

UNIVERSAL MESSAGE OF JAINISM



UPADHYAYA KAMKUMARNANDI

UNIVERSAL MESSAGE OF JAINISM

णमो अरिहंताणं णमो सिद्धाणं णमो आइरियाणं
णमो उवज्झायाणं णमो लोएसव्वसाहूणं



एसो पंचणमोयारो सव्वपावप्पणासणो ।
मंगलाणं च सव्वेसिं पढमं हवइ मंगलं ।।

UPADHYAYA KAMKUMARNANDI

Universal Message Of Jainism

Upadhyaya Kamkumarnandi

English Rendering by:

Shri Naresh Chandra Garg (Jain)
M.A. (English & Hindi)
Retd. Vice-Principal & English Lecturer
J.V. Jain Inter College, Saharanpur

Financier:

Shri Suresh Chand Jain
4-A Trishla Niwas, Race Course, Dehradun - 248001
Phones: 621786 (R), 629756 (O)

Price: Rs. 90/-

First Edition: 1997, 1000 copies

© All rights reserved

Available at:

Shri Vinod Jain
V.K.J. Builders and Contractors (Pvt.) Ltd.
162/3/1, Rajpur Road, Dehradun - 248001
Tel.: (0135) 685174

Laser Typesetting at:

Harjeet Computer
Opp. Prabhat Cinema, Saharanpur - 247001

Printing at:

Vikalp Printers
Anekant Palace, 29 Rajpur Road, Dehradun - 248001
Tel.: (0135) 658971

Message

Since long we have felt a strong need to publish Jain religious principles and philosophical thoughts in English language to make them universally known. In this context my worthy disciple Upadhyaya 108 Kamkumarnandi is doing well by getting his literary works translated into English. The precious spiritual treasure of his searching thoughts contained in 'Shraman Vani' translated into English under the heading 'Universal Message of Jainism' will be helpful in guiding the lay aspirants for spiritual bliss on the right path. Only a rational approach for exploring the facts garbed in the religious lore is the pressing need of the hour from the saints who not only should be as objective as possible in their research findings, but should also be devoted to the cause of furthering the true knowledge of the original ancient texts.

In truth, the real basis of peace and happiness in life is religion. Only a human being who treads the path of religion can do the well-being of humanity while doing his self-upliftment by enriching his soul with noble thoughts.

Kamkumarnandi's short devoted academic and religious career is a source of inspiration to all. My good wishes and blessings are with him for a happy, religious and dedicated life.

