधौ, रागरतीनां तनूकृतये ॥८२॥

Explanation :-

Putting limitation, for the day, even within the limits allowed by the Parigraha Pariman Vrata (the fifth vow), according to the one's

requirements, and with a view of reducing the sense of attachment and the like, on the choice of the objects of senses, is called "Bhogopbhoga Parimana Vrata."

Description :-

Limitations were put on all those articles of daily use like food, cloths beds and so many other things. No doubt, it is good to be within limits. But still the wise people have advised that to lessen the feelings of attachment, the limit within fixed numbers be also put and this is known as "Bhogopabhoga Pariman Vrata". For example a certain man has fixed a limit of Rs. Ten thousand as a limitation of his possession. Now under this vow, he again takes a decision to use four Dhoties in maximum, to keep only two dupattas, only six kurtas, four caps and so on. He has further decided not to wear the coat. When all these limitations are put, this is known as "Bhogopabhoga Pariman Vrata."

भुक्त्वा परिहातव्योः भोगो भुक्त्वा पुनश्च भोक्तव्यः ।

उपभोगोऽशनवसन-प्रभृतिः पाञ्चेन्द्रियो विषयः ॥८३॥

Explanation :-

Fooding, clothing and other objects of the five senses, which can be enjoyed only once are called 'BHOGA' and those which can be enjoyed more than once are called "UP BHOGA".

Description :-

The subjects of enjoyment of our five senses are of two kinds:-

- (1) which can be enjoyed only once like the food
- (2) Which can be used and reused like clothing.

The first is called as "Bhoga" and the second one is called as "Upbhoga". It is being advised that as far as possible the objects and articles of 'Bhoga' and 'Upbhoga' are to be renounced slowly and slowly and one should bear contentment steadily, so that he can achieve pleasure and happiness.

ब्रह्महति-परिहरणार्थं क्षौद्रं पिशितं प्रमाद परिहृतये ।

मद्यं च वर्जनीयं जिनचरणौ शरणं मुपयातैः ॥८४॥

Explanation :-

Those who seek refuge at the feet of Tirthankaras should give up honey and flesh to avoid injuring to moving living beings, and wine to escape from "Pramad" - carelessness i.e. spiritual laziness.

Description :-

“Jayati Indriyani vashikarote iti Jina” i.e. one who has fully controlled his five senses is called a Jina. Lord Jina is the only deity, worthy of worship and omniscient lord and the followers of such Jina are called Jains. Hence those who have sought refuge of Lord Jinendra and who have adopted and followed the path laid down by Him should abstain from the use of Honey, flesh and wine for ever. Those who follow austerity, should renounce these three things since very beginning. As the religion (Dharma) proclaimed by Lord Jinendra is fully Non-violent, or with a principle of non-violence, hence all such acts of violence have been taken as wrong, hatred and unpious, which is an ideal not only for a man but for all living beings; it should be an ideal, honourable and acceptable. To use these three things, have been declared as a means of great violence and hence the man who adopts them can never be a worshipper of non-violence or Ahimsa Dharma.

Out of these three, in using flesh (meat-eating) and honey, killing of animals is always possible and that is, there is complete violence but the drinking of wine or liquor not only leads to the commitment of “Himsa” because wine is repository of many lives, which are generated in it, but it stupifies the mind. One whose mind is stupified, he forgets piety and the death is also a likelihood. Hence it has been enjoined upon all wise people to completely renounce the drinking of wine, meat-eating and use of honey since the very beginning and also renounce such eatables, which may cause Himsa. Unfiltered water, staled curd along with cereals with two pieces should also be given up as these are the cause of minute violence-killing of minute germs and other living beings.

अल्पफल-बहु-विघातान्मूलक-माद्राणि शृंगवेराणि ।

नवनीत निम्बकुसुमं कैतकमित्येवमव-हेयम् ॥८५॥

Explanation :-

Because there is little good and great Himsa in their use, green ginger, roots, butter, buds and flowers should be excluded from the list of eatables.

Description :-

The green roots and vegetables mentioned above are forbidden on the ground that each of them is the abode of more souls than one; and butter is objectionable on account of its becoming the incubator of certain kind of germs, on a large scale, within a very short time of its preparation.

The green roots and vegetables and unboiled products like green ginger turmeric, radish, carrot, sweet potato, butter, cauliflower are such products which are less beneficial to the body; which contain minutest germs and more harmful than profitable for the human body and hence the followers of Ahimsa Vrata must abstain themselves from their use. Their use may stupify the pure thoughts of a man; may hurt his piousness and may cause Himsa as most of them are the breeding grounds of various living organisms. These have been proved both by experience and by Ayurvedic shastras or medical science.

यदनिष्टं तदव्रतयेद्यच्चानुप-सेव्यमे-तदपिजह्यात् ।

अभिसन्धिकृता विरतिर्विषयाद्योग्यादव्रतं भवति ॥८६॥

Explanation :-

That which is undesirable is to be given up, also that which does not become (the exalted), because deliberate refraining from the use of suitable (useful or sanctioned) objects is a Vow - (Vrata).

Note :- As no one ever takes what is undesirable, asceticism only consists in refraining from the use of that which is desirable.

Description :-

Such food stuffs or such other food products need the abstinence which are bound to cause harm or loss to our body. Can there be a man who will take the poison deliberately and will then lose his life ? similarly such food or other products may not be so harmful to the body comparatively, but which are not fit for adaptation in daily life, then, look who will dare to accept them ? Will a father like to take the meals at her daughter's place ? The meaning to explain is that to refrain from such things can not be called renunciation because the reality of renunciation vests in those articles, objects and products, which are useful for us; which can be brought in use by us. To give up such objects with an indifferent attitude is called Renunciation.

To illustrate it more clearly, suppose all the teeth of a man have broken or he has lost all the teeth and it is very difficult for him even to eat the bread easily. Now if such man abandons himself from eating the grams or from sucking the sugar cane or eating such hard objects, then this abandonment will not be taken as Renunciation. Or take another example. An old man, who is helpless, lying on the bed, unable to make free movements and even he needs assistance of others for making urine or Latrine and if that man says that he has refrained himself from copulation with another woman. Is he going to be appreciated ? This is nothing but reminding us about the fox and the grapes. When a fox, inspite of her best of

efforts could not reach to the bunches of sweet grapes, she declared that she would not eat such a bunch of sour grapes. And went away with dejection.

Valour does not lie in renouncing that article which is of no use. But to refrain oneself from eating the sweet dish of Halwa which is readily and easily available, then that will be called Real Renunciation.

नियमो यमश्य विहितौ द्वेधा भोगोपभोग संहारात् ।

नियमः परिमित कालो यावज्जीवं यमो ध्रियते ॥८७॥

Explanation :-

Renunciation of bhogas and upbhogas is of two kinds, NIYAMA and YAMA, of these the one which has a time limit is called NIYAMA and the other that which is undertaken for life is YAMA. Vows take the form of either Niyama or Yama.

Description :-

Any restrain taken with some determination is that which is restrained for a limited period e.g. a learned Author started to write some grantha or a book and he has taken an oath that till the writing of this book is finished, he will not take or eat salt. Such kind of determination is called Niyama, but if any thing is restrained for the whole of life, that renunciation is called Yama. Learned and wise people, as far as possible, under their ability and capacity, do renounce the objects of bhoga and upbhoga in the areas, of eating, clothing and merriments, with a firm aim to control their sense of mind from all worldly passions, so that all the ifs and buts of the mind should come to an end. Further it has been explained in the following next verse:-

भोजन-वाहन-शयन-स्नान-पवित्राङ्ग-रागकुसुमेषु ।

ताम्बूल-वसन-भूषण-मन्मथ-संगीत-गीतेषु ॥८८॥

अद्य दिवा रजनी वा पक्षो मासस्तथर्तुरयनं वा ।

इति काल परिच्छित्या प्रत्याख्यानं भवेन्नियमः ॥८९॥

Explanation :-

Abstaining for a certain fixed period of time, as for instance, for an hour, a day, a night, a fortnight, a month, a season or half a year, from food, conveyance, couch, bathing, garlanding, betel leaf, clothes, ornaments, co-habitation, music or singing is Niyams.

Description :-

To start a practice for giving up slowly the various varieties of foods and delicious sweet dishes, various types of conveyances like elephant, Horse, Ox camel, Motor, Rail, Couches like double or single bed, easy chair, bathing with oil massage, wearing of garlands of flowers use of betel leaf and supari etc clothes like the use of shirts, dhotties, kurtas, coat etc.; wearing various type of ornaments; activities of co-habitation, music, dancing, Drama, theatre, cinema, singing songs and so on and among all the above mentioned things if these are totally renounced by a man, then his appreciations are beyond descriptive limits. But even if these are abandoned for a limited period of an hour, a day or a night, for Twenty four hours, for a week or for a fortnight, for a month or two or for half a year, that is known as NIYAMA. The main idea is to control the five senses of touch, taste seeing, hearing or smelling. We must take some Niyama in our daily routine life regarding not eating a specific item for a limited period, or other activities of other senses. Now for those who rigidly want to adopt Bhogopabhoga Parimana Vrata, they should also keep in mind the following :-

विषय विषतोऽनुप्रेक्षानुस्मृतिरति-लौत्य-मति-तुषाऽनुभवौ ।

भोगोपभोग-परिमा-व्यतिक्रमाः पञ्च कथ्यन्ते ॥९०॥

Explanation :-

Constant craving for the venom (for sensual enjoyment) dwelling upon pleasurable experiences of the past, abandoning one self to the sensations of pleasures at the time of indulgence, cherishing insatiable craving for gratification of senses in future and going through sensuous experiences in imagination - these are called the five transgressions of the "Bhogopabhoga Parimana Vrata."

Description :-

Craving for sensual enjoyments of eating and other outwardly objects is nothing but like the use of Poison; As poison either causes death or makes unconscious, so also this soul loses its peace and becomes impatient in the gratification of senses and their desires and eventually he dies. Man forgets his real self and like a warp, that goes on around the lotus allurided by its fragrance, he also forgets, in the use of external objects, his own reality, and becomes mad. Hence five transgressions, as explained above have been mentioned for those persons who have taken a vow of Bhogopbhoga Pariman Vrata. Otherwise, it will become completely impossible to protect this Vrata.

Once a man observed fast for "Ashthami" and did not eat anything from morning till evening. In the evening he saw a long cucumber (KAKRI ककड़ी) and purchased it with a thought that he would eat and taste it next morning. Now the craving for that kakri started and early morning at four, he cut the same into pieces and it resulted that he started eating that cucumber (Kakri) even before the sunrise. This is an example to show that a man must not cherish an insatiable craving for gratification of senses.

Hence we should all note and be careful that if we have taken any vow and have adopted abstention from the use of a particular thing, we should not keep the hope of getting it again and be indifferent from its use. Then only we can rigidly follow up our Vratas. All our vows, so taken up, should be followed up rigidly for the time limit as fixed by us. There should be no ifs and buts, there should be no transgressions of basic severity of the vow. The purity of the vow is to be maintained at every cost.

Note :- In this way the description of Gunavratas have come to an end and now we shall look for SHIKSHA VRATAS.

SIKSHA-VRATAS

देशावकाशिकं वा सामायिकं प्रोषधोपवासो वा ।
वैयावृत्यं शिक्षाव्रतानि चत्वारि शिष्टानि ॥९१॥

Explanation :-

Desavakasika, samayika, Prosadhupowasa, and Vaiya vritya, these four are known as SIKSHA Vows or Vratas. These are also known as Disciplinary vows, because they are preparatory for the discipline of an ascetic life. They are also aimed to prepare the householder for the discipline of an ascetic life and are meant to strengthen the five main vows, known as Anuvratas.

देशावकाशिकं स्यात्काल परिच्छेदनेन देशस्य ।
प्रत्यहमणु व्रतानां प्रतिसंहारो विशालस्य ॥९२॥

Explanation :-

Limiting the sphere of one's activity still further, from day to day and for fixed periods within the larger fields (fixed in the Digvrata) is called the "Desavakasika" vow of the householder.

Description :-

Under the sphere of digvratas the followers of Anuvratas, have put a limitation on their coming and going. Now re-limiting the sphere of one's activity still further, from day to day or for some days for a fixed period in the vast area of a Country is known as "Deshavakashika Sikhavrata". Suppose a householder has decided and taken a vow that for eight days-from falgun sudi Ashthami to falgun sudi purnima- he will not leave his village and will not go to another village; and even to day on falgun sudi Ashthami he will not even go outside of his own residence and will pass his whole day peacefully, without any anxiety in worshipping the God.

This determination of his will come under Deshavakashika Deshvratas, which is a part of Shikshavratas.

गृह-हारिग्रामाणां क्षेत्र-नदी-दाव योजनानां च ।
देशावकाशिकस्य स्मरन्ति सीम्नां तपोवृद्धाः ॥९३॥

Explanation :-

Those who are constantly advancing on the path of Tapa (Asceticism) describe the limits of Deshavakashika Vrata to consist in a specific house, street, village, field, river, forest or yojana - stone.

सम्बत्सर-मृतु-मयनं मास-चतुर्मास-पक्ष-मृक्षं च ।

देशावकाशिकस्य प्राहुः कालावधिं प्राज्ञा ॥१४॥

Explanation :-

The wise have described the time limits of the Deshavakashika vow to consist in a year, a ritu (2 Months) half a year, one month, four months, a fortnight or even a day or the time taken by the sun or moon in travelling from one asterism (or lunar mansion) to another. The wise people adopt this Deshavakashik siksha vrata and deliberately follow-it up with contentment and equanimity.

सीमान्तानां परतः स्थूलेतर-पंच-पाप-सन्त्यागात् ।

देशावकाशिकेन च महाव्रतानि प्रसाध्यन्ते ॥१५॥

Explanation :-

Because of the complete renunciation of the five kinds of subtle and gross sins beyond the limits of time and space, the observer of Deshavakashika Vow (vrata) is also regarded as the observer of Mahavrata:

Hence it is advised that those house holders, who want to develop the sense of good and moral behaviour, should observe this Deshavakashika Vrata and for maintaining its purity, they should also abstain themselves from the following :-

प्रेषणशब्दानयनं रूपाभिव्यक्ति-पुद्गलक्षेपो ।

देशावकाशिकस्य व्यपदिश्यन्तेऽत्ययाः पञ्च ॥१६॥

Explanation :-

Transgressing the limits by sending an agent, drawing attention, by making sounds, ordering things, beckoning by showing one's person or throwing missiles (to attract notice) are said to be the five ATICHARAS (transgressions) of the Deshavakashika Vow.

Description :-

Deshavakashika Vrata or vow is observed and followed only for achieving mental peace and satisfaction. By observing this vow this soul or ones good self is saved from unnecessary movement and discontentment and feels himself physically fit and that is the chief aim of observing this Deshavakashika vow. Even after observing this vrata, if the aversions of the people are not coming to an end; who fail to get real satisfaction, then, they may not themselves cross the fixed limits but (1) by sending another man as their agent or, (2)

drawing attention by making sounds (3) ordering for needed things (4) beckoning by showing one's photos (5) or by sending or throwing the missiles of papers, in such situation they fail to put any check on their desires and passions, then their observance of Deshvakashika vow becomes all useless. Hence the wise people are being advised to abstain themselves from all these five transgressions to make their vow a success and useful.

Now after Desavakashika Vow, the author is explaining SAMAYIKA VRATA :-

आसमय-मुक्ति मुक्तं पञ्चाधानामशेषभावेन ।

सर्वत्र च सामयिकाः सामयिकं नाम शंसन्ति ॥९७॥

Explanation :-

Refraining from the commission of the five kinds of sin in all respects and altogether for a particular period of time every day, is called the "Samayika". Vow by those who are learned in scripture.

Description :-

All the works performed in this world are governed by the time Factor. For every work a scheduled time has been determined and no work can be done beyond that time-bound even if a lot of hard labour is done. But when the proper time comes the work is easily performed. In Autumn season watering to plants and trees goes useless but when the spring season sets in every plant and tree in the nature flourishes. Similarly to find a real pearl is highly difficult, but a drop of rainy water, entered in the mouth of mother of pearls (Seenp सौंप) in swate Nakshatra is bound to turn up into a pearl. Hence those people who value the necessity of time they do observe the five vows in a time bound period without any transgression and thus they observe the "Samayika" Vow, which is performed every day for and at a fixed time.

मूर्धरुह-मुष्टिवासो-बन्धं पर्यङ्क-बन्धनं चापि ।

स्थान-मुप-वेशनं वा समयं जानन्ति समयज्ञाः ॥९८॥

Explanation :-

The wise perform the samayika by tying a knot in their "Choti" or a garment or by closing the Fist; they know the posture, the place as well as the suitable subjects of meditation and time.

Note :- Tying a knot in the choti implies a mental determination to continue meditation as long as is possible. It is intended for checking

all kinds of mental 'Traffic' which might interfere with steadiness and continuity of holy meditation.