– ***Gandhar Acharya Kunthusagar***

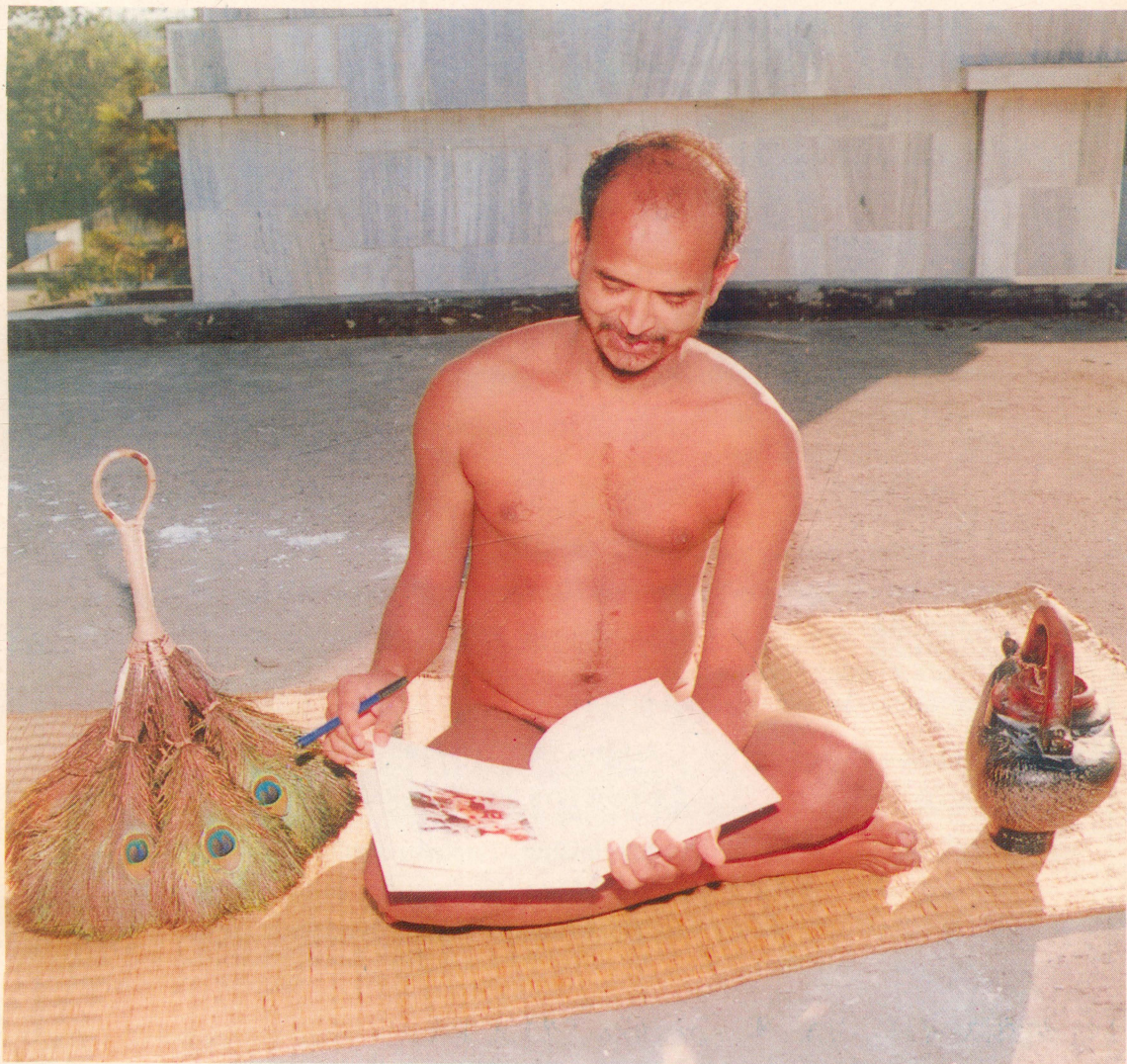


Foreword

In the so called modern advanced scientific age every human being is miserably engrossed in his mental, physical, professional, family and social problems. He indulges in various immoral acts, tedious and horrible activities knowingly or unknowingly day and night to solve these problems; some of which are his self created due to following the ways of the world blindfolded. Probably his only motive of life has become to obtain more and more articles of luxury and win political power, fame and glory by hook or crook, even if he has to sell his soul and sacrifice his mental peace and morals for it. Consequently his inner conscience pricks and chides him in the moments of leisure or when he goes to bed, dead tired late at night. If even for a moment he visualizes his own image in the mirror of soul, he feels highly ashamed of his misdeeds.

This is why a man does not feel calm and contented and fears to look into his soul lest his own reflection should frown at him and he may weep forlorn; for no kith and kin, for whose sake he embarked upon that sinful mad strife will come forward to share the Karmic burden of his sins, or undergo the judicial punishment if by chance he is caught committing the crime. He cannot talk fearlessly and frankly with raised head face to face with any other person; rather he always fights shy of them. He lives imprisoned in his self made shell and justifies all his evil actions from his own viewpoint under the false notion that all others are doing likewise. He ardently believes in the common saying that in this present *kalyug* the good suffer and the bad flourish.

When his own beloved spouse and children betray him and things go out of his hands, he comes to find remedy of his ills at the feet of the holy saints and feels comforted in their sacred company as if under the cool shade of a tree in the scorching heat of the mid-day sun in summer. The nectar of coolness rains from the sermons of the saints and teachings of the holy scriptures. Only by a vision of the omniscient Lord Jinendra we can achieve true bliss and enter a unique world of spiritualism forgetting this material world and its everlasting problems.