Description :-

The experts and the Holy Monks know how is the samayika performed. While doing samayika, the performer has to renounce all kinds of sin for that period. How to tie the hair or choti, what type of clothes are to be worn, how and in what posture is to sit on the carpet, at which place and for what period, the samayika is to be done, all these problems have very well been expressed and explained by the wise people. A man has to take a determination that he will perform samayika for so much period, he will not keep his hair open but will tie them, he will wear duly washed white Dhoti and Dupatta, so that he may keep his mind, speech and body in control for meditating on a suitable subject with all purity. In any case, the performer will neither entertain or give place to any evil thoughts nor any chance to a visitor to have ill feelings on seeing him in that posture of samayika, which involves the absence of all sinful activities.

As far as possible, while doing samayika the posture should be either Padmasana, Siddhasana, Sukasana or Ardha padmasana and a devotee should sit facing the North or the East. The above postures have been recommended because they are the most conducive to bodily steadiness and firmness. Sometimes improper postures may cause the mental disturbance and may be tiring to the devotee. The place of Samayika should be free from all kinds of germs and insects, having normal temperature and should not be in entire lonely place where there is no easy approach of people. DASHASANA has been recommended for seating purpose being neither uncomfortable nor being very troublesome. The place should neither be a thoroughfare, nor one that is open to disturbance. A place with evil repute or unholy association is also to be avoided. The usual duration of the Samayika vow is an "Antara Muhuratta" (a period of time limited to 48 minutes) but the best Samayika, both in morning and in evening, can be performed for an hour and twelve minutes both before the sunrise and after sunrise and the like before and after the sunset. Similarly the duration period of Samayika may be one hour and thirty six minutes which is second grade duration and the ordinary duration is of 48 minutes. These durations have been considered an easy, and pious period and Lord Jinendra used to deliver His miraculous Divine sound forming omniscient's preaching (Called DIVYA DESHNA) at these timings. It is therefore advised to all learned and wise people to utilise this duration of time in self meditation or self contemplation.

All worldly works and happenings do occur at a particular time and each action, according to its ability, is performed in its own particular period. As is clear from the omniscient Lord Neminath's preaching that Dwarika Nagari will be burnt due to severe anger of Dwipayana Muni after a period of Twelve years and no power could save Dwarika from this total destruction. It had been declared that Lord Shrikrishna would face his death with the arrows of Jarat Kumar. Jarat kumar was the brother of Lord Krishna. Hence he left for abroad only because it was no particular time of Lord Krishna's death. But at the proper time, Jarat Kumar returned and became the cause of Lord Shri Krishna's death.

The same was the case of Bhagwan Rishab Deo. Due to the severity of "Antraikarma", he could not get AHAR (आहार) for six months even when Lord Indra was fully prepared for his service but he failed to manage proper AHAR for Lord Rishab Deo. Why ? Only because of Antraikarma and because, the proper time had not arrived for Rishabdev to take AHAR. And when the proper time and chance came, at king Shrenik's palace, the AHAR was performed without any disturbance. So it has been advised that the house holders should recognise the importance of time and should devote their scheduled time in conducting Samayika - that is nothing but self contemplation.

एकान्ते सामयिकं निर्व्याक्षेपे वनेषु वास्तुषु च ।
चैत्यालयेषु वापि च परिचेतव्यं प्रसन्नधिया ॥९९॥

Explanation :-

Samayika should be performed with a cheerful heart in undisturbed solitude, in forests, private dwellings and temples.

Description :-

Acharya Amitgati has said "एकः सदा शाश्वति को ममात्मा" ("Ekah Sadha Saswati Ko Mamatma") that soul is one and Dharma is the name of the end or one's own inner feeling (Parinam). Soul is the only important Reality having consciousness. Matter, being unconscious, pollutes, destroys, diminishes the all "conscious" quality of the soul. There are two types of feelings of the soul (1) Soul is pure conscious and has no material form (2) All souls have been coexistent with pudgals since eternity. There is pollution in the soul due to karmic bondage. When the soul is engrossed with attachment (RAAG) and Aversion (Dwesh), then his Mundane existence (Sansara) is flourished. Soul-substance is having karmic bondage from eternity. But on the other hand if there is pure contemplation and concentration the soul attains pure consciousness, Absolute Knowledge and highest Bliss and

lastly Liberation. Samayika should be performed in Forests, in private dwellings, and Dharamsalas, in temples, where the concentration with a cheerful heart is possible, where there is lack of disturbance. The contemplation of the self should aim for spiritual advancement and for developing the attitude of equanimity. How can the firmness be brought in contemplation, the devotee is advised to adopt the following means:-

व्यापार – वैमनस्याद्विनिवृत्त्यामन्तरात्मविनिवृत्त्या ।

सामयिकं वधनीयादुपवासे चैकभुक्ते वा ॥१००॥

Explanation :-

With drawing the mind and body from all kinds of worldly activities, subduing all forms of mental disturbances, one should perform Samayika, especially, on the day of fasting and half fasting.

Description :-

We, the people of the world, are so extremely busy in our trades and professions and our minds are so busy and active in worldly attachments that we do not get time to think our own self and its real nature. Suppose, if we aim towards it, then so many relative worldly disturbances are caused, which may hamper our feelings of meditation for the self. So the important need for us is to minimise our attachments with worldly objects and should win over our mental disturbances and alternatives, likings and dislikings, and then try to bring firmness in the meditation. To subdue these various options and alternatives, the first and foremost need is to take less meals than needed. Like animals if we go on eating off and on, then Laziness and sleep will encircle us and we will be obstructed in our way of self-concentration. So those, who want to have the practice of self contemplation, must observe fasting or half fasting or should eat less than the hunger, thus controlling all the five senses. Fasting should be observed according to one's capacity and if weakness is felt, then he is at liberty to use milk, fruits and other dry fruits too, but he must continue his habit of contemplation on the soul and its eternity. Wisdom lies in practising such efforts and performing Samayika at usual times.

सामयिकं प्रतिदिवसं यथावदप्यनलसेन चेतव्यं ।

व्रतपञ्चक – परिपूरणकारण – मवधानयुक्तेन ॥१०१॥

Explanation :-

'Samayika' is the cause of perfection in the observance of the five vows, it should be practised daily according to the prescribed method with one-pointed mind and by overcoming laziness.

Description :-

It can also be said that vows are taken only to have the chance of performing Samayika. Hence a wise man must do the Samayika every day as prescribed.

सामयिके सारम्भाः परिग्रहा नैव सन्ति सर्वेऽपि ।

चेलोपसृष्ट मुनिरिव गृही तदा याति यतिभावं ॥१०२॥

Explanation :-

Because there is the absence of all kinds of attachments and undertakings in Samayika, therefore, the householder, while engaged in its observance, approaches asceticism and resembles a Jain Monk or Muni, on whom a piece of cloth has been thrown to protect him from harm.

Description :-

As the house-holder does not give up clothes till he is ready for a life of homeless-ness; however, the performance of the Samayika meditation enables him to renounce mentally all kinds of likes and dislikes and to develop the spirit of renunciation in him to a degree raising him almost to the status of a saint or Muni for the time being. Hence the 'Acharya' says that the lay man engaged in the observance of the 'Samayika' vow resembles a Muni, on whom a piece of cloth has been thrown to protect him from harm.

शीतोष्णदंशमशकपरीषह-मुपसर्गमपि च मौनधराः ।

सामयिकं प्रतिपन्ना अधिकुर्वीरन्नचलयोगाः ॥१०३॥

Explanation :-

Those, who aspire to perfect themselves in the Samayika vow, bear the hardships consequent on cold, heat, gnat-sting and mosquito-bite, as well as trouble caused by an enemy maintaining unbroken silence and control over yogas.

Description :-

Yaga means a channel of activity, and it is of three kinds (1) Manoyoga (mental activity) (2) Vachhan Yoga (the activity of speech) and (3) Kayayoga (bodily activity) These are to be kept under control during the period of Samayika, even in the face of trying circumstances and conditions. The devotee, is therefore, advised to take his duty to tolerate even the greatest hardships during Samayika.

अशरणमशुभमनित्यं दुःखं मनात्मानमावसामि भवम् ।
मोक्षस्तद्विपरीतात्मेति ध्यायन्तु सामयिके ॥१०४॥

Explanation :-

"I am involved in the Saṁsāra (Universe) in which there is no protection for souls, which is inauspicious, transitory and full of pain, and of the nature of not-self; "Moksha" is the opposite of this"- thus one should meditate this while performing Samayika.

Description :-

Those, who perform Samayika they think that in this mundane existence, there is no happiness at all in any way, there is only misery, perturbedness and sorrow and nothing is permanent in this universe- all are different from the nature of soul. While Moksha is quite different from all these. To rid of mundane existence is the only bliss for the soul. To such person, there remains no liking for wealth and no disliking for troubles and miseries, as these are the factors of this universe only and hence related with the body, but soul is totally different from body, hence these two factors do not influence soul.

Soul possesses the natural inherent ability in itself. It is conscious with no pollution and destruction like the space. Worldly afflictions and calamities can not make it unhappy or trouble-some. These only influence the physical body and not to soul itself. Body itself is a substance of mundane - existence and for the Pure Soul- the Highest being - having the inherent ability to free itself, it is desirable to attain complete liberation from worldly attachments.

When the observer of Samayika goes in deep thinking about the universe and its nature and the Pure-Soul, then for both the ascetics and the householders the mind, body and speech, all the three turn in oneness and in undisturbed state, without any physical movement internally and externally.

वाक्कायमान-सानां दुःप्रणिधानान्यनादरास्मरणे ।
सामयिकस्यातिगमा व्यज्यन्ते पञ्च भावेन ॥१०५॥

Explanation :-

Losing control over speech, body and mind, indifference to the observance of meditation, forgetting its time and the subject matter of reflection. these, verily, are the five transgressions of the Samayika vow.

Description :-

The following are transgressions of "Samayika" Vow.

1. When the control over the said activities of mind, body and speech is lost at that time.
2. When activities relating to Samayika are forgotten.
3. When the observer fails to subdue all forms of mental disturbances.
4. When the correct time, place and subjects of meditation are not rightly followed or missed.
5. When the mind is surrounded by other options and alternatives rather than the performance of Samayika.

These, and such other, inner and external thoughts of deviation from the right performance of Samayika and growth of evil feelings at the time of meditation transgress the Samayika Vow. Here ends the detailed description of Samayika and now starts on PROSODHOPVAS Vow.

पर्वण्यष्टम्यां च ज्ञातव्यः प्रोषधोपवासस्तु ।

चतुरभ्यवहार्याणां प्रत्याख्यानं सदेच्छाभिः ॥१०६॥

Explanation :-

Abstaining from taking the four kinds of food for the whole day of the 8th and 14th days of every fortnight, with a view to strengthen the vows, should be known as PROSADHOPAVASA Vow.

Note :- The four kinds of food are (1) Solid (2) liquid (3) Semiliquid and (4) things like betel leaf, supari etc., which do not serve the purpose of food, but are taken for relish.

Description :-

The Eighth and Fourteenth day of a fortnight may be taken as Holy days or PARVAS. There are two 8th and two 14th days in a month. Hence in a month, TWO ASHTAMIES and TWO CHATURDASHIES are taken as the days for Prosadhopavas vow.

In Jain scriptures known as "Aagam" these two Parvas of Ashthami and Chaturdashi (Twice in a month) have great importance. There are only eight Matrika :Goddesses and eight are "Vasudeos". On the other hand, Fourteen Bhavans have been enumerated in this universe- which are seven Raju above the earth and seven Raju below the earth. Fourteen vows or laws of life have been prescribed. Marganaye (मार्गनाये) and Guna Isthana (गुण स्थान) are also fourteen in number. Hence traditionally these Ashthami and Chaturdashi have been taken as the holy days or days of Parva in every month.

Now those devotees, who are seeking spiritual upliftment, try utmost to observe Prosodhopvasa which means the devotee should take meals only once on the 7th day- abstaining from evening meals and on the 8th day is Asthami, he will observe complete fast and again on ninth, he will take only morning meals- that all this process will be followed as prescribed in Jain Scriptures. Thus abstaining from meals for four continuous times comes under the vow of PROSODHOPAVASA. It is also essential that all the house hold activities along with meals for four times, should be avoided - No performance or indulgence in homely affairs is allowed on this day.

पञ्चानां पापानामलं—क्रियारम्भगन्धपुष्पाणाम् ।

स्नानाञ्जननस्याना—मुपवासे परिहृतिं कुर्यात् ॥१०७॥

Explanation :-

On the day of fasting one should refrain from the five kinds of sins (Himsa and the like) personal adornments, undertakings, scents, flowers, bathing, Collyrium and fragrant things.

Description :-

Generally a Jain householder follows abstainment from five sins, but on the day of observing fast the abstainment is must . There should be ne conversation, no discussion and no direction to others relating to such five sins .

There should be no undertaking of any kind of trade, no personal adornment, no use of scents and oil, no wearing of flower garlands, no bathing, no tooth pasting and collyrium etc. and every effort should be made to refrain from all these and other sinful activities on the day of observing Prosodhapavasa vrata. On the day of fasting even mouth gargles are prohibited as pointed out by shri Indra Nandi in his "Principles of Conduct" Scripture.

धर्माभूतं सतृष्णःश्रवणाभ्यां पिबतु पाययेद्वान्यान् ।

ज्ञान—ध्यान—परो वा भव तूप वसन्न—तन्द्रालुः॥१०८॥

Explanation :-

The day of fasting should be spent in hearing and reciting scriptures and religious as well as spiritual meditation generally. Conquering laziness, one should on the occasion of fasting, spend one's time in drinking with one's ears and with great eagerness, the nectar of 'Dharma' (Scripture) and in giving it to others to drink (and should oneself) in holy meditation.

Description:-

While observing Prosodopavasa, an observer should pass his day in solitude, sitting on a mat or 'Ashan' he should maintain contentment for all the 48 hours and should pass his whole time in studying holy scriptures and if other persons come and sit by his side then he should not hesitate in conveying the message of scriptures to such people. Besides reading of holy scriptures, he should also devote rest of his time in spiritual meditation. Then again he can continue to read and contemplate on what is written in scriptures. In this way he should pass all these 48 hours in meditation, in self study of scriptures, in contemplation and so on and should also maintain complete silence or quietness during this period.

The reality of Prosodhopavasa lies in avoiding laziness and easy-going habits and controlling the mind, speech and body along with the unwanted use of five senses. UPAVAS is the term which denotes total control of mind and five sensual senses. It should be very well kept in mind that this is a SHIKSHAVRATA which gives an observer a training of a Jain Monk along with a proper practice for becoming a Jain Ascetic. What is the duty of a Jain Monk ? It is nothing more than to renounce all worldly and homely attachments, passions and desires avoiding worldly life and to live in solitary place with the regular practice of meditation peacefully and all these are to be observed by an observer of Prosodhopavasa.

If any person, who, while observing fast on one side, does not leave all those activities of homely life and his attachment with worldly possessions and affairs, or say, getting more indulged in them, as is seen generally in present times, then the Upvasa will not be considered fasting in its real sense. Not only this, people have been seen passing their time in amusements, chit-chatting, playing cards and talking about worldly matters and gossips and not in reading holy scriptures and meditation, then such an observance will not be called a fast but merely an act of half fasting or abandonment of food for a single time only. On this point it has been rightly said in KARTIKEYA-ANUPREKSHA- scripture through the following verse :-

कषाय-विषयाहारत्यागो यत्र विधीयते ।

उपवासः स विज्ञेयः शेषं लङ्घनकं विदुः ॥

According to this above version, it has been enjoined upon the observer of a fast that the four passions - Anger, pride, deceit and greed and their relevant stories, must be avoided; the desires of all the five senses be conquered; then only such fasting will be

called as the Real Fast. Refraining only from taking the meals does not come in the category of fasting but it will be taken as half fasting or having the food once a day. Here we are discussing about. Prosodhopavasa, for which our Acharya is expressing in the next verse. How it is to be observed rightly ?

चतुराहार-विसर्जन-मुपवासः प्रोषधः सकृदभक्तिः ।

स प्रोषधोपवासो यदुपोष्यारम्भमाचरति ॥१०९॥

Explanation :-

Refraining from the four kinds of food (i) Solid (ii) Liquid (iii) Semi liquid (iv) things like the betel leaf, is called UPAVASA; taking only one meal in 24 Hours is pROSHADHA; that which consists in (taking only one meal on the day of undertaking and) only one meal on the day following the fast is called Prosadhohpavasa. The day of undertaking is the day preceding the full fasting day. Thus the Prosadhohpavasa Vow consists in fasting for about 48 hours at a stretch.

Description :-

“Aadwiyante Bhujyante padarthastey Ahara” (आद्वियन्ते भुज्यन्ते पदार्थस्ते आहारः) All those articles of food stuffs are known as Aahara-food or taking meals. There are four kinds of food (i) Solid (ii) Liquid (iii) Semi liquid and (iv) Things to be tasted. Bread, Puri, halwa, Ladoo all come under solid food. Those food stuffs, which come in fourth category are not meant for satisfying the hunger but are meant only for tasting like suparis, fennel (Sonf) or chooran goli etc. Things which can be licked like chatni come under semi liquid food and the last like Milk, Sharbat, water etc. which are drunk, come under the category of liquid.

Where these four kinds of food are totally refrained, even water is not drunk, then it is called UPAVASA. Taking only one meal at a time and a place in 24 hours is known as “Prosadha” And taking only one meal on the day of under taking Upvasa and also only one meal following the fast of 24 hours, that is called Prosodhopavasa. Thus it consists in fasting for 48 hours at a stretch. At least two prosodhopavasa should be done/observed in a fortnight, especially on the 8th and 14th day of the fortnight. The abandonment of all the four kinds of food at the time of observation of fast is very essential. By observing fast twice a fortnight will help in clearing all the dirty stuff collected in the stomach: it will also serve the purpose of purgative and will maintain the body healthy. Secondly this observance will ask help a man to have contentment, when the proper pure food is not

available due to some reason. At that time he will not be mentally perturbed like other people. Thirdly refraining from all homely affairs on that day of fasting will provide better chance and time to an observer for meditation, contemplation and spiritual upliftment. In comparison to other vows, this vow of Prosodhopavasa has some more importance and specialities, hence with all mental cheerfulness, this should be observed in better way, so that the following faults may not occur:-

गृहण-विसर्गास्तर-णान्यदृष्ट मृष्टान्य नादरा स्मरणे ।
यत्प्रोषधोपवास-व्यति लङ्घन पञ्चकं तदिदम् ॥११०॥

Explanation :-

That which consists in handling, depositing, spreading things carelessly and without due regard of insect life, also in contempt for the vow and unforgetfulness of its requirements that all are the transgressions of Prosodhopavasa Vrata.

Description :-

The following are the main transgressions of Prosodhopavasa Vrata, which are to be avoided :-

1. All the religious books, grantha and scriptures, used for study-purposes should be kept, with due regard at their proper places to avoid minute Himsa of insects and germs.
2. Disposal of urine and Latrine - the natural calls, should also be made at such a clean and proper place where insect life is not harmed or destroyed.
3. Mats and other Asans should also be kept with due care to avoid any harm to germs and insects.
4. The period of Prosodhopavasa should be spent cheerfully without any diversion to worldly attachments.
5. All the necessary activities to be performed during the period of this vow should be well remembered and be followed properly.

Thus a Prosodhopavasi should perform all the five activities carefully to avoid transgressions. Now here ends the Prosodhopavas Vrata and now we start the III VRATA - ATHITI SAMVIBHAG Vow. under Shiksavrata.

दानं वैयावृत्यं धर्माय तपोधनाय गुण-निधये ।
अनपेक्षितोप-चारोप-क्रियम-ग्रहाय विभवेन ॥१११॥

Explanation :-

The giving of suitable gifts to a homeless saint who is a repository of excellent qualities and attributes (Guna-Nidhiye), in the approved manner for the increase of Dharma, and without expecting anything in return, is called "VAIYAVRITTA".

Description :-

Charity is a kind of benefaction on other people where the donor dedicates his mind, body and wealth. Charity (दान), Service to saints, (वैय्यावृत्ति) Renunciation and Aahardan to saints or pious people (Athiti samvibhag) all these four words carry equanimity in their sense-word meaning. To give and take is a common activity of a man. Generally a man, who ever he may be, performs this activity of giving and taking with and from each other, though there may be a difference, in the way this give and take activity is performed. Criteria may be different in giving.

One man gives something to another man. If this giving is with a selfish motto, then this develops worldly interests. If any seth gives some prize to any of his assistant or Munim, with the motto, that he will render his services more whole heartedly to the donor, then this charity is TAMASDAN, or a worldly obligation; because this is based on some personal and selfish interest. This is not more than a service obligation or a social obligation of localised charity.

Sometimes the charity is given to show to others and seeing others- reciprocal charity is done which may be either for fame or name or with some greediness - as the donation given by the kings to their Bhats, who are always praising the king through the sweet songs and music. Such type of charity is RAJDAN - King's charity- which is also limited to their selfish feeling. but any charity, given selflessly, with out any desire of name and fame or social prestige, and with a view of social duty, is the real charity which is termed as SATVIKDAN- A charity with mild passions and good notions without any selfish interest.

This SATVIKDAN is of four kinds

- | | |
|---------------------|------------------|
| (1) Karuna Dan | (2) Samdanti Dan |
| (3) Anwayadanti Dan | (4) Patradan. |

1. To given charity to any blind, lame, poor and grieved man and handicapped persons, out of the feelings of mercy to provide them fooding and clothing and to remove their pains and sufferings. is known as KARUNA DAN (Charity out of mercy)
2. With a view to extend help to friends, companions, cast fellows and social brothers is known as Samdanti Dan.

3. To donate or to distribute one's own property amongs the sons with a view to get mental peace, satisfaction and contentment. that charity is known as Anvayadanti Dan.
4. To extend help and to give suitable assistance to all such people who are men of characters, social attributes. Saints and Ascetics who have retired from worldly life and, that too, with an aim so that the good attributes and higher qualities of a man are to be respected by the society and in the society.

Except the fourth form of charity Patradan, rest of the three are interdependent or reciprocal. When the need arises or when the others become competent to oblige the donor at the time of necessity or emergency, they do so. Not only this but the donor, while giving the donations or money in charity, always keeps in mind that his donations must not be misused. "We (Donors) also expect in one corner of our heart or mind that at the time of need, the receivers of donations must extend their help to the donors". But Patradan has a different outlook. The donor, whatever donates, does not expect anything in return. It is given out of Right Faith and with a religious mind. Patradan is generally given to saints, Ascetics or any Renouncee, who has a lot of social attributes and religious character. Thus a house holder should always be ready to give suitable gifts of clothing, money and articles of need to such Saints, Ascetics or Renouncees, who are repository of excellent qualities and attributes, in the approved manner, for the increase of DHARMA and without expecting anything in return i.e. selflessly without craving for name, fame and prestige. As per one's financial status and capacity a householder should always be prepared to serve such ascetics, so that their power of self-restraint, (संयम) austerity, concentration, regulation of activity may go on increasing or developing day by day.

व्यापत्ति-व्यापनोदः पदेयोः संवाहनं च गुणरागात् ।

वैयावृत्यं यावानुपग्रहोऽन्योऽपि संयमिनाम् ॥११२॥

Explanation :-

Removing the troubles of those who control their lower nature, massaging their feet as well as serving them in other ways, with respect to their noble attributes is called "VAIYAVRITYA".

Description :-

(सम्यक् प्रकारेणयमनं इन्द्रिय मनसां दमनं वशीकरणं यशामास्ति ते संयमिनः) "Samyak Prakaren yamanam Indriya Manasam Damnam vashikaranam yashamasti samyaminah". Here the writer is explaining the vivid explanation of Vaiyavritya. To have a feeling of affection and attachment

with those Ascetics, who are practising to have a control over their five senses and who are strongly practising self restraint, are worthy of being regarded as an ideal for a householder. He should take his prime duty to avoid/check all the coming troubles over an Ascetic and efforts may be made to remove such obstacles, troubles and calamities. He should also try to remove the tiredness of the Ascetics by massaging their feet. The meaning to say is that the main duty of a householder is to render wilful and respectful service to the saints in difficulty by bodily activity and this is known as "VAIYAVRATYI".

Now who is a saint or Ascetic or man who is practising self restraint over five senses or 'Indriyas' ? The work of a saint, after renouncing the mind, body and wealth for the self-upliftment, is to do the service of general masses. They are always busy in their concentration activity and through this, they try to get self upliftment and spiritual development. While on the other hand, the house holders feel contentment in rendering respectful service to such saints/Ascetics. Now there can be three types of saints. (1) those who get penances of five senses with some selfish interests - like an increase in name, fame and prestige, feeling of being worshipped by others and hence to keep a control over their pleasures of five senses, just like a stork (BAGULA = बगुला), who stands straight and unmoving on the bank of a river, (like a white dressed saint) with an aim, that if any fish happens to be in his sight, he may swallow it up immediately. Hence such saints, who adopt Asceticism with self pride and slight passions, are known as A-Patra (अपात्र). Rendering services to such lower grade saints may cause harm to the house holders instead of benefitting them, hence they are advised to be cautious about such saints. There are so many such ascetics, who on the basis of their own strength and will power, protect themselves from harmful activities. and evil deeds. Just as a lion - the king of forest, being hungry for so many days, does not eat the flesh of an animal killed by other animal, but he eats flesh of only such animal, which has been hunted or killed by him; because he believes in his own physical strength and courage. Similarly, those ascetics, who avoid stealing and back biting and other evil deeds due to the fear of others and ill-reputation, establish their personal influences on their devotees, are taken to be "KU-PATRA" (कु-पात्र)

Just as a well-mended utensil (बर्तन) serves the purpose of a perfect New utensil, but without any proper appreciation, in the same way the saints of above-mentioned two categories (1) A-patra (2) Ku-patra, may go on serving the humanity - human society with their preachings but we will be devoid of a reflection of greater simplicity

and universal well being in such saints. Such saints will lack all spiritual traits and excellence of universal virtues in them. Such saints may be less in number, who have renounced all worldly attachments and passions and once renounced means no attraction for them again at any cost. Just as a pigeon, out of its deep hunger, does not eat the germs and insects but satisfies its hunger only with the seeds of corn, similarly those ascetics who lead a pious, simple and self restraint life of austerity with high moral attributes are called as SUPATRA or Real Saints. Hence the important duty of the House-holders is to render all respectful and selfless service to saints, who are the repository of excellent qualities and attributes.

Thus by serving such saints a householder attains such contentment and pleasure which is not even available to the Devas-residents of Heaven. By following and practising the traditional principles of Asceticism, and code of conduct, such saints, winning over all their 'karmas', get their abode in heaven or in Moksha, as the case may be. To get such high state of existence in heaven or in 'Moksha', i.e. to get the emancipation from the cycle of births is the counter result of the services rendered by their devotees. Saints are the places of reverence and worship and selfless services rendered to them are never wasted but in return, the householder gets rid of vices and gains virtues (Punya) and auspicious disposition, which may lead him also to the path of 'Sanyam' and austerity. Hence the greatness and glory of service is unlimited, undescribable and unsurpassed. A poet has rightly said 'Seva dharmah Param gahano yoginamapyam gamah'. (सेवाधर्मः परमगहनो योगिनामप्यगमः)

While giving charity to such real saints a householder has a firm belief that this charity will abandon him from all his aversions and vices, earned by him in his worldly life. Hence he gives charity with the respectful feeling and belief as detailed below :-

1. He gives charity with a feeling of great respect and worship for the holy saints
2. After giving charity of money or objects in various specified ways, he realises as if he has acquired valuable and most precious wealth of Joy and Internal pleasure - a feeling of great self contentment.
3. While giving charity to these holy saints, he internally feels whether or not the ascetic is suffering from serious physical disease, which may hamper or obstruct in his self meditation and observance various vows, he has taken. If this is in positive, he tries his best in discharging his regular service for removing the disease.

4. He gives only such food stuffs in "Ahar" to the saint, which may, be relevant to the seasonal need and proves helpful in his spiritual meditation, studying of scriptures and in contemplation of his self. Here the devotee, the householder, does not even hesitate to give gladly the valuables in charity, which may be spent in the proper and better treatment of the saint.
5. He never expresses his uneasiness on thoughts, how so ever hard labour he will have to put in their respectful service. There is not itching of thoughts in the devotee.
6. After doing their respectful service, householder feels more pleasure, more happiness, more encouragement in himself and looking them at the door of his house or within his house, his pleasures know no bounds and with all humbleness and faith, he welcomes them. He provides a higher place for their seat. touches their feet, washes them with pure light warm water and then takes their Bliss or Ashirwad by putting the water on his head and eyes and then he and his family members bow them with due respect and humbleness and realises in his heart that his whole life is a success now. Then with utmost sincerity of the mind, body and speech he offers purest food stuffs, in their Ahar. In doing all these performances he never shows his laziness or dullness, on the other hand he feels a strange light of happiness in his innerself. Something more has been described in next verse below :-

नवपुण्यैः प्रतिपत्तिः सप्तगुण समाहितेन शुद्धेन ।

आपसूनारम्भाणा-मार्याणा-मिष्यते दानम् ॥११३॥

Explanation :-

The welcoming of and the offering of food to holy saints, who do not engage themselves in the householder's work (crushing, grinding kindling of fire and the like) have received them with the nine fold ceremonies (Navdha Bhakti prescribed for showing reverence to holy personages) by a lay man excelling in the seven well known virtues, is called Real - DAAN (Gift - charity)

Description :-

Those saints, who have renounced themselves from the householder's works of every kind, should be respected by the house holder, who should be bestowed with seven good qualities (1) faith (2) Contentment (3) Devotion (4) Gyan (Wisdom) (5) Control of greed (6) forgiveness and (7) Energy and the saints be welcomed with nine fold methods of showing respect and to provide them with pure,

simple and delicious food and this will be taken as the Real Charity or DAAN. The Jain Monks have abstained themselves totally from crushing the grain in wooden mortar (ओखली) okhali, grinding, kindling of fire, lighting up the Anghithi (अंगीठी), cooking the food, fetching of the water from the well, sweeping up of rooms with the broom and the like activities but a householder can not carry on his routine work of life without performing these activities.

Now if a householder either fails to perform these five-six activities or shows some kind of laziness, then his downfall is definite. Either he has to lose his life or shall have to depend on the food available in the market or Hotels. If being a saint he himself performs such activities, then he is bound to be corrupt as he has nothing to do with such activities. Generally a house holder fulfils their need of Ahar (food). Whatever pure, simple food is prepared by the householder out of which he offers to his reverend guests like Jain Monks. Such monks should accept the 'Ahar' given by the householder with proper respect and then pass their rest of time in meditation and spiritual contemplation otherwise the main purpose of "Ahardan", its giving and taking, will become purposeless as is cleared in following verse :-

गृहकर्मणापि निचितं कर्म विमार्ष्टि खलु गृहविमुक्तानाम् ।
अतिथीनां प्रतिपूजा रुधिरमलं धावते वारि ॥११४॥

Explanation :-

As water, for certain, washes the blood, so does the giving of food, with devotion, to homeless saints without doubt, destroy the sins incidental to householder's life.

Description :-

(Samyam Bhaviradh yatra tati Gachhatete Atithi)" (संयम भविराध यत्रतति गच्छतीति अतिथि)" that man who does not give a chance of destruction to his own character and by daily routine efforts is taken to an 'Athithi' Guest (from A, not, and tithi-date). The Jain saints do not accept invitation before hand but come without previous appointment. They have renounced all worldly activities of earning money, doing some business or Agriculture and have adopted samyam or self restraint. For a householder, to render selfless service with devotion to such saints; to extract some time from his own valuable time and devote that in the service of such saints for their needs, and to arrange food from his own food and offer the same to such saints, all these pious activities are bound to destroy his sins incidental to a house-

holder's life, in the same manner as the blood is washed by the use of water. To conclude all these, it can be said that the utility and purpose of a householder's life is achieved when he devotes his time in the selfless service, with due respects, of such saints and self-restrained austere people -

उच्चै-गौत्रं प्रणतेर्भोगो दानादुपासनात्पूजा ।

भक्तेः सुन्दर-रूपं स्तवनात्कीर्ति-स्तपो-निधिषु ॥११५॥

Explanation :-

Noble lineage (that is, birth in a high family), is obtained by saluting holy saints, profusion and prosperity by giving them DAAN, respect (i.e. exalted or kingly status) by attending upon them, beauty of person by offering them devotion; and fame by praising their virtues.

Description :-

A man becomes worthy of respect in this world, who respects the sages, who consider them as the Holy teacher due to their austerity and who salutes their greatness. By offering them pure and simple food (Ahardan) he is blessed with profusion and prosperity. By worshipping them and rendering them respectable service, a man becomes worthy of respect by others. By having devotion to them and by keeping a feeling of affection in their virtues, the man himself becomes virtuous, beautiful and a lucky one. By praising their virtues, the man gets name fame and prestige, far and wide, in the world.

क्षितिगतमिव वटबीजं पात्रगतं दान-मल्पमति काले ।

फलतिच्छाया-विभवं बहुफल-मिष्टं शरीर-भृताम् ॥११६॥

Explanation :-

Even a small DAAN (Gift) given to a PATRA (proper or suitable donee) bears much desirable fruit for souis in the fulness of time, just as the tiny seed of the Indian fig tree (Baniyan tree), sown in good soil produces a tree, casting magnificent shade.