UPADHYAYA KAMKUMARNANDI

Upadhyayashri Kamkumarnandi

Childhood Name	– Bhramappa (fourth child of the family)
Date of Birth	– 6 June, 1967
Place of Birth	– Village Khavatakoppa, Distt. Belgaum (Karnataka)
Father's Name	– Late Shri Bhimappa
Mother's Name	– Shrimati Ratnva
Brothers and Sisters	– Four brothers, three sisters
Monkhood Name	– Munishri Kamkumarnandi
Renunciation Year	– November, 1988
Place of Celebacy Vow	– Akloose (Maharashtra)
Initiation Ceremony by	– Gandhar Acharya Shri Kunthusagar Ji
Place of Initiation Ceremony	– Holy Mount Shri Sammed Shikhar Ji
Date of Initiation Ceremony	– 22 February, 1989
Teachers of Jain Thought	– 1. Acharya Shri Vidyanand Ji 2. Upadhyaya Shri Kanaknandi Ji
Study of Languages	– Kannad, Hindi, English, Sanskrit, Prakarat, Marathi and Brahmi script
Chaturmas (Four-month rainy season stay)	– Under the supervision of Gandharacharya Shri Kunthusagar Ji at Aara (Bihar), Baraut (U.P.), Muzaffarnagar (U.P.), Rohtak (Haryana) Under the supervision of Acharya Vidyanand Ji at Kundkund Bharati (New Delhi) Independent at Baraut (U.P.), Saharanpur (U.P.), Shamli (U.P.), Dehradun (U.P.)

But the mundane soul has not been successful to attain all this divine wisdom permanently as yet. Reason? If we put a question to ourselves, we get the answer, 'When have you adopted these rules of conduct wholeheartedly and with a feeling of dedication taking them as perfectly true?' Adopt them as your own real nature, not merely for public show. If you yourselves meditate about your true self, i.e. the soul, only temporarily, you will get only temporary peace and happiness.

We of our own accord come to seek shelter in the holy shrines of the omniscient Lords to get happiness in life permanently; they never call us. We pay homage to the divinities by visiting their temples for our own well-being; they never invite us. We should imbibe their virtues in our lives after proper thought: meditate on them and adore our lives with these sublime virtues. Only then can we get eternal bliss.

Jainism seeks to bring true happiness to its votaries by elevating them morally and enabling them to attain the highest spiritual perfection – salvation. Indeed, religion in practice is nothing but a determined and rational effort to lead a pious, virtuous and moral life.

The book 'Universal Message of Jainism' intends to serve as a handy quintessence of Jainism for the lay reader who is desirous of acquainting himself with the genesis, history and tradition, doctrine and philosophy, way of life and mode of worship and other cultural aspects of this ancient religion of India.

Making these topics the theme of my articles, some stray thoughts have been expressed; which on the earnest desire and sincere appeal of the devotees I have put in book form and placed them in front of you. Now you have to study and decide for yourself, and accept whatever is beneficial to you and march vigilantly and vigorously on the path of Godhood.

– Upadhyay Kamkumarnandi



Translator's Note

After an initial spell of English rendering to the book entitled Dash Dharma Pravachan, it has been a fascinating experience for me to venture delving deep into the secrets of Jaina philosophy and ethics; which I had the opportunity of doing by going through the invaluable book Sharaman Vani also written by Upadhyaya 108 Shri Kamkumarnandi. The superb saint inspired me to give English rendering to this great book as well, which abounds in jewels of Jain thought and philosophy scattered in it here and there everywhere. As a result it was a delightful exercise for me to undertake English translation of this book for my own purposes, which I started about six months ago in proverbial maxim-like form.