Description :-

As a small seed of a Baniyan tree, when sowed properly in a fertile land and given full care, blossoms into a large shady tree and gives sweet fruits, in the same way, even a smallest charity or 'Daan' given to saints and sages, bears much desirable fruits for this worldly people and they are blessed with peace and pleasure and with abundant prosperity in gems and gold. As we read in scriptures that a very poor man, who had given the simplest and dry food

in Alms to the real sages of great austerity, was blessed with a rain of Gems and pearls”, resulted in removing his poverty in this life and on retiring from this world or after transmigration of the soul he was born in the best of the ‘Bhogbhumi’ where he remained and enjoyed for years together the heavenly pleasures, profusion and prosperity. Hence it is advised to all learned and wise householders that they must not show any kind of dullness and dis-interest in providing charity (DAAN) to worthy sages/saints (PATRADAAN). Daan is of four kinds as explained in the following verse :-

आहारौषधयोरप्युपकरणावासयोश्च दानेन ।
वैयावृत्यं ब्रुवते चतुरात्मत्वेन चतुरस्राः ॥११७॥

Explanation :-

Those, who provide four kinds of Daan; regard the giving of food (Ahardan) medicine (Aushadhdaan) means or instruments of knowledge i.e. Books (SHASTRA DAAN) and shelter (Abhaydaan) as the four forms of Vaiya-Vritya” (वैयावृत्य)

Description :-

Most of the wise learned Acharyas have directed to perform this vaiyavritya - Daan in four different ways.

1. The first important Daan is to give pure simple food to the saints to maintain their physique well.
2. If a saint is suffering from any ailment, disease or some physical trouble, proper medicines are to be provided and the precaution is to be taken so that the disease may not occur again.
3. For the saints, pichhi (पिच्छी) Kamandalu (कमण्डलु) and holy religious books may be arranged and provided to them.
4. A suitable place for their abode and living is to be arranged, where the saint can smoothly carryout his daily routine activities. These are the four types of charity “Daan”, which are to be provided to the saints daily in a well desired manner. Alongwith all these four to worship the God and render some auspicious service is also taken in Vaiyavriti. The same has been stressed in next verse:-

श्रीषेण वृषभसेने कौण्डेशः सूकरश्च दृष्टान्ताः ।
वैयावृत्य-स्यैते चतुर्विकल्पस्य मन्तव्याः ॥११८॥

Explanation :-

Srisena, Vrishabhasena, Kaundesha, and Sukara, these four should be regarded as patterns of the four kinds of Vaiyavriti respectively.

Note :- These four names are famous in the Jain tradition in connection with the four kinds of Daan, Ahardaan, Aushaddaan, Shastradaan and Abhaydaan - known also as four vaiyavriya. Their biographies may be studied in Puranas.

देवाधिदेव चरणे परिचरणं सर्वदुःख-निर्हरणम् ।

कामदुहि काम-दाहिनी परिचिनुया-दादृतो नित्यम् ॥१११॥

Explanation :-

The worshipping of the feet of Deva or Devas (Holy Tirthankara), the bestower of desired good and the consumer of cupid's shafts, is the remover of all kinds of pain; for this reason, it should be performed reverently every day.

Description :-

Five senses have been given the name of Deva and those devas, who do not bear these five senses are called as Devadhideva (i.e. Holy Tirthankaras). Those, who bear the unsensual Holy knowledge (Divyagyana), who have the power to know all the forms of all the worldly objects i.e. omniperception, association with omniscience, whose feet are so powerful to crush the cupid's shafts (कामदेव) and are bestower of desired good to the devotee. Hence, keeping in view such virtuous qualities, the learned and wise devotee should worship HIM reverently every day. Because their regular worship will destroy all our evil karmas and remove all kinds of pains and sufferings of the devotee.

We should keep in mind here that God himself is perceived as helpless but still HE the Almighty is all powerful to bestow the desirable blessings to His devotees. Just as a cow does not allow to fetch her milk willingly, still the milkman tries to fetch the milk from her with his own hands. In the same way the Almighty God does not give anything willingly to the worldly people but the devotees do get all their desirables from the Almighty through their selfless devotion. The Gods - the Almighty or 'Bhagwan' has already renounced all the worldly possessions and attachments and HE has nothing to distribute to his devotees. To have such a doubt is also not desirable. The God-Jinendra Bhagwan is omniscient. He himself has no motive. But the knowledge is omniscience. never ending, never destructible. and all the worldly objects shine in the looking glass of GYAN and the true devotees with their respectful devotion do get all those desirables which they need. Now those four personages, who became famous in donating these four kinds of charities are being signified in following verse :-

अर्हच्चरण-सपर्या-महानुभावं महात्मनामवदत् ।

भेकः प्रमोदमत्तः कुसुमेनैकेन राजगृहे ॥१२०॥

Explanation :-

The glory of worshipping the feet of the holy Tirthankara with a single petal of a flower was demonstrated by a joy-intoxicated frog at Rajagrihis before great personages.

Description :-

Nealy 2500 years ago from today, a frog, with a petal of lotus leaf in his mouth, was thinking to proceed, full of devotion and love, to offer obeisance to Lord Mahaveer, whose "Samavsharan" had come on Vaibhargiri Mountain. On the way, he was, however, crushed under the foot of an elephant of king Bimbisara, who was also proceeding towards Samavsharan of Lord Mahavira. Having died under the most auspicious circumstances and inner feelings of devotion he was reborn in one of the heavens and immediately descended on the earth to worship the Lord. Now imagine when, to have a simple idea and feeling of devotion and worship the Lord can bless a frog with the heavenly pleasures, then what should be the fate of such devotees who daily worship the feet of the Lord ! Let us think on it. In this way, the description of Atithi Samvibhag has come to an end, which is the greatest and the best quality of a householder and which should be observed very well by the householders. But to observe this Atithisamvibhag vrata in an innocent manner, the following described transgressions are to be avoided.

हरित-पिधाननिधाने ह्यनादरास्मरणमत्सरत्वानि ।

व्यावृत्त्यस्यैते व्यतिक्रमाः पञ्च कथ्यन्ते ॥१२१॥

Explanation :-

The following are said to be the five transgressions of Vaiyavritya.

1. To give food to a Jain Monk placing on green leaves of Bananas or lotus or placing on other green leaves like Pattal of green wet leaves or covering it over with fresh foliage.
2. Not observing due respect and devotion at the time of giving food or to provide food with some disrespect.
3. Forgetting the prescribed methods of offering through Navdha-Bhakti
4. Forgetting the proper time or proper utensil needed at the offering of food.
5. Entertaining feelings of jealousy towards a rival donor.

The five are the transgressions of Atithi samvibhagvrita, which bring defame to this Vrita. Necessity is to avoid them at any cost.

Thus in this way the author has vividly described the Humanity-A religion and the need for the readers is to implement these in their own practical life. But an important fact is also to be kept in mind that life is very intimately or closely related with death because death is inevitable. One, who has taken birth, is bound to die, except those emancipated souls or jivas. Death is of two kinds -

1. When the age power goes down gradually, this is the natural and simple path of death which is inevitable.
2. Death can be faced due to poison, accident, or by weapons or by some chronic disease but to take some remedial measures to check them up is also possible.

Suppose some one has been bitten by a cobra. 'Garud Mantra' can be used to lessen the effect of biting. Thus where there is any possibility of harm, there is a possibility to remove that harm. But sometimes it so happens that inspite of best of efforts, the situation causes us harm. Inspite of best available treatment the disease may go on increasing and body comes on the verge of destruction but it is not at all a desirable duty to protect this mortal body by adopting any undesirable means, when the body is bound to die one day earlier or two days later, then one should always be gladly prepared to renounce this body, and strictly adhere to follow up one's moral duty. This duty has been defined by the word **Sallekhana** by our Acharyas which we will study next.

SALLEKHANA (Passionless - End)

उपसर्गे दुर्भिक्षे जरसि रुजायां च निः प्रतीकारे ।

धर्माय तनु-विमोचनमाहुः सल्लेखनामार्याः ॥१२२॥

Explanation :-

The most excellent of men describe the giving up of the body on the arrival of the unvoidable calamity, distress, senescence, and disease, with a view to increase of spiritual merit is Sallekhana.

Description :-

Human body (specie) is rare among all species. After obtaining this valuable life, it is highly foolish to waste it merely in fun and frolic. Instead of this, as far as possible, we should try to use all our energies in performing all our worldly duties in a better way. Even after paying very careful attention to the maintenance of the

body, it is marching ahead towards death, or its strength and power is decreasing day by day even after providing it with all nourishing diet, or it is facing the worst of destruction inspite of all efforts. Looking to such condition of the body, it is not the duty of wise people to become perturbed and disturb the mental peace. It should be born in mind that he, who wants life, can not remain alive for indefinite period; he is bound to pass through the cycle of birth-death/rebirth but the learned man, who knows how to die a peaceful noble death, can make his life immortal. To fear death is not the duty of a learned man because the death is inevitable and it is a nature of the born man. The word Mortal denotes death-an unavoidable happening - Hence the first important duty, and the wisdom, and the austerity of a man is that he should never fear death. This has been explained well in the verse below :-

अन्तक्रियाधिकरणम् तपःफलं सकलं दर्शितः स्तुवते ।

तस्माद्यावद्विभवं समाधिमरणे प्रयतितव्यम् ॥१२३॥

Explanation :-

To be able to control one's conduct at the moment of death is the fruit (culmination) of asceticism; all systems are at one as to this; therefore, one should apply oneself to attain Sallekhana death to the extent of one's power.

As the mental attitude prevailing at the last moment of life considerably affects the future destiny of the soul, there can be no doubt that those who give up the ghost (body) according to the method of Sallekhana attain to the very best conditions of life in the here-after.

Description :-

An omniscient, with an Absolute pure and perfect knowledge, has taught the absence of attachment and the other passions is non-injury. The result of austerity is nothing but to maintain the speech mind and body in internal and external austerities and when he is on the verge of death, his spiritual feelings must not be perverted. One should continue the practice of fasting vrata, (Anshanvrata) and reducing or limiting his own passions and desires thus subsiding the mental behaviour. by putting a firm control over it. Then only such man will not be perturbed with the calamities, distresses and physical diseases and will continue to tolerate them peacefully till the ending period of his life and one thing more, he should be sure and confident in observing these with pleasure.

Now here is an important question. What is the use of observing various austerities throughout the life, when at the time of death, the man is perverted in his belief and deeply perturbed both mentally and physically ? It can be compared with a man, who started on the right path to reach his goal to his own village : but after reaching very near to his own village path he misleads the path and proceeds on a different path leading him far away from the right path for his own village, thus wasting his labour completely. Hence a wise and learned man is advised to maintain such efforts and feelings till this present cycle of incarnation comes to an end at the time of death. This is all beneficial to him and hence the need is to observe all the vratas without bringing any chance of transgression till the life ends. He should try hard for passionless end with pure thought activity, whenever the chance of death arises:-

स्नेहं वैरं सङ्गं परिग्रहं चापहाय शुद्धमनाः ।

स्वजनं परिजनमपि च क्षान्त्वा क्षमयेत्प्रियैर्वचनैः ॥१२४॥

Explanation :-

Giving up love, hatred, attachment and possessions with a pure mind, one should obtain, with sweet speech of forgiveness from one's Kinsmen and attendants, and should also forgive them one self.

Description :-

While leading a householder's life, a man is bound to have the feelings of attachment with the friends; feeling of affection and love for sons and other family-members and feelings of aversion or hatred for the opponents but it is advised to him that just before the death-time, he should vanish all such feelings from his mind, and also breaking relations with all worldly objects and possessions, he, with his pure mind should beg pardon from all the nearest and dearest relatives, from all the kinsmen, from all the big or small and even from the man of lowest standard, like the peon or attendant and should also forgive all of them with pure state of mind, speech and body - forgetting all the worldly love, affection and hatredness.

आलोच्य सर्वमेनः कृतकारितं मनुमतं च निर्व्याजम् ।

आरोपयेन्महाव्रत-मामरण-स्थायि निश्शेषम् ॥१२५॥

Explanation and Description :-

Renouncing duplicity and reflecting on the sins, committed in any of the three ways "Krita, Karita and Anumodana", or through mind, speech and body, one should take all the great vows

(MAHAVRATAS) of asceticism for the rest of one's own days of life.

शोकं भयमवसादं क्लेदं कालुष्य-मरति-मपि हित्वा ।
सत्त्वोत्साह-मुदीर्य च मनः प्रसाद्यं श्रुतैर्मृतैः ॥१२६॥

Explanation :-

Banishing grief, fear, anguish, attachment, wickedness and hatred, and bringing into manifestation energy and enthusiasm, one should extinguish the fire of passions with the Nectar of the word of God. (i.e. scriptures) this is in brief the nature of Passion - Sallekhana. Now the nature of Body-Sallekhana is being described in following verse:-

आहारं परिहाप्य क्रमशः स्निग्धं विवर्द्धयेत्पानम् ।
स्निग्धं हापयित्वा खरपानं पूरयेत्क्रमशः ॥१२७॥

Explanation :-

Giving up solid food by degrees, one should take to milk and whey then, giving them up, to hot or spiced water.

Description :-

Those who have firmly vowed to observe Sallekhana/Samadhi-maran are advised first to give up the solid food like Bread, Pulses and Rice by degrees and then should start taking up milk and whey (छाछ) and after proper practice on living these things is done without any mental worry, then by degrees, milk and whey is to be renounced and only hot water is to be drunk and accepted.

खरपानं हापनामपि कृत्वा कृत्वोपवासमपि शक्त्या ।
पञ्चनमस्कार-मनास्तनुं त्यजेत्सर्वं यत्नेन ॥१२८॥

Explanation :-

Subsequently giving up hot water also, and observing fasting with full determination, he should give up his body, trying in every possible way to keep in mind the five fold obeisance mantras (Pancha - Namaskara Mantra).

Description :-

In this way, one should subsequently, give up even the hot water, practising the above noted steps of giving up and patiently following his vows in purest state. He should also be careful, then to bow his head and soul in remembering and recalling the Panch-

Namaskar Mantra and should face the coming death very calmly and patiently. He should also be careful that the following mentioned faults should not occur in his mind at all.

जीवित मरणाशंसे भयमित्र स्मृति निदान नामानः ।

सल्लेखनातिचाराः पञ्च जिनेन्द्रैः समादिष्टाः ॥१२९॥

Explanation :-

Entering a desire to live, wishing for speedy death, displaying fear, desiring to see or to be remembered to friends, looking forward to future sense enjoyment (in the life to come), these have been described as the transgressions of Sallekhana by Lord Jinendra Deo (Lord of Conquerors)

Description :-

The man who is observing Sallekhana should be very careful in discarding such thoughts which may prove transgressions of Sallekhana. If he thinks, (1) "I adopt Sallekhana and I have also renounced solid food and if I remain alive for some more time or for many more days, then what will happen to me ? It would be better if I die as early as possible (2) If, in between, the pain for thirst and hunger increases, it will become highly difficult to tolerate that suffering and soon such kind of fear may develop. (3) No doubt, life and death, both are under the supremacy of God or 'Karam'. Desiring to meet some old friend or to have a good talk with him, before the death is a kind of deceit. (4) Having a desire for future sense - enjoyment and to get more and more objects of pleasure in the life to come, all such thinking are like a severe blame on a man observing Sallekhana and are obstacles for mental peace and tranquillity and only with absence of these faults and keeping the pious thought in the mind the Sallekhana Vrata can be a success.

निः श्रेयसमभ्युदयं निस्तीरं दुस्तरं सुखाम्बु निधिम् ।

निः पिबति पीतधर्मा सर्वैर्दुःखैरनालीढः ॥१३०॥

Explanation :-

He who has quaffed (to drink in long long draughts) the Nectar of Dharma (such an observer of the Sallekhana vow) becomes freed from all kinds of pain, and drinks from the endless, unsurpassed and exalted ocean of blissfulness of "Moksha".

The soul, who successfully observes the Sallekhana vow, escapes from the pain and misery of 'Samsara' and speedily attains to Moksha, than which no status is more exalted in the three worlds. He then

enjoys, for all times to come, unabating, unending and unsurpassed happiness, which is the very nature of the soul.

Description :-

The man who observes Sallekhana Vow as per the method proclaimed here, is freed from all kinds of worldly pains and who renounces his life in the follow up the doctrines of religion, is bound to attain the blissfulness of Moksha, where the exalted unsurpassed and endless ocean of happiness is achieved, which is very natural for soul; where the process of life and death or rebirth totally comes to an end. Otherwise, if there is something lacking in the firmness of the inner feelings then there is no doubt in attaining the Pleasures of the paradise and chances for emancipation become secured in the further births. Now let us see what is Moksha ? The same is explained below.

जन्मजरा-मयरणैः शौकै-र्दुःखैर्भञ्ज्य पारिमुक्तम् ।

निर्वाणं शुद्धसुखं निःश्रेयस-मिष्यते नित्यम् ॥१३१॥

Explanation :-

That which is free from birth, old age, disease, death, grief, pain and fears, which is eternal blissful (and of the nature of) pure delight is called Nirvana or Moksha.

Description :-

Moksha is that place, which is free from birth, old age, disease, death, grief, pain and fear; which has eternal simple and natural blissful delight, free from all KARMA Bondages and the purest state of such soul is called Moksha. Moksha is the name of emancipation from the bondage of all kinds of Karmas.

Just as a prisoner is passing his life behind the bars and after sometime, he is released from the prison. Then it is said that he has been liberated (set free) from Jail. In the same way this Jivatma soul is encircled with various karmas and that is why it is having its mundane existence. It is busy in eating, drinking, weeping, crying, walking, moving and thinking good or evil and with this state of living existence, it is living in this world. On the day when this soul will leave all these worldly activities and attachments and will become free from karmas bondage, then it will get Moksha. Like a thief, who has stolen the property of others and has misappropriated it, with the result that he is put behind the prison bars in the same way, this worldly soul- Jivatma has adopted those objects which do not suit to its nature and this resulted that this Jivatma is now tied

up with the Karma Bondage and put behind the prison bars of this living being's body. Now when ever he gets himself freed from all these worldly ends and bondages and will adopt its pure state, then the Jivatma will become care free from all worldly passions. And ultimately this is known is Moksha, or is called Nirvana.

In any state when this Jivatma frees itself from the wickedness where there is no place for hypocritical deeds, where the soul is not at all actuated by worldly passions and no vibrations are caused by Karmas there, then that place is called a place of Salvation.

Owing to the absence of the cause of bondage and with the functioning of dissociation of karmas, the annihilation of all karmas is liberation. In such a state of liberation, now there can be no place of birth or death or old age, fear, anxiety pride and greed and avarice. All these evils prevail with the psychic evolution but when emancipation is attained, all these psychic factors get destructed. The state of supreme realisation of purest self - soul is then maintained in the liberated state. Otherwise while in mundane existence, the soul in a living body will have to face all worldly aversions like old age disease, anxiety, fear greed and pride and such alike. But after getting liberation from all the karma-bondage the soul gets pure delight and eternal Bliss.

विद्यादर्शन-शक्ति-स्वास्थ्य-प्रह्लाद-तृप्ति-शुद्धि-युजः ।

निरतिशया निरवधयो निःश्रेयसमावसन्ति सुखं ॥१३२॥

Explanation :-

Those who perform Sallekhana dwell unexcelled for all eternity, in the joy of final beatitude, endowed with infinite wisdom, faith, energy, renunciation bliss, satisfaction and purity.

Description :-

With all the liberated souls, the four characteristics. (1) Infinite faith (2) Infinite energy (3) Infinite knowledge or perception (4) Infinite perfection will remain constant - There is complete detachment from all worldly lustres and passions. In Moksha, there is celestial happiness and eternal Bliss and these characteristics are found indifferently in all liberated souls no less and no more in number. Their existence is permanent for all periods or kals (Time periods) to come. Soul gains its own pure status-pure self and becomes PARAM-ATMA- The God- with all unimaginable splendour and magnificence status for infinite period.

काले कल्पशतेऽपि च गते शिवानां न विक्रिया लक्ष्या ।

उत्पातोऽपि यदि स्यात् त्रिलोकसं-भ्रान्ति-करणपटुः ॥१३३॥

Explanation :-

And if there be a cosmic disturbance, violent enough to destroy the three worlds, still no change is observable in the condition of the Perfect Souls, even after the lapse of hundreds of Kalas (Cycles of time)

One can think of a cosmic disturbance capable of destroying the three worlds, but it is absolutely unconceivable that there can be any change in the divine attributes of the Perfect ones.

निः श्रेयस-मधि-पन्ना-स्त्रैलोक्य शिखामणिश्रियं दधते ।

निष्कट्टिकालिकाच्छविचामीकरभासुरात्मानः ॥१३४॥

Explanation :-

They who attain nirvana possess the lustre of pure unalloyed gold, they shine with effulgence which is the crest jewel of the three worlds.

The glory of the Siddhatma is unsurpassed in the three worlds.

Description :-

Like gold, when excavated from the mine in its ore form, is mixed up with so many impurities, but when heated, all impurities are removed and it becomes worthy of being moulded in a crown or other ornaments. Gold becomes totally pure, bright and in natural form.

The same is the case of the soul in mundane existence. The soul is having bondage of karmas, subtle matter particles or atoms of Karmana-Vargana which are characterised with bonding power with soul. Due to this bondage the feelings of attachment and aversion (राग और द्वेष) are going on developing in this Jivatma soul and that is why this soul has to bear so many births - different bodies in different times. Contrary to this is the case of Ascetics. An Ascetic practises to remove all impurities of life, he abstains himself from all unbalancing mental impurities and adopting the voluntary path of self restraint, gets emancipation and a day comes when he becomes Almighty God who is worshipped by all. In mundane existence, the soul being subdued by attachments and aversions and worldly passions, fails to make it shine or express the natural attributes of Right Knowledge and the like, in the same manner, as the sun's glimpses are shadowed by clouds. But when the originality is revealed, the soul shines like the rays of the sun (in its originality).

Now there can be a doubt, a question ? How is it possible that Liberated souls are blissed with knowledge (Gyan) ? Because it

is the subject of senses, as we can touch, taste, smell, hear or understand, with our five different senses. Hence it is generally believed that as we acquire knowledge through our mind and thinking which are parts of our senses and which in turn, related to our body. When there is no body, there will be no acquisition of knowledge - it is based on senses. Now it is advised to people with such thinking, that at the time of death all the five senses are visible in a dead body but the body itself becomes empty of knowledge. No knowledge exists in the dead body. therefore we must believe that Gyan - knowledge is the religion of soul and not of body. Body is burnt at the time of death but soul, with knowledge and energy can not be burnt. The concomitant characteristics of knowledge with perception, such as infinite energy also remain with the liberated soul. It should be noted that without infinite energy there can be no Infinite Knowledge, Infinite Faith and Infinite Perfectness.

Now this is a different issue, that in mundane existence, the soul perceives very little knowledge and that too, with the help of physical senses, we see that a man with poor eye-vision is advised by the doctor to put a spectacle to regularise his vision. And if the problem of poor vision or lack of perfect vision is removed, the man removes the spectacle. In the same way, spiritual knowledge needs the assistance of senses for its expression while having mundane existence. Contrary to it, liberated souls do not need any kind of sense - assistance. It becomes a natural infinite power of the liberated soul.

Thus the description of Moksha, which is attained only by those Ascetics, who completely observe self restraint as directed in scriptures. But because a worldly man does not succeed in observing the principle of self restraint and other vows in absoluteness, he becomes entitled only of heaven or paradise. Now how this paradise is attained, is explained in following verse :-

पूजार्थाज्ञैश्वर्यैर्बल-परिजनकाम-भोग-भूयिष्ठैः ।

अतिशयित-भुवन-मद्भुतमभ्युदयं फलति सद्धर्मः ॥१३५॥

Explanation :-

The verse describes the effects of adopting the vows, sallekhana and others, from the point of view of material prosperity, and shows that those who practise self control, in the true sense of the word, rise to the most enviable positions in the world and become heir to unexcelled good fortune.

The merit acquired by the paractising of Dharma (religion or virtue) enables one to obtain high status, wealth, dominion, authority, power, attendants and the objects of enjoyment in abundance, also unsurpassed and prodigious (marvellous) good fortune.

Description :-

The religion of self-restraint enables to attain material prosperity of Heaven. In the prosperity pertaining to this world, he gets high status, respect, wealth, authority, power, dominion, attendants, and the objects of enjoyment, relating to five senses in abundance, good family and family - members along with unsurpassed and marvellous good fortune.

Performance of one's duty is done in two different ways (i) Spontaneous duty like eating, drinking sleeping etc. and (ii) that duty where labour is done, with proper efforts and cautiously and that too, slowly and slowly. To perform such efforts, there are the proper stages or place of resorts. Like the Education to students is imparted in different stages like Praveshika, visharad and shastri or Prathma, Madhyama and Tirtha. In the same way a religious minded man or an observer of the various principles of Dharma - religion, performs his humanitarian duties, from beginning to end carefully through different stages, which are Eleven in number, as described in further verses.

THE ELEVEN PRATIMAS

श्रावक-पदानि देवैरेकादश देशितानि येषु खलु ।

स्वगुणाः पूर्वगुणैः सह संतिष्ठन्ते क्रमविवृद्धाः ॥१३६॥

Explanation :-

The Tirthankara has described the stages in a householder's life to be eleven in number, each subsequent of which, rising by degrees, naturally includes all the attributes developed in those preceding it.

Description :-

The word SHRAVAK means 'a listener, discreationer, and a performer of duty. But generally people are in the habit of giving sermons or preachings to others but there should also be a man to listen to his preachings. Even an innocent, unwise or a less intelligent man of lowest status is in the habit of finding faults with others but for him it is highly difficult to hear or listen carefully to what the man, in front of him, is telling him. Man generally listens less from

others. For this the capacity of listening peacefully is needed, or required. Man speaks what comes to his mind and others hear it only because they have ears to hear. If one's talk or saying is not conducive, it can be rejected and may be passed out from one ear to the other ear. But if his talk, his preaching, is conducive, then that should be kept in mind. Here lies only the humanity of a human being. Only such a thoughtful man can attain some concrete instructions through the preachings of learned wise people and while adopting them practically in his own life, he can march forward on the righteous path or path of spiritualism. Now that path of spiritual upliftment has eleven stages / classes where the thoughtful man subsequently follows them, rising by degrees. Their names are listed below :-

These stages are called Pratimas in Scriptures.

(1) Darshan Pratima (2) Vrat Pratima, (3) Samayika Pratima (4) Prosodhopavasa (5) Abstaining of green vegetables directly (with living matter) (6) Ratri Bhukti Tyag (Abstaining from taking of meals in night) (7) Celibacy (8) Aarambh Tyag (Renunciation of professions and occupations) (9) Parigraha Tyag (to discard all External belongings or attachments) (10) Anumati Tyag (11) Udhistha Ahar tyag. The shravak, (Follower of Jainism) subsequently rising to higher degrees is expected to follow the conduct of lower degrees also.

Just as a student, while studying from lower degree, goes upto the studies of shastri degree, then he must possess the knowledge of visharad, without which he can not pass the examination of Shastri Degree. In the same way a Shrawak, who has adopted the third Samayika Pratima, must follow up the conduct laid down for the first and second pratimas and the follower of fourth - Prosodhopavasa Pratima must follow the first three preceding to it. The conduct of every pratima-every stage - is to be strictly followed without any looseness in preceding pratimas and its actual and strict followup. Any defect or short coming in the conduct of any pratima will not help the votary to rise up to that pratima. For example if a votary intends to follow the 7th pratima but there is some looseness or short coming in the actual conduct, then he will not be called the follower of seventh pratima but he is entitled upto the sixth pratima.

Now the writer is defining in detail the conduct to be practised in every pratima. Let us see what a votary is expected to perform in the first Darshan pratima.

सम्यग्दर्शन-शुद्धः संसार-शरीर-भोग-निर्विण्णः ।

पञ्च-गुरुचरण-शरणो दार्शनिक-स्तत्त्व-पथ-गृह्याः ॥१३७॥

Explanation :-

He, who is disgusted with the world, the body and sensual lust, whose faith is unmarred by shortcomings, who has taken refuge at the feet of the five kinds of Gurus (Preceptors), who is desirous of following the truth path - such a one is called a DARSANIK Sravaka (House holder)

Description :-

He, whose mind is always aimed at the observance of Ahimsa, whose heart is pure and whose mental thinking never opposes the Ahimsa Dharma, who, while indulging in all the worldly affairs and the subjects of five senses, remains always unconcerned with them; who never performs such an act of conduct and behaviour, which may bring a complaint from the side of Preceptors who, instead of looking to the behaviour or an act of conduct of his own friends and relatives, always tries to perform every activity after due thinking and Consideration, whose attention is always diverted on the right virtuous path, is known as Darshanik. (DARSHANIK)

All creatures are the travellers of their own path and they all want to lead a happy and peaceful life. There is none, right from a man to an elephant, from a child to an old, from a fool to a learned man, who wants to take himself all kinds of miseries and troubles. In such state of routine life, for one's own comfort, to put others to trouble, is an unwanted and undesirable principle. The man, who is firmly confident of his own right principle, always keeps in mind not to create troubles for others in every walk of life - eating, drinking, walking, talking and so on - and that too, with some selfishness or self interest. On the other hand he always maintains a good feeling of avoiding their troubles and extending a helping hand for their own benefit and interest in their different walks of life.

Suppose a man deals in business. Now he never aims to earn more and more and undue profit for becoming a wealthy man, but his intention will always be to provide facilities for easy availability of all things to those persons, with whom he has business contacts or personal relations. That is why, he provides all the good things to the neighbours while earning less profit and also behaves with them gently and tenderly. All this behaviour and simplicity results in attracting the people towards him, while to others, such people even hesitate to go on calling. This humble behaviour gives solace to the customers on one side, while on other hand the business man himself passes his life in comfort along with looking after his family in a proper comfortable manner. He also protects himself from every kind of destruction and uncertainty. Simple behaviour and honest dealing

supports a man in getting much spare time which he does easily utilise in the service of the Guru-Preceptors and also in the service of the poor and sufferers. He performs the service and Vaiyavratā of these with the mind, body and wealth and feels himself thankful to Almighty and His blessings.

Such a man will never be a slave of this physical body but he proves a slave of the virtuous people. He thinks and realises that this body is mortal and if at all, he can render the services to others through this body, that will enhance his spiritual power and that is the only correct and proper use of this body. As soon as he gets some spare time, after fulfilling his own daily requirements of food, clothing, sleeping and resting, he devotes that time in the company of saints and great personages. No doubt he does perform all daily routine activities of life, but he does not indulge deeply in those activities because they are all dependant on the body and hence he does them not with pleasure and encouragement but with indifferent attitude.

Just as a lotus flower, though grows in mud and water but, always remains unindulged in that mud-water, in the same way the man also keeps himself unindulged in worldly affairs and does every work in just and right manner like animals, he does not eat each and every thing but eats only which are really eatables for a human being. He never wastes his time in procuring transitory pleasures. Epicurian type of attitude or Imitating the activities of others and act accordingly, does not become a part of his habit. He always discards with hatred meat-eating, drinking of wine, using intoxicating drugs, hunting, act of deceit, and enjoying too much of luxurious life.

निरति-क्रमणमणुव्रत-पञ्चकमपि शीलसप्तकं चापि ।

धारयते निःशल्यो योऽसौव्रतिनां मतो व्रतिकः ॥१३८॥

Explanation :-

He, who avoiding obstacles, observes, without committing transgressions, the five anuvratas as well as the seven Shila vratas, such a being is called a "Vratika Sravaka" by the observers of vows. The last seven vows of the householder are called Shil · Vratas.

Description :-

The observer of second VRAT PRATIMA should follow the five Anuvrata and seven SHILVRATA without any transgression and should fearlessly and boldly, perform his duties. Although to inflict injury on other, to do deceitful work, to snatch away the rights of others, lack of celibacy, to have more and more movement aimlessly,

to become a victim of greediness, from all these evils, even the observer of first pratima Dhari the DARSHANIK does also remain far away but he may, sometimes, have some thoughts for these due to his association with and company of such people, who are habitual to be in such evils. But when he becomes the observer of second pratima, he must check and abandon himself from all such evils.

Though, the observer of first pratima on his way never inflicts injury to innocent and faultless people, never puts obstacles in their routine work but any one who proves to be an hinderance even in this working behaviour, he keeps up his mind to throw away such persons out of his way. There is no doubt that he does suppress such of his thoughts but if he feels that his success is doubtful without suppressing or removal of such people, then he tries by suppressing such evil persons, his own efforts to get success in his aim. But the observer of second pratima does not give place to such thoughts in his mind. He totally removes such evil thoughts of causing destruction to the faith of opponents, inflicting upon them physical injury and other evil unvirtuous thoughts in his mind. No evil thoughts are to be entertained in the mind.

दुर्लेश्या-मिमा-जातु जाये नं हि विक्र या ।
सुलेश्य-तेरस्यैव स्यादपि देश व्रन्तान्वितः ॥

Elderly people have divided our thinking and actions in six different categories. First our thoughts may be the highest good, the middle good and the lowest good and these are applicable to both good and evil side-bad, worse and worst and auspicious, more auspicious and most auspicious. These six thoughts have been defined in scriptural language as six LESHYAS - (thought complexion or colouration). Lesya is the source or cause of vibratory activity of the soul, coloured by the passions. It is of six kinds namely (1) Black (2) Blue (3) Grey (4) Colour of a flame (Yellow) (5) Colour of Lotus (Pink) and (6) White. Out of these six, the first three Black, Blue and Grey leshyas are found in non-votaries and where some vows or vrats are taken, these three types of Colouration are subsided, arising of evil and worst thoughts and passions will get no place. On the other hand auspicious thoughts with comparative and superlative degrees will present conventionally owing to the presence of auspicious activities.