I felt it my humble duty to exhibit these jewels of Jain culture and ideology through English version to the non-Hindi knowing people of the world too; for English has now become an International language. The study of this book will prove beneficial to all those who are ignorant of the antiquity, genuineness and sublimity of Jainism; particularly those who have many misunderstandings based on rumours and malicious propaganda, about Jain doctrines of Karma, Anekantvada and Ahimsa etc; its unique conception of soul and non-soul; and its mode of worship and ideology of food and fasting etc. There have been and will always be sceptics, but the great English essayist Bacon said, "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth man's minds about to religion."

The Jain system which is a purely scientific religion is fully grounded on reality. For the Jaina viewpoint, the learned author Upadhyaya Shri has generally gone direct to the original texts.

The main objective of the book is to throw ample light on the scientific aspect of Jaina logic and give wide publicity to the fundamental principles of Jainism.

This book should be a welcome addition to the previous Ten Universal Virtues and would certainly help in removing some of the misgivings about Jainism and rightly evaluating the Jain conceptions.

I must here express my hearty thanks to all the thinkers oriental as well as Oxidental whose works and views I have liberally used and quoted in the present treatise. Comments and suggestions are invited for the improvement of text both in language and subject matter.

I can not fail to acknowledge the valuable contribution of saintly, charitable and benevolent souls selflessly rendering their financial assistance in the publication of this book. All those who have been helpful directly or indirectly in the publication work deserve hearty felicitation.

N.C. GARG (JAIN)

*8/1121, Veer Nagar, Jain Bagh
Saharanpur*

*Mussoorie
June 6, 1995.*

Words of Devotion

Man is 'homo sapiens.' Grand empires were built and destroyed. There is no doubt of their grandeur. But their day is done and their courts 'the lion and the lizard keep.' In recent times we observe the matchless rapidity of scientific progress; hence we are losing our interest with the spiritual phase of life. We are on cross-roads of life, between two worlds, 'One dead and other the powerless to be born.' We see every where the tears & cries for social and political chaos. All this is due to a wrong approach to the understanding of the problems of life and experience. A new kind of materialism is growing now-a-days wherein we pay more attention to luxury and comforts and ignore the higher values of human life. But to understand life and Nature we have to replace the narrow partial points of view with a synoptic view of life. Jainas' this view emphasises the catholic out look towards life. Intellectual non-violence, respect for other points of view are the key-note of this doctrine. It will certainly prove a panacea for all the evils of today's life.

Jainism is a pre-Aryan religion coming from the Sramana current of thought prevailing in India long before the Aryans came to India. The whole texture of Jaina philosophy and ethics is woven in the Anekanta attitude. The influx of Karma leads to bondage of Jiva to the wheel of life. Moksha is to be achieved through the triple path of Right intuition, Right knowledge and Right conduct. Apart from the worship of the Tirthankaras, we find a pantheon of gods as a social survival and psychological necessity.

Life is to be considered as a struggle for perfection. We have to look at life through many coloured glasses and as a "vale of soul making." This is the picture of Jaina outlook on life as presented in this pious book written by "Sahitya-Sadhana-Ke-Sachal Tirth 108 Upadhyaya Shri Kamkumarnandiji Maharaj." The purpose of this has been to see some of the problems in the light of synoptic point of view as expressed in the Anekanta. In this brochure Upadhyaya Shri presents a large collection of essays on different aspects of Jainism.

Thus all the mundane souls will feel how these essays, though independent in themselves, have an inherent connection between them. They give us all in brief the Jaina View of life and should enable readers to appreciate an important undercurrent of India's philosophical heritage. Enlightening guidance of Upadhyaya Shri may be showered for long in the path of mundane souls like me, is my heart's desire. I offer my devotion to Upadhyaya Shri. Namostu Maharaj Shri! Namostu! Namostu!

— ANITA JAIN

B.A. (Hons.), M.A. (English), B.Ed.

Lord Mahavira Academy, Saharanpur- 247001 (U.P.)

Homage & Gratitude

Fine literature is the first ray of light for the mundane souls loitering in the pitch darkness of the worldly migration since times immemorial. This is a Light-House guiding the helpless and frustrated sailor lost in the boundless ocean of the endless cycle of births and deaths in the universe. The holy saints who have attained such hard to achieve Right-knowledge are worthy of reverence. Everybody automatically bows down to pay homage and greet the divinity of such compassionate noble souls who, on tasting the nectar of the divine speech which is blissful and pertinent in all the three ages, are now constantly striving to give a taste of this sublime message to the other led astray human beings of the world also through their sermons.