Generally speaking a Vrata is known where the wicked activity is not performed, it is abandoned or not done at all. (1) The worldly people think, "How can activity be good or wicked ? That activity which is performed with evil intentions is wicked. He is wicked who performs evil activity, (2) Generally a man hesitates to do evil because

his forefathers have not been doing so; there is no family traditions for any wicked activity hence they avoid evils (3) Some consider differently. They think that they have been regarded as wicked persons by the worldly people, and now if they avoid evils, they will be treated as civilized and respectable persons in the society and the society may bestow some title or some good prestigious position on them and they are avoiding the sins and wicked activities. But the great learned and wise persons have not considered all these three categories of persons as persons of suitable thoughts because such persons are only chance - seekers and they may fail at the time of proper practical examination in the field of activities. Likewise a teacher has educated his pupils well and taught them what was a merit (Punya) and demerit (paap) what was righteous and wicked activity. He advised them to perform meritorious activities and avoid wicked activity which was the cause of demerit. After some time, the teacher thought a plan of taking their practical examination. He desired to eat meat and without eating meat he would not enjoy patience. He could not tell for it to others except to his pupils, on whom he had a confidence. One of the pupil assured the teacher, not to worry and not to lose patience, every thing would be arranged for him in an earnest manner. He went to house, killed a goat and cooked the meat in a closed room. He was fully confident that none of the family members had come to know about the evil action. He (pupil) came to the teacher and while presenting the meat, narrated the whole story. The teacher then made them understand that his notion was wrong as no one had seen him inflicting injury on goat and killing it. But the supreme power - the God, the Almighty has seen him and his whole activity. Nothing is hidden from him. He is omniscient. That activity is to be taken as an evil or wicked activity, which is based on evil or wickedness, no matter whether it has been observed by any one or not. An evil is not evil by saying but because its nature is of wickedness hence by nature it is an evil, which is not fit for performance by any one at any time. This is how the teacher explained the demerit through practical example. Inflicting injury, falsehood, stealing, unchastity are not the pious duties to be done by any one or by any living being. Downfall lies in their doing and upliftment of soul lies in desisting from them. And the man, who desists himself from all such sinful activities and from such sinful thinking of doing so boldly and fearlessly is known as votary - A VRATTI.

A votary, not only tries his best to observe all the vows in perfect manner without causing any transgressions, but he also goes on observing them in the highest pure form and so he also adopts the Digvratra and Shilvratas. The man / observer firmly believes in

that "Ahimsa" as the greatest religion" and a source of all victory. As per the principle of Ahimsa, the observer has a firm belief that there should be no infliction of injury to any living being. His motto is to live and let live. As we feel hurt when some one obstructs us in our work, so while others are hurt, he feels highly troubled. He maintains friendship with all the living beings, and feeling of equanimity is observed. But if any wicked person tries or dares to obstruct him in his way of goodness, then on the basis of this doctrine 'Shatte Sattyam Samacharet शटे शाट्यम् समाचरेत्, he does not at all hesitate to face such wicked persons with all his might. Because a wicked man is a source of trouble to all, hence it is enjoined that his wickedness should be brought to an end once for ever; as this will create peace and calmness in the society. Such an observer will not be blamed for this retreat. It is worst to tolerate an evil or support an evil instead of doing the evil. Hence at every stage in human society, wickedness is to be opposed with all power. But the case of second Pratimadhari is different in such circumstances. His heart becomes so soft that he does not think his opponent as an opponent. On the other hand he thinks that it is all due to his some previous karmas that the opponent is opposing him. The fault lies with the karmas and not with the opponent, who is sowing seeds of wickedness due to his ignorance about karmas. If the Pratimadhari is also inclined to do evil for his opponents, then what is the difference between him and a wickedman. He does not believe in the saying "ill got, ill returned". The results of all evils and wickedness are to be faced by the doer.

The second Pratimadhari tries to find out his own goodness and does good to the opponents. He improves his own behaviour and performs his duty well. He does not grow thorns in the path of his opponents but makes that path more smooth and free from all troubles and anxieties. Those, who try to suppress the opposition, encourage the feeling of opposition. He believes that opposition for the sake of opposition is not the right and proper path for subsiding the enemies or opponents. He wants to be good in his behaviour even for the worst of enemies. His mind never inculcates evils and wicked feelings. Thus the observer of second Pratima leaves nothing unturned in discharging his right duties towards the opponents. He follows the rules of conduct stage by stage.

Now let us study and examine what conduct does a third Pratimadhari follow ?

चतुरावत्तत्रितयश्चतुः प्रणामः स्थितो यथाजातः ।

सामयिको द्विनिषधस्त्रियोग-शुद्धस्त्रि-सन्ध्य मभिवन्दी ॥१३९॥

Explanation :-

He, who turning round in the four directions of space, performs three 'Avartas' and four salutations in each, who is unattached to his body, who does not seek worldly prosperity; who assumes one of the two approved postures for meditation; who preserves the three channels of sin (i.e. mind, speech and body) in a state of purity and who performs samayika three times daily, he is called a SAMAYIKA-SHRAVAK.

Description :-

He, who does observe firmly the accepted vows and Ahimsa vratas with all responsibility and is also following the seven Digvratas and Shilvratas to glorify his own vows; observer of the above five Anu vratas and Sheelvratas also tries to become a Samayika Shrawak, which means that he performs Samayika three times a day (and observes all that has been explained above in the first paragraph) is called on observer of third pratima named Samayika Pratima A Samayika Pratimadhari performs Samayika three times a day which consists in performing Avartas three times in each direction, four salutations to Tirthankaras, adoration of one or more of the twenty four Arhantas (gods) and like. Samayika is performed for a definite period of time: Meditation is a must and to refrain from the commission of all sins is also essential.

Samayika is also performed in second pratima but he is not bound for scheduled timings. He is at liberty to perform the morning samayika before the sunrise or after the sunrise. The timings of one or one and half an hour may be utilised as and when he performs it. The lowest period of "Samayika Kal" is of forty eight minutes but the second Pratamadhari can finish it within fifteen to twenty minutes time. But the observer of Samayika Pratima will perform Samayika at the scheduled time of one and half hours. As he values time, so he does his every samayika in time - starting of Samayika and its completion, both are done well in time, to avoid the disturbance of mind and perturbedness. In spite of many other problems or without caring for the losses in the performance of other works, he does perform his Samayika at the definite and scheduled time no matter that may be of only forty minutes. But comparatively he attaches great importance to the performance of Samayika than any other religious performance. Samayika is of the highest value and importance for the third Pratimadhari. While performing Samayika, he forgets what is going on in the outer world, as he deeply goes in meditation and never becomes perturbed with outer disturbances, and unwanted happenings. He maintains his mental determination. He avoids that

place for doing Samayika which is disturbed by insects, germs, loud noises, coming and going of human beings, movement of animals. He selects out a very solitary confined place for performing Samayika and once set for this vow, he never leaves his Samayika in the middle inspite of any kind of harsh disturbances and hinderances, but completes it with peaceful determination and mind. During the period of its performance he renounces each and every thing except his Dhoti, Dupatta and Asan (1) He renounces all worldly attachments for that limited period (2) He becomes passionless and maintains feeling of equanimity for all living beings (3) He forgives all the living beings for their faults and desires to be forgiven by them also. He adopts a feeling of Universal love and affection for all. (4) He keeps a feeling of respect and affection for those who are more qualified than him in different aspects. (5) He pays homage to all such respectable and virtuous persons who are more qualified, virtuous and respectable than so many and performs Prayaschit or Paschyatap before the spiritual teachers for the purification of his soul by criticising his own faults or mistakes or evil thoughts (6) He practices for high moral character: he wishes to remove all his faults and short comings and the reasons for their occurrence too. He refrains from all love and affection for this mortal body and devotes his whole time in self contemplation and concentration alongwith the recitation of hymns in the worship of the Tirthankaras - Arihants - the Gods. All these six processes have been explained as :

- (1) SAMATA - feeling of equality.
- (2) Istuti - Recitation of Prayer
- (3) Vandana - Respect to Arhants (omniscients)
- (4) Pratikramana - Repentence with Confession
- (5) Pratya khyana - Renuciation of indulgences
- (6) Kayotsarga - in sitting or standing posture, abandonment of attachment with body.

These are the six important functions to be done by those who perform Samayika and during performance he, while, adopting equanimity, goes in deep spiritual meditation. Now we come to fourth Pratima Prosadhopvas.

पर्वदिनेषु चतुर्ष्वपि मासे मासे स्वशक्तिं मनिगुह्य ।

प्रोषध-नियम-विधायी प्रणिधि-परः प्रोषधानशनः ॥१४०॥

Explanation :-

He who, applying himself to holy meditation, observes the prosadhopvasa Vrata, in the prescribed manner, on all the four fast

days, month by month, not shrinking from exercising the power of his soul to the full - such a house holder is called a "PROSADH-ANSANAH SRAVAKA"

Description :-

As already explained previously the Samayika Pratimadhari deeply meditates on the feelings of equanimity thrice a day and while doing other works of worldly life, he keeps on remembering this equanimity in his contemplation. He is always desirous of getting leave from the worldly attachment and would like to devote much of his time in Samayika- self contemplation. Only due to these feelings, he considers atleast two minimum days for holidays and while stopping all other activities he tries to devote most of his time in the study of this equanimity during these two days of holidays. Proshad Parva has been called a day of regular study of a day or holiday and UPVASA is the name of equanimity or spiritual peace. When the activity of mind, body and speech along with the senses is diverted from all worldly activities and when mental peace is maintained that is called Upavasa. For the observance of this Upavasa two days in a fortnight- Ashthami and chaturdashi the 8th day and the 14th day - have been decided according to the instructions given in Holy scriptures (Aagam). These two days are the days for rest and holiday. Now on preceeding day i.e. 7th and 13th (the sapatmi and Trayodashi) the observer gladly stops every activity from the middle of the day, so that he can make his mind free from all perturbedness and stops all eating and drinking and professional activities since after twelve O'clock on the day of sapatami and Trayodashi. He observes complete fast on Asthami and chaturdashi and again on the 9th and 15th day. he keeps fast up to early middle of the day. During this period, he discards all worldly activities and attachments - may be of any importance - and performs self-contemplation.

Prosodha Upvasa is observed both by the fourth class vrati and the Votaries of preceeding classes of pratimas but there is the difference in their observation of the prosodhopvasa. Suppose the second pratimadhari votary is also observing Proshodha Upvasa and if any important work comes in the mind or in his thinking, then he is allowed to complete that important work. For example, he has forgotten to put double lock on the shop, then he is permitted to go and put the double lock and can again start the observance of proshodhopvasa. But if he is a votary of III Rank (Samayika) he will not do such activity as he has not been allowed in Holy scriptures and by Holy Preceptors to go astray for worldly attachments. The observer will keep patience, no matter he may have to bear a great

loss. He will keep on his own fate and will start thinking - "all worldly attachments and possessions are not mine. I was born in naked state without any possession and when I leave this world, what possession will I take with myself ? Nothing will go with me. Under the obligations or bondage of karma, if the possessions are to maintain my relations, then no power can separate them and if they are to be separated from my relations and from my control, no power is here to check them." Such will be his self - mental contemplation and this contemplation and concentration will make him more bold to face all the good or bad consequences, if something happen to his possessions. Thus the observer perfectly performs his duty and does his work firmly with more prudence.

Sometimes, such causes may arise that inspite of his best efforts, he is not in a position to complete all his worldly assignments on the day preceding the fast day by twelve noon, then he tries to complete it by the evening before the scheduled time of Samayika. After performing evening Samayika, he then adopts the vow of observing fast the next day. Not only this, sometimes, due to heavy burden of worldly and homely assignments, he fails to adopt the vow for observing fast on the evening of saptami, then he adopts the fast on the morning of Asthami after performing of Samayika. But once he adopts fast, then he performs it with all firmness and determination and leaves nothing unturned which may deviate him from the decision. While observing the Proshodhopvasa, he does not put obstacles in the movements of mobile and immobile beings; keeps busy in studying religious books, scriptures, worshipping or adoration of Panch Parmeshthi and Recitation of Mantras - all he does with simplicity and attention. If he needs any book for study or Aasan (आसन) or a mat for sitting purpose, then he handles their movement with all care so that even the smallest or a tiny germ may not be killed. In this way the fourth Prātimadhari householder passes his fourth class of conduct and takes promotion in fifth class. Now let us see what he does in this class ?

मूलफलशाक शाखाकरीर-कन्द-प्रसून-बीजानि ।

नामानि योऽति सोऽय सन्वित्त विरतो दयामूर्तिः ॥१४१॥

Explanation :-

He, who does not eat uncooked or unripe roots, fruits, greens, branches, tendrils, (or shoots of hard and thorny plants) bulbous vegetables, flowers and seeds, is an embodiment of mercy, this very being is called a SACHITA Virata Shravaka.

Description :-

This is the fifth Pratima known as SACHITA TYAG Pratima. A virtuous householder does not eat uncooked or unripe roots, fruits, greens, branches, shoots of hard and thorny plants, bulbous vegetables, flowers and seeds or its parts, because his heart is embodied with mercy. Hence he is known as an abstainer of eating uncooked greens. Where in any object or thing, any slightest consciousness is found or if there is any doubt of any sentience in any object then that will be taken as Sachita object. A householder who is following the Vratas of the fifth stage or Pratima never eats the uncooked green vegetables. That, while observing Samayika and Prosodhopvasa, he has adopted a feeling of equanimity and has begun to have a firm belief that the soul is the same as found in the body of an elephant or of an ant. There is no difference in the sentient of any living being, big or small, He never likes to give trouble to both sentient or insentient substances, mobile or immobile beings. He goes on meditating that no living being should be harassed by him, no living being should be in grief or agony due to his living and living behaviour. Thinking in this way, he concludes that it is essential to pay rent to this body, without giving proper nourished food and diet to this body, service of humanity through this body is not possible. Proper nourished food mainly depends on green vegetables and every part of the green is imbibed with life. All the fruits, leaves branches all have immobile onesensed living substance. Though being immobile, they are not visible to us with our naked eyes but great personages have confirmed it through their eternal knowledge and the modern scientists have also proved this fact after visualizing the one sensed immobile substance through Microscopic lenses. Hence it is stressed there upon that, before use, all green vegetables and fruits either be boiled or cooked so that the immobile substance is removed and the greens become fit eatables. Now here is a question - As per this version, have the green vegetables then become alike a dead body ? The answer is :- Generally speaking, the body of mundane substances have been categorised in two divisions (1) From two sensed jivas to five sensed - Ox, Horse, Elephant and the like animals and a man, the body is taken as dead when death occurs to all of them. No doubt that the soul departs from the body of living being (man and animal) but still the Nigodiya Jivas (undeveloped one sensed being) innumerable in numbers, still exist in that dead body and hence it never becomes free from these Nigodiya Jivas, it is never taken as lifeless. In the same way in green vegetables the immobile one sensed beings are fleshless and bloodless, hence when they are boiled they become lifeless and the man can eat them. "Tamasikta" is ended

and Stavikta developes in the human being by taking well cooked vegetables. This is the nature of the substance where there is no place for arguments. Again a doubt arises - whether the fruits, leaves and branches of a tree, when dried, become lifeless ? The answer is-this is correct but it should be noted that dried grass leaves and branches, are generally eaten by the animals and here we are discussing about green vegetables which are eaten by human beings. Now take the case of cocumber (KAKRI). Ordinary householders can eat it by cutting into pieces but a Vratī can not eat directly in pieces. Cooked or boiled cocumber will be eaten by the Vratī Shrawaka, for whom even the cold water is not allowed for drinking purposes. He should drink warm boiled water which may be turned into cold after some time. Even salt has been restrained for use by Vratī Shrawak or by a Votary. All great saints and personages and Rishies have discoursed in this way. Now let us see what are the duties of a Sixth Pratimadhari Shrawak ?

अन्नं पानं खाद्यं लेह्यं नाश्नाति यो विभावयाम् ।

स च रात्रिभुक्ति-विरतः सत्त्वेष्वनुकम्प-मान-मनाः ॥१४२॥

Explanation :-

He, who, being mercifully inclined towards all living beings, does not take any of the four kinds of food, namely grains, (or things made of grain) liquids, sweetmeats and semi-liquids after sun-set, such a one is called "RATRI BHUKTI VRATA SHRAWAK".

Description :-

Generally we include four types of food in eatables. (1) Solid food of grain, pulses, rice etc.

(2) Liquid food - it contains water, milk, soft drinks and sharbat etc. (3) Swad includes betel leaf, supari, Zarda, Cardamon etc. (4) Semi liquids or Lehya include chatni, Chawanprash and the Vratī of sixth pratima does not eat any of these things at night. By practising other pratimas and vratas feelings of mercy have developed in him and those who take their meals at night cannot avoid Himsa or violence. Abstainers from Himsa have been advised to give night eating strictly. Hence this VRATA OR PRATIMA is known as RATRI - BHUKTI TYAG PRATIMA.

Really speaking, taking of meals in the night is itself beyond the nature and simple attitude of a man. Generally a man earns his livelihood/money in the day and in the night, he enjoys life and takes sleep. In the day the sunrays are ruling over the nature and it is very closely related with the digestive system of a human body.