In the modern times social requirements and situations are under going a vast rapid change; the 'Old order is changing, yielding place to new'; the traditional social structure, moral values and ideals are collapsing and a rising new human civilization is knocking at the thres-hold of the world which is stepping into the 21st century with great hope and zeal; time demands that a new balance and harmony should be established among the natural tendencies and necessities of those human beings who have an inclination for spiritual knowledge. In the so-called materialistic modern age it is essential to adopt new ideals and preach them honestly keeping in view the demand of the age while maintaining the sanctity of the ancient ideals and moral values. A bold humanitarian out-look is necessary for it; and such ethical daring, if visible anywhere like a pure mirror reflecting 'What is there- no more, no less' is possible only in the nude Jain monks who are endowed with the three jewels of Right Faith, Right Knowledge and Right Conduct.

I heard the sermons of highly venerable Upadhyaya Shri; I liked them very much. He explained the fundamental religious principles in a very scientific and logical way in a very easy language and fluent style with full self-confidence through well known precepts. Thereafter, with the performance of the grand Inaugration ceremony of some of his books, I went through them and found that the writer in him has not merely a dull knowledge of principles but he is also adept in the art of making the audience fully grasp his thoughts. I was overwhelmed at heart with his talent and genius. I had no deep knowledge of Jainism, but an aspiration to make my life sublime was in me. While Upadhyaya Shri was engaged in his holy writing, one day I urged him with natural hesitation, "O Holy teacher! Impart some sacred knowledge to me as well." The worthy soul realized my heartfelt deep veneration for and faith in him and kindly consented to oblige me.

Upadhyaya Shri is himself sailing in the boat of Self-restraint, and is inspiring and blessing others also to tred the superb path in life. I hope his noble works will survive to inspire and guide the lay aspirants for spiritual bliss for ever and ever.

— Manisha (Pinky) Jain; M.A. (Eco.), Shamli

CONTENTS



Message



Foreword



Translator's Note



Words of Devotion



Homage & Gratitude

UNIVERSAL MESSAGE OF JAINISM



Manglacharan



Lord Jinendra's Message



Antiquity of Jainism

1-8



Science And Jainism

9-19



Soul-An Eternal Reality & True Pilgrimage

20-25



Jainism And Environment Preservation

26-31



The Doctrine of Karmas

32-37



The Concept of Ahimsa in Jainism

38-42



Jain Doctrine of Anekantvada & Syadvada

43-50



Psychology of Human Mind

51-60



True Meditation- A Means of Good Existence

61-65



On Religion and the Art of Living

66-69



No Liberation Sans Character

70-76



Face is Index of Mind

77-84



Body- A Medium for Religion

85-95























On pure food & day Dining

96-105



The Theory of Fasting

106-110

	<i>Secret of Happiness</i>	111-119
	<i>Success in Life-When?</i>	120-130
	<i>Time- A Supreme Power</i>	131-138
	<i>Speech- An Index of Personality</i>	139-145
	<i>World- A Stage</i>	146-148
	<i>Duty Lends Greatness to Man</i>	149-152
	<i>Good Company- A Ladder for Self-upliftment</i>	153-156
	<i>Eight Fundamental Virtues of Jainism</i>	157-171
	<i>Good Literature- A means of Self-Upliftment</i>	172-176
	<i>Drink the Nectar of Knowledge</i>	177-181
	<i>The Principle of Mutualism</i>	182-187
	<i>Man- The Cream of Creation</i>	188-192
	<i>Self-Restraint- A Shield for Life</i>	193-195
	<i>Need of Proper Upbringing for Grand Personality</i>	196-202
	<i>Four Type of Men in the World</i>	203-208
	<i>Lord Ram's Devotion for Arhantas</i>	209-214
	<i>Lord Mahavira's Immortal Message</i>	215-217
	<i>Lord Mahavira's Emancipation of Women</i>	218-221
	<i>Six Daily Duties of a Jain House Holder</i>	222-230
	<i>Dev Darshan Method & Significance</i>	231-236

MANGLACHARAN (मंगलाचरण)

इंदसदवंदियाणं तिहुअणहिदमधुरविसदवक्काणं
अंतातीदगुणाणं णमो जिणाणं जिदभवाणं ।। 1 ।।

—आ.कु. पंचास्तिकाय

स्वदोष शान्त्या विहतात्मशान्तिः शान्तेर्विधाता शरणंगतानां ।
भूयाद् भव-क्लेश-भयोपशान्त्यै शान्तिर्जिनो मे भगवान् शरण्यः ।। 2 ।।

—शान्तिभक्ति

1. Obeisance to Jinas, possessed of attributes infinite, the conquerors who are beyond the influences of transmigration, worshipped by the hundred Indras, revealers of the clear, sweet and three-world-beneficial Word.
2. I seek protection of Lord Shantinath, the Incarnation of peace on earth, for by annihilating all lusts and desires of the flesh He has obtained the highest equanimity of mind and confers peace on those who lie at His feet.

Lord Jinendra's Message

(SHRI JINVANI)

*No attachment, nor malice it preaches
'Tis universally acknowledged by all.
Blissful for every living creature
Is Lord Jinendra's message tall.*

*It's spontaneous outburst and overflow,
From the mouth of the omniscient lord,
Reminds us of Soul's tale infinite.
Life's best guide 'tis, bestower of prosperity.
Blissful for every*

*Gandhars, monks and ascetics meditate thee
And recite thy eternal glory.
Still in scriptures is transcribed
Lord Jinendra's celestial image sublime.
Blissful for every*

*Grand fortune has smiled upon me
That inspired am I by thee.
The purple glory of dawn has dispelled
All gloom of benighted life.
Chronic worldly miseries thou annihilates
And path of Salvation symbolize.
Blissful for every*

*O celestial mercy of Lord Jinendra!
I seek shelter with thee.
Be merciful to me as well,
Set me free from worldly spree
Find I no asylum elsewhere
Thou art benedictory in all world's three.
Blissful for every*

Antiquity of Jainism

Origin: "It is wrong to suppose that Jainism arose with Lord Mahavira. He is not the founder of Jainism¹, but merely a reviver of the faith, which existed long before him². Indeed, Jainism is an ancient religion of India and during its long and unbroken existence it is promulgated by 24 Great Preachers known as 'Jinas' i.e. 'conquerors' or 'Tirthankaras.' The series of 24 Tirthankaras (Prophets) each with his distinctive emblem (चिन्ह) was evidently and firmly believed in the beginning of the Christian era."³

Naturally, there is a continuous link among these twenty four Tirthankaras who flourished in different periods of history in India. It, therefore, means that the religion first preached by Rishabha in the remote past was preached by the succession of remaining twenty- three Tirthankaras during their life- time for the benefit of the living beings. In view of this succession of twenty-four Tirthankaras a well-knit continuity is maintained both in the tenets and practises of Jaina religion.

Mahavira is not the founder but the promulgator and great preacher of Jaina religion during the sixth century B.C. As Mahavira happens to be the last Tirthankara, he is regarded by the common people as the founder of Jaina religion. It is obvious that this is a misconception. The recent researches in historical and indological studies carried out by Western and Oriental scholars have removed beyond doubt the ideas of former writers about the role of Mahavira and have now conclusively established the fact that Mahavira is not the founder of Jain religion.