Like a lotus which blooms in the sunlight, the digestive system of a man works properly in the day time and it becomes less digestive in the light of the moon. In the night time, a man is bound to feel laziness and sexual passions like wise a lily, blooming at night. From health point of view the Vaidyas and Doctors have specially recommended for a patient all the eatables in the day light. "A patient, who has been observing fast for so many days due to severe illness, if at all wants food, the physician always advises him to take only in the day light so that it can be digested easily or enough time is made available for its digestion. Then the patient can have rest, as a consequence he will enjoy sound sleep, no evil dreams and freshness in the body the next morning. Contrary to it we can conclude that taking food at night is the cause of promoting ill health and indigestion.

Thus, not only man, but most of the animals and creatures do take their meals in the day light and take rest at night. Birds like pigeons eat in the day and return to their nests before the sunset and pass their night peacefully. They again fly up in the morning in search of their food. Only those who are habitual night-eaters like an owl, wild cat or a lion they take rest in the day and roam in jungle for their food in night. By eating in night, a man can not be a guardian of non-violence Ahimsa Dharma. In the night, in the absence of the sun rays small insects and mosquitos come out of their hiding places; more bright and gloring artificial light attracts more insects and these start flying all over the space and sometime they fall in the food also. Due to lack of proper light and due to their tiny size, they are invisible and night eater commits the sin of violence-Himsa - and meat eating. Apart from it, these poisonous insects and jeevas may cause several diseases. Thus from the physical point of view and from religious point of view, night eating is totally harmful and undesirable and a wise man, who wants to avoid the sin of violence, will never like to eat in the night.

We have also to keep in mind that on one hand man is a store-house of goodness and rendering services of well being to others and on the other side, he is full of faults, ignorance and misunderstandings. Stealing and back biting are beyond a human-behaviour, but he does these while being engaged in bad company of evil persons and then he becomes so habitually engrossed in these evils that he begins to consider them as a part of his daily duty and thus in the end, to abstain from all these evils becomes impossible for him. This habit of taking meals in night time is also the result of imitation and the root of this habit has gone so deep that now a man, if takes one meal in the day, the second meal is bound to be taken in the night in twenty four hours time and now this system has been accepted

basically and legally. But the great personages, embodied with Divine light or omniscient have declared that night eating is decidedly an unwanted and undesirable action of human society. When such preachings come before an intelligent man or a wise man, he abstains himself from night-eating and Non-eatables but during illness and ill health, he is compelled to take medicines, fruits milk and pan-supari etc. in the night. But the observer of the Sixth Pratima does totally and absolutely renounce eating at night and he accepts all eatables in the day time. He becomes so strict in the observance of his Vrata that he discards even the feeling of eating something in night. The sixth Pratima Dhari not only observes absolutely the vrata of Ratri Bhukti Tyag but on the other hand, he also renounces not to have the sexual intercourse, even with his own wife, in the light of the sun rays. To other women he consider them not less than a mother or a sister or a daughter and he is bound to discard the sexual act with other women, and he does not even think about them in the dreams. His relations are only with his own wife and that too, only at night time. He takes such a firm determination that he establishes control over all the five-senses and their subjects of pleasure and enjoyment. Thus he completely abandons the sexual acts with other women, along with sexual talks or stories. Thus he, then climbs over the seventh step and let us see what he does there ?

मलबीजं मलयोनिं गलन्मलं पूतिगन्धि बीभत्सं ।
पश्यन्नङ्ग-मनङ्गा-द्विरमति यो ब्रह्मचारी सः ॥१४३॥

Explanation :-

He, who, perceiving that the private parts are the seed, the source and the channels of filth, also stinking and disgusting to look at, abstains from sexual indulgence that being is called a "Brahmachari Shravaka."

Description :-

The votary, who has been practising the feeling of equanimity in samayika pratima, who is controlling the mind and the five senses in observing Proshadopvasa Pratima and who is also observing Sachitta Tyag Pratima under stage fifth, and under sixth stage who tries to establish contact with his own wife under the secrecy of night, has now reached to a decision that to have sexual indulgence and to feel happy in this contact is nothing but an act of an animal, it is full of faults and ignorance about reality.

The people of this world, both the men and the women consider each other's body as fine and beautiful and so they go for sexual

indulgence. But let us think whether to consider this body as fine and beautiful is correct/right ? No, there is no real beauty in this body or any part of it. Firstly consider those causes which are helpful in the formation of this body, they are so ugly that even to recall the names will not be preferred by wise people. Body is formed with the combination of ova (रज) and semen of a woman and man respectively and it is not considered proper to touch it, then what to talk of seeing it ? The body is formed with bones, flesh and blood and imagine which of these are beautiful ? None, is the reply. All kinds of various foodstuffs of the world are eaten by this body and then all turn up in a filth/dirty product. Nose, mouth and anus are the main doors of the body through which the filths of the body and urine and stool come out of the body. Sometimes the body or any part of it is so much filled with dirty smell that no one likes to sit near that body. In spite of all dirty parts and places of the body, if an ignorant man considers it a beauty and fine object, then that will be taken as his sheer foolishness but when a Vrati Sharawaka, whose delusion has come to an end in the company of ascetics and right scriptures, he deeply concentrates on this issue that inner pleasure is a merit of the soul and it has no relation with the worldly objects. Just like a dog, who goes on sucking a piece of bone thinks that he is enjoying the flesh but actually speaking he is enjoying his own blood; similarly the lay man of the world, while indulging in sexual pleasures and in pleasures of five senses, think this pleasure as the greatest happiness, which is false, but actually speaking the lay man is wasting the values of human life and the man is so much infatuated in these physical pleasures that the aim of life is absolutely forgotten by him. But when his mental attention is diverted towards the realisation of self, all these worldly pleasures appear to him as useless, unfruitful and without any spiritual importance.

Due to these reasons, for a Vrati Shrawaka the most important obstacles in his self-realisation and self contemplation are the worldly attachments, worldly problems and the problem of leading a married life, which has given birth to so many blood-relations like son, grand son and daughter's sons and daughters and other nearest relatives; and due to the maintenance of these relations, he has to acquire and collect worldly possessions. So, during the period of meditation on these vast worldly possessions and relations he decides even to cut off the relations with his own wife by renouncing her and with her renouncement he discards his mental attachment with other women in relation, in their loving stories and in the interesting talks about their parts of the body. Not only this, but he even starts hesitating the use of scents, decoration of bodily appearance in various ways.

because such acts are done only to please the wife. He discards using of such medicines and foodstuffs which are meant only for making the body stout and healthy. He realises that when he has discarded all the internal and external references of a woman, specially of his own wife, then to indulge again in such actions is highly diplorable for him. He adopts absolute celibacy in his life.

To make life progressive, to keep perfect good helath and to preserve life long youthfulness, to increase his intellectual power along with spiritual power, he adopts absolute celibacy which is like most precious Chitamani or Kamdhenu for him. Observing perfect celibacy leads to the fulfilment of all Vratas judiciously. The mind and rest of the five senses, when absolutely controlled, provide the votary with some great virtuous accomplishments which are very difficult for others to achieve. The votary, while doing all other routine activities of life, always remembers the Vrata of complete chastity or celibacy or Brahmacharya.

Such votary avoids use of smooth beds and dunlop pillows. He does not have a very sound and deep sleep; on the other hand he sleeps on a carpet, on a mat or on a wooden takhat, so that the laziness or easiness may not make him her victim.

Such a Brahmachari takes very simple and light food. he avoids useless chit-chatting, joking and mocking at others, causing troubles to others and all such activities which influence contrary to the life of others. He starts abstaining himself from all worldly possessions, his attachment with worldly objects is lessened gradually. He does not want to collect such things which are not helpful in the proper maintenance of his Vrata of celibacy. He renounces all the duties of a householder; minimises the social and family relations and withdraws himself from all trades, commerce, professions and business relations. Now he plans out to serve the old people; service to society and humanity and to work as a social worker in the religious and social fields. To bring and develop activeness, both in body and mind, he performs yogas and exercises and being carefree from all worldly worries he utilises his time in the best manner.

सेवाकृषि-वाणिज्य-प्रमुखादारम्भतो व्युपारमति ।

प्राणातिपातहे तोर्योऽसावारम्भविनिवृत्तः ॥१४४॥

Explanation :-

He, who renounces the undertaking involved in service, cultivation, trade and other occupations, the causes of Himsa, is called an Aarambha vinivratra shrawaka - or Aarambha Tyag Vratatti. This is the Eighth Pratima.

Description :-

The man who abandons himself from all undertakings, rendering service, cultivation, trade and commerce and other occupations, the basic causes of Himsa, he is called Aarambha tyagi. A man does work so that he may get comfort both in present and in future, without any difficulty. But common people generally do not think about future, they only think about the present. They take food when they are hungry, drink water when thirsty and remove the cold by wearing proper clothes. But if some thing wrong occurs here in their management or they fail to get the food and clothing properly, they are likely to enter in the practice of stealing, in the fulfilment of their needs. No doubt, they are fully aware that in doing such a wrong, they are liable to face many problems and difficulties; but they are compelled to do so in the fulfilment of their present needs. That is why every man is expected to maintain some source of earning so that he may not be compelled to adopt undesirable means for ones livelihood. Some are involved in serving the elderly people, some in agriculture and some adopt trade and commerce and every body tries hard to keep his profession intact, so that they may not be forced to adopt illegal and unwanted means for livelihood.

Suppose a man is involved in the service of another man. His main duty is to keep pleased his own master. He always cares for his master's pleasure and does not want to see him angry in any situation. If master becomes angry, then the service of the servant will be in danger and that may ultimately create the problem of livelihood for his family. With this mental pressure, he is compelled to say a right thing as wrong and vice versa and thus he fails to protect his own spirit of speaking the truth. If a man does cultivation, then he puts a fencing of thorns around his agricultural land to protect the crop and that fencing may cause troubles to passersby. A man who is involved in trade and commerce has very narrow minded thinking. He accumulates when there is a shortage of a particular commodity and disposes it when the prices are high. Not only this when he needs to purchase, he waits for lower rates. He never pays attention towards the problem a common man has to face in this process of his trading practice. He always desires that the sale of his commodity must go up or there should be more and more customers at his shop - they should not go to other shops. Keeping in view all such practices, when we minutely and deeply ponder over this matter, we conclude that whatever may be business, trade, service cultivation etc. all these sources of income develop a feeling of narrow mindedness, the basis of which can be Himsa-viloence, but the man who is leading a family life, cannot survive without involving him

in any proper profession of service, cultivation, trade and commerce or what ever it may be. It has rightly been said in the next verse:-

गृहत्यागो यस्यास्ति सार्थं तानर्थं कारिणी ।
अर्था भावो ह्यनर्थाय तथैव ग्रह-मेघिनां ॥

Explanation :-

The man, who has left the household life and even then he accumulates wealth and money, he does grievous wrong. Why does he need money ? What will he do of it and how and where will he keep it preserved ? While a householder, with a wife and children has no money, no source of income and earning livelihood how will he lead his family life peacefully ? Not only rendering service to one's family, one is supposed to render services to those also, who have adopted celibacy who have restrained family life, who are Ascetics and to render wilful respectable service, known as "Vaiyavritti" to such a class of people, is also a pious duty of a householder; which is not possible in the absence of wealth or money or a regular source of income. It has rightly been remarked "If an Ascetic has even a courie (a small shell), he is utterly useless like a courie and if a house holder has no courie with him, he is utterly indigent and useless."

All the art and skillfulness of a man proves valuable later on, but first his means of livelihood or source of income is important, because all acts of religion, donations and DAAN - PUNYA can possibly be done, only when means of earnings are proper and judicious. It has rightly been said in the following verse also "Kala Bahatar Purush ki, ya mein Do sardar, pratham Jeev Ki Jivika, Duji Jivodhar."

कला बहत्तर पुरुष की या में दो सरदार ।
प्रथम जीव की जीविका दूसरी जीवोद्धार ॥

When celibacy is adopted by a man, like other women of the world, the relations with his own wife and children are cut off or they are made loose. Under such situation the profession and business dealings become secondary and by abandoning himself from all these, he becomes entirely free from any kind of profession or industry. He comes in or adopts such a stage that he takes his meals only when somebody prepares and offers him. He takes it an evil to cook his own food, only because he considers that when he has renounced all trades and commerce and other family assignments, why should he do all these for two pieces of breads, like to fetch water or to lit fire or to collect needed material etc. And if these two pieces

of bread or the food is well arranged, with proper respect and humbleness, at a householder's residence, he accepts it with great satisfaction. Then he starts self meditation and tries to put a check and control over all the five senses - their subjects of pleasure along with the mind and body. The important duty of an abstainer is to accept what is offered with all contentment. Hence after accepting the offered meals, he also brings some warm water in his "Kamandalu" which is used for washing, when there is a call of nature and for washing clothes.

Such an abstainer disregards the activities of digging the land, sprinkling of water, to lit the fire, blowing of air and destroying green fruits and flowers or treading the green grass, because all these are the cause of inflicting injury to mobile or immobile germs and insects, flies and mosquitoes. The conclusion is to say that the abstainer wants to become a self sufficient man in the mental thinking. His abstinence has reached to such a degree that he has renounced the use of vehicle of any kind for his movements and for travelling here and there or from one place to another. Now what character is followed by a Vratii of Ninth Pratimadhari is explained in the following verse:-

बाह्येषु दशसु वस्तुषु ममत्व-मुत्सृज्य निर्ममत्वरतः ।

स्वस्थः सन्तोषपरः परिचित परिग्रहाद्विरतः ॥१४५॥

Explanation :-

He, who giving up the sense of possession in the ten kinds of worldly goods, and finding pleasure in a feeling of renunciation, becomes steadfast in the contemplation of his self and in developing contentment in his soul - such a one is a "Parichitta Parigraha Virata Shrawaka".

Note :- The ten kinds of worldly goods are as follows :-

1. Land 2. House 3. Silver 4. Gold 5. Cattle 6. Grain 7. Maid-servants 8. Man-servant 9. Clothes 10. Utensils.

Description :-

The man, who has given up the sense of possession over land, building, wealth and other house-hold goods and is now leading a healthy and well contented life, with no attachment to worldly possessions, is known as "PARIGRAHA TYAGI". While observing the life up to Eighth Pratima, in which the man has given up all undertakings, professions and even cut off the relations from family members like wife, children, brothers and also with their responsibilities, and has left every thing at their descretion. Now he thinks that the family members should invite him for meals, which should be simple

and pure and he should take the meals calmly and peacefully, without criticising its preparation and should return to his place of living in a solitary state. He will feel no objection if he is being invited by others for taking up meals to which he accepts with all contentment to satisfy his hunger and to this, he takes a proper step.

He himself does not participate in any kind of undertakings and household affairs, but if he thinks it necessary and proper, he can keep the moveable and immovable property in his possession not for self pleasure and enjoyment but for rendering service to the needy persons in society and in religious spheres. This has been the behaviour and thinking of Eighth pratimadhari. But the Ninth Pratimadhari Shrawak deeply thinks that if he keeps the participation in the maintenance of the property, then he will have to remain cautious from its theft, he will have to arrange locks for its safe protection, and then he will fail to render the valuable service, with mind, body and speech, to the society and to votaries. Considering this point deeply, he realises that keeping up of property and money is nothing purposeful for a Tyagi. Its need is only for his wife, children and other members of the family and when he has renounced them all, then why should he keep the cause of mental agony and torture with him? It has been rightly remarked: "For a man without wife and children, leading a life of chastity, to keep wealth and money is like an adoration of a dead body". Like the decoration of a dead body, wealth and property is all useless, unavantageous for a man called "Brahmachari" who has adopted absolute celibacy.

In this way, after due consideration, he hands over his wealth, property and house either to his family members or to some social organisation. He only keeps some clothes, of lower rate, for his protection from the cold, half size Dhoti of less width, one cover-sheet, one utensil for water and one for taking meals a small size towel, a towel or Camcha for covering the head, a hand kerchief and alike and a mat for sleeping purposes. Except other than these, he keeps neither, anything nor any relation with them. An idea of simplicity and equality develops in his mind, that if the family members ask him for meals, then it is well but if they do not ask, then he should not be annoyed with them, as no family contacts remained with them. He thinks as others are for him, so are these members of his family. As the members of the family render willful social and respectable service to other votaries, they are at liberty to do his service at their own discretion.

He also thinks that as the ownership of his own house has ceased to exist hence his house is also like an inn or like other public place viz. Dharamshala and if he realises that his studies and

practices in the field of practical religion will not be disturbed, then only he thinks to live in one of the corners or rooms of his own house and that too, on the special request and persuasion of his family members. other wise he will like to pass rest of his life at some Vrati Ashram, at Dharamshala, or in some rooms attached with the temple with all mental satisfaction and peace. This is all the description for those who are in IX stage or Ninth Pratimadhari. Now let us see and study the description about Tenth Pratimadhari Shrawak.

अनुमतिरारम्भे वा परिग्रहे ऐहिकेषु कर्मसु वा ।

नास्ति खलु यस्य समधीरनुमति विरतः समन्तव्यः ॥१४६॥

Explanation :-

He, whose approval is not given in respect of undertakings and material goods, and worldly activity, that one of serene judgement, is certainly fit to be called an "Anumati Virata Srawaka."

Description :-

He, whose approval is not given in respect of undertakings and in matrimonial alliances and whose advice and participation in worldly activity is not required, is known as Anumati Virata Srawak. Although the Ninth Pratimadhari has renounced most of the clothes and near about all the worldly attachments; who has cut off all the relations with the members of his family and who has transferred or handed over all the rights of his property to family members or some social institution, but he was allowed to render suggestions in the handling of the above matters because the plant was planted by him and nourished and looked after by him through out the life; hence upto IX class of Virati Srawaka, he was offering his suggestions as and when asked by others. not only this but in the case of taking meals, he was allowed to indicate the suitability of the food according to the need of his health; wherever he was invited for taking meals, he could direct- them to prepare such particular food which suited him for the maintenance of proper health. Moreover on enquiry, he was allowed to extend his suggestions in matrimonial alliances to his own friends and relatives though he himself did not use to participate in such activities . But for the votary of Tenth pratima- Anumati Virata Tyag Pratima, all the above undertakings and suggestions have been prohibited, as he is supposed to follow more austerity both in his behaviour and thinking and doing. To extend advice in any family matters is equal to have any relations with all worldly undertakings whether they may improve or spoil. But he is

advised not to indulge himself in worldly behaviours. He is advised to maintain equanimity in every sphere of life and not to keep concern with any kind of happenings.

Such a Vritti Shrawak always does practice to strengthen the religion of Non-violence and he speaks very limited and sweet words. He does not give any place in his mind to such talks which criticise or speak against the principle of Non-violence. So he tries to avoid the company of the people and tries to lead a solitary life. Even for taking meals, he does not wait for any invitation, but leaves it upon the sweet will of the God or upon the luck. Any one who calls him or invites him for taking meals, he goes to his house and accepts with content what ever is offered. If by chance no one extends the invitation or no invitation is offered, he remains hungry without feeling any pain and mental agony and passes his time in studying scriptures. He becomes self-tolerant and without inviting the alternative feelings, he observes the dictims of class X (i.e Tenth Pratima) and then enters in the application of Eleventh Pratima.

ग्रहतो मुनिवनमित्वा गुरुपकण्ठे व्रतानि परिगृह्य ।

भैक्ष्याशनस्तपस्यन्नुत्कृष्टश्चेलखण्डधरः ॥१४७॥

Explanation :-

He, who giving up home, proceeds to a forest where ascetics are to be found and taking a vow in the presence of a guru and performing austerities, lives on food obtained by begging, that wearer of a piece of cloth is an excellent SHRAVAKA.

Detailed Explanation :-

The highest point of a householder's conduct is reached in the Eleventh PRATIMA, which takes him to the door of asceticism. This pratima called the UDDISTA (that which has been ordered or mentioned beforehand) TYAGA (renouncing) is indicative of the mental determination of the aspiring Jiva to avoid accepting anything in the shape of food by special invitation or appointment. It comprises two kinds of Householders (1) KSHULLAKA and (2) ELLAKA. The kshullaka wears a Langoti (a narrow strip of cloth, wore by men to hide their nudity) and a sheet of cloth, three cubits long and of a single width, but the Ellaka rejects the wrapper (sheet of cloth) and keeps only the Langoti. They both keep a bowl, for carrying water, and a whisk of the softest peacock feather for removing insects from their person, books and the like. without injuring them. The Ellaka also observes these rules, but he eats what is obtained from one kitchen alone. Both the kshullaka and Ellaka eat only once a

day and go out in search of food between the hours of ten and Eleven in the morning.

Description :-

By practising for the follow up of above mentioned different Pratimas, who has now left (abandon) the feelings of mine or thine or of attachment; who thinks all worldly possessions different from the feeling of self; who has adopted a feeling of universal love and brotherhood for all; who has renounced the home and the members of the family and who now prefers to live in forest or in solitude; he is the Votary who has adopted the path of renunciation : Begging forgiveness from all the members of the family and friends and with their due permission, he comes to that place where Jain Monks or Muni reside in solitude and expresses his inner feelings of renunciation before them. By repeating the Vratas, he adopted earlier, in the presence of the Jain Monks, he with full determination, promises to followup them strictly in his life. Like other worldly possessions, he now even abandons all his wearing clothes and devotes himself in the meditation of self and the God, the Almighty without caring for summer or winter or cold or hot. He adopts one of the stages or positions of kshullaka or Ellaka.

When he walks he walks like a Muni or Jain Nirgrantha Monk, looking four feet ahead the path, so that he can save all visible germs and insects in the day light. While speaking, he maintains all precautions to avoid harsh words and speak the true but sweet and fine words. He does not give any place to evil thoughts in his mind. He forgets the evil feelings of pride, envy, aversion, hatredness and such others. He accepts only that Aahar (food) which has not specially been prepared for him but which has been prepared for the members of the family in a simple, pure manner, provided that is also offered with due reverence and proper respect as prescribed.

As there are two sections of studies in M.A. class - M.A. previous and Final, in the same way in the field of Practising religious conduct, two types of Tyagi abandoners have been recognised one is KSULLAKA and other is ELLAKA. KSHULLAK is a votary & who is still practising the different vows and vratas and perfect solidarity in the maintenance of character is wanted and that is why he cannot dare to become a perfect Nirgrantha Muni - i.e. he does not adopt absolute nakedness. He wears a narrow strip of cloth called LANGOTI (KOPEEN) and a cover sheet, which should not cover the full body but which is likely to protect him from mosquitos, flies and other small germs but that is perfectly not possible. Hence he learns to tolerate their biting. At about nine or ten in the morning, without

indicating any one, he walks towards, the locality of the generous householders to accept the food prepared by them for themselves. He does not accept any kind of pre-invitation. He goes or walks upto gates of the residences of the householders, where every one's approach is easy and permissible but if the doors are closed he will not open them. If at the entrance the householder happens to see him and requests him in a prescribed manner that Sir (With the wish to follow that path he calls) Ichhami-Ichhami the Meals and water are pure, please be kind enough to accept it. Then if all the formalities of due reverence are fulfilled the votary (Kshullaka or Ellaka) accepts the food, offered by the house-holder without making any indication for a particular food product and if any thing lacks he is allowed to go to other householder's house.

He never begs nor makes any sign or indications at the time of taking the meals. To make any sign or indication is not permissible it is a great defect; its is a blame on humanity. After taking meals, he leaves nothing defiled eatables in the bowl and is expected to make clear the bowl with his own hands. He should keep only one bowl for Aahar and what ever kind of food stuff, whether tasty or untasty, sweet or sour, is offered by the householder, he accepts that gladly.

If any householder, on seeing him in the locality, speaks Ichhami Ichhami and promises / declares for the perfect purity of the food and drinking water, then he can stay there, without wandering towards other houses. It should be kept in mind that the food and the water is to be taken only in his own bowl. He keeps one wooden kamandalu for carrying warm water and one Peechi- a whisk of the softest peacock feathers. When the simplest and purest Aahar is taken peacefully, then the khsullaka or Ellaka should approach to his Guru and explain all the detailed description about his Aahar Charya; because he is still a trainee and if any defect or fault is noted by the Guru, it can be corrected by him. He tries to observe fast in the holy days of Parvas and every step of him is to strengthen his conduct and the required process of his votary life.

Such a Viratti Shrawaka is advised either to perform KESH LONCH (pulling out the hair of head, beard and moustaches with one's own hand) and if voluntarily that is not possible, then he can get those cleared up with the help of sharp razor and a scissor. But for an ELLAKA, it is compulsory only to do 'Keshlonch' within three months period, because he possesses neither the razor nor the scissor, nor he has money to make payment to a Barber for this service. Kesh-Lonch is essential, so that the head and its hair may not become a resorting place for louse and its eggs, otherwise the

votary has to perform all such actions like a householder for washing hair. So the best way is to perform Kesh-lonch once in every three months without feeling of any pain and mental torture and it is also advised to observe complete fast on that day. This process of Kesh lonch and observation of fast will give rise to the feelings of unattachment and practice of tolerating pains. It is not easy to pull even a single hair. it is not a show or mockery but it is real expression of courage and abandonment. When the feelings of unattachment from the body develop, a day comes, when he renounces his one or two clothes also and even the bowl, he keeps for meals. He adopts half of the nakedness and keeps only one langoti, and a Kamandalu, made of wood and one soft PEECHI, made of peacock feathers which is used for removing the smallest germs and mosquitos. He wears only one 'Langot' because he still has some feelings of shame in his heart. While going for Aahar, (taking meals), he maintains complete care, keeps his eyes on the earth and goes to the locality and upto the door of a householder. If the householder requests him with due respect and in proper prescribed way (called Pratigrahan) then he may accept it or if there is some short coming in Pratigrahan process then he proceed to another house, where the process of pratigrahan is performed in prescribed manner, he stays at that house and accepts the Aahar (Food) in the cavity of his hands with quite calmness and peaceful manner. If any 'Antarai' or some obstacle is caused, he rejects the Aahar and observes fast on that day and he passes rest of his time in reading and studying holy scriptures. He, not only himself practices Non-violence in his daily life, but also explains its importance to others. But he never indulges himself in worldly problems and affairs, he never speaks ill of others nor praises others; he always keeps himself away from such loose talks which may disturb the peace of mind. He passes the night in observing complete silence.

When this Aillak (ELLAKA) or a tenth Pratimadhari saint, observing all the above mentioned practices, becomes very soft and calm in nature, by heart, thoughts and behaviour and when he overpowers the wrath, pride, wickedness, greed and sexual thoughts and passions, he even throws away the single Langot. To this one single cloth called as LANGOT (waist chord) if his inner feelings do not become pious, the attachment with one single langot, gives rise to so many evils. Its safety is needed from the rats, so one cat is to be looked after. For cat, the milk is needed and for milk a cow or buffalo is to be maintained, then green grass will be needed and a woman be needed to fetch milk of the cows. Then the woman will give birth to children and then for their livelihood some business is to be set up. Thus the desire of only one cloth (langot) may give rise to more and more worldly possessions. This will prove a basic evil.

Thus with firm determination, he thinks that when there is no wrong or fault or defect in humanity of a human being, then why

this 'Langot' is to be preserved on the body. He thinks whether a newly born baby does have any Langot ? The reply is No. But when some defect creeps up in that child, he needs a cover or a Langot. If the heart is pure and pious and without passions, then this cover is not at all required. Thinking deeply on this question, ultimately he accepts the Nirgrantha form, which is totally natural, innocent and the simplest form of a man, who becomes desireless, passionless both internally and externally.

Just as there is no friend or enemy in the eyes of God, the Almighty, there is also no friend, no enemy, no relative and no worldly attachment for such a man, who has adopted absolute nakedness. Only when engrossed with the worldly possessions and needs, a man may think or feel goodness or evilness in some objects. A man habitually accepts a thing which appears good to him and disregards that which appears bad to him. This gives rise to attachment or denunciation in the man. This is the greatest defect from which a man is always mentally worried and puzzled. But when he adopts absolute nakedness, then all feelings, of good, evil anger pride and wickedness, do not get a place in his mind. No doubt, he admits a nectar, milk or water, as they are, but the thoughts of good or bad do not find any place in his mental thinking. On the other hand, he realises that every product milk, water, nectar or poison does their own work according to their nature and hence the feelings of goodness or badness can not be established in them. Then why should he, unnecessarily involve himself in various resolutions, alternatives or options. Every substance is revolving in its natural process of attribute. None has the power to influence the naturalness of another substance. Hence why should there be a flattery of one man or why the other man is to be discouraged or disappointed. Thus discarding all mental resolutions, options or alternatives, he indulges himself in the realisation of SELF through contemplation and meditation of the inner soul and tries his utmost to get spiritual realisation. This is all about the Eleventh Pratimadhari.

पाप-मरातिर्धर्मो बन्धुर्जीवस्य चेति निश्चिन्वन् ।

समयं यदि जानीते श्रेयोज्ञाता ध्रुवं भवति ॥१४८॥

Explanation :-

'Sin is the enemy of soul and virtue its friend.' whoever knows the scripture, reflecting constantly in this manner is excellently wise.

Description :-

Just as king Rawan, who was having very ill thought for Maharani Sita and who could not get success in causing harm to her inspite of his best efforts and similarly king Ramchandra ji, who had a keen desire to keep Sita Maharani with all facilities, pleasures and happiness, he himself was compelled to go in the forest, where he himself had

to face various types of troubles, agonies, mental tortures. From the above instances, it is very well proved that in this world, there is none to provide good or bad to any one. If some thing good or wrong is caused to any one, that is all due to his merits or demerits, attributes or aversions known as Punya or Paap, Karmas. Meaning to say is that if any thing ill or wrong happens to any one, that is all due to his present or past aversions and if any thing good or beneficial is caused to any one, that is due to his present or past attributes and merits known as PUNYA Karmas.

When a man goes in such a deep thinking, then he never concludes that this particular man is to be worshipped or that other man should be given a punishment or beating. He neither becomes pleased nor annoyed with any one; he neither feels or expresses feelings of pleasure for any one nor feelings of hatred and jealousy. For whom should he have an option for protection or of removal ? All is bound to happen which is supposed to happen by nature automatically. A man gets the result or reward of the consequences of his own doings. Hence the wise man always try to overcome the feelings of pride and deceit and make efforts to be away from such feelings and to establish internal and external peace.

Suppose if two sons of a mother, with one or another reasons, start quarrelling together, in such a case, it becomes the duty of the parents, without blaming any one for his wrong behaviour, to maintain the feeling of equanimity towards both of them and then make them understand with love and affection that they, being brothers, should live friendly with each other, instead of quarrelling together. In the same way the wise man should observe the sense of equanimity towards every one. Not only this but in his inner self thinking, he always entertains an humble feeling that not only man, but every living creature, should live peacefully with each other. One day, it comes that this feeling of deep love and affection, without any selfishness, for the humanity as a whole, uplifts him from a man to Superman i.e. God. He becomes a super spiritual power from an ordinary wise Ascetic with all social and moral attributes.

येन स्वयं वीत-कलङ्कविद्या-दृष्टि-त्रित्या-रत्नकरण्ड भावम्
नीतस्तमायाति पतीच्छयेव, सर्वार्थसिद्धिस्त्रिषु विष्टपेषु ॥१४९॥

Explanation:-

Who ever turns himself into a jewel - box (i.e. an abiding place) of faultless, wisdom, faith and conduct, to him comes success in all his undertakings in the three worlds like a woman eager to join her lord.

Description:-

As we also see in worldly affairs, that those, who are becoming learned wise persons after taking education, who are beautiful in appearance, whose efforts are worthy of appreciation, who have a treasure of pearls gems, to such people, the virgin girls start loving them, even when they are not desirous. In the same way those who have made their knowledge pious and faultless, whose mind and wisdom are true, whose conduct has become completely pious and unblemishable and who has been bestowed with these jewels of Right Faith, Right Knowledge and Right Conduct, to him success in all the four spheres of life- Dharam (Religion) Artha (Money-matter) kam (sexual passions) and Moksha (salvation) come suddenly and abruptly. While getting absolute success, in the first three efforts, he also gets success in achieving the fourth effort i.e. Salvation (Moksha), when he completely devotes himself for the attainment of this last end i.e. Salvation, just as a woman, eager to be married, attains her own Lord or husband.

In the end the author of the book Pandit Bhooramal, who has taken the readers for an introduction to Humanity-a Religion in his ordinary and simple writing, expresses his feelings as under:-

सुखयत् सुख भूमिः कामिनं कामिनीव,
 सुतमिव जननी मां शुद्धशीला भुनक्तु।
 कुलमिव गुणभूषा कन्यका संपुनीता-
 ज्जिनपतिपदपद्मप्रेक्षिणी दृष्टिलक्ष्मीः ॥१५०॥

Explanation:-

May the Goddess of True Discernment, who reveals the Lotus-feet of the Lord of the conquerors, make me happy as a beautiful woman of heavenly regions gives pleasure to a lover of beauty, may she protect me, as a mother of unwavering virtue protects her son and may she sanctify the Kula (race or clan), as a virtuous girl (reflects credit on her family), In the same manner this thinking may make me pious and sacred, this is the only Longing(desire) of mine.

All the subjects and the rulers may live long and happy, all the Truths may live long and cheerful with a Love for this religion of Non- violence or Ahimsa-Dharma in the body and mind".

Om! peace! peace! peace!

Thus here ends finally the book titled as **MANAVA-DHARMA Humanity-a Religion** written by late **Acharya Shri Gyan Sagarji Maharaj** (previously known as **Vani Bhushan Pt. Bhoora Mal Shastri**)