This view is clearly stated by P.C. Roy Chaudhury in his book 'Jainism in Bihar' in the following terms : "A common mistake has been made by some of the recent writers in holding that Jainism was born because of discontent against Brahmanism. This wrong theory originates because these writers have taken

-
1. (a) Sir Dr. William Wilson Hunter; *The Indian Empire*. P. 663
(b) Aiyangar; *Studies in the South Indian Jainism Part I*.
(c) *Encyclopaedia of Religion & Ethic* Vol. VII Page 472.
(d) Dr. H.S. Bhattacharya; *Jain Antiquary*, Vol. XV P. 14.
(e) S.S. Tikerkar; *Illustrated Weekly* (22nd March, 1953) P. 16
 2. Prof. A. Chakaravarti; *I.E.S. : Jain Antiquary*, Vol. IX P. 76.
 3. Dr. V.A. Smith : *Archaeological Survey of India* Vol. XX P.6
-

Vardhamana Mahavira as the founder of Jainism. This is not a fact The creed had already originated and spread and Mahavira propagated it within historic times.”

Eminent historians like Vincent Smith, R.C. Majumdar and R.K. Mookarji regard ParshvaNatha as a historical personage and a great preacher of Jaina religion. The predecessor of ParshvaNatha was Nemi Natha or Arishtanemi, the 22nd Tirthankara and the historicity of Nemi Natha like that of Parshvanatha, could be easily established. Nemi Natha was the real cousin of the famous Lord Krishana of Mahabharata.

Dr. Fuherer also declared on the basis of Mathura Jaina antiquities that Nemi Natha was an historical personage (Vide Epigraphia Indica, I ,389, and II, 208-210). Further, we find Nemi-Natha's images of the Indo-Scythian period bearing inscriptions mentioning his name.

Among the remaining 21 Tirthankaras of the Jaina tradition, there are several references from different sources to the first Tirthankara Rishabha Natha or Adinatha. Thus the tradition of 24 Tirthankaras is firmly established among the Jainas and what is really remarkable about this Jaina tradition is the confirmation of it from non-Jaina sources, especially Buddhist and Hindu sources. Further in the Buddhist literature Jainism is not shown as a new religion but is referred to as an ancient religion. Infact, it is mentioned that Gautama Buddha himself practised penance according to the Jaina system before he propounded his new religion.

When Lord Shri Ram was contemporary of the 20th Tirthankara Lord Munisumrata Natha Ji, Lord Shri Krishna of 22nd Tirthankara Lord Nemi Natha Ji and Mahatma Buddha of 24th Tirthankara Lord Mahavira, how can the 23rd Tirthankara Lord Parashva Natha be the founder of Jainism? “Had it been so the Hindus would have never said that Jainism was founded by Rishabha, the son of Nabhi Rai, and instead of confirming the Jain tradition about the origin of their religion would have contradicted it as untrue.”¹

Hon'ble Dr. M.B. Niyogi, the Chief Justice of Nagpur High Court tells us, “The Jain thought is of high antiquity. The myth of its being an off-shoot of Hinduism has now been exploded by recent historical researches.”²

The Bombay High Court has decided, “It is true, as later researches have shown, that Jainism prevailed in this country long before Brahmanism came into existence and it is wrong to think that Jains were originally Hindus and were

1. C.R. Jain, *Bar at Law : J.H.M. Allahabad* (Nov. 1940) P.4

2. Dr. M.B. Niyogi; *C.J. Nagpur: Jain Shasan, Introd. P. 16*

subsequently converted into Jainism.”¹

According to the ruling of Madras High Court, “Jainism has an origin and history long anterior to Surti and Sumurti.”² According to Dr. H. Jacobi, “The interest of Jainism to the students of religion consists in the fact that it goes back to a very early period and to Primitive currents of religious and metaphysical speculations, which gave rise also to the oldest philosophies Sankhya, Yoga and to Buddhism.”³

Jainism was in existence long before Mahabharata, Ramayana and even Vedic period. Rigveda, Atherva Veda, Yajur Veda, Sama Veda, Bhagwat Purana, Ramayana, Mahabharata, Manusmarati, Shiv Purana, Vishnu Purana, Markanda Purana, Agni Purana, Vayu Purana, Garuda Purana, Narad Purana and Sikandha Purana etc. almost all the sacred books of Hindus, Brahmins and Buddhists frequently mention the names of Jinendras, Arhantas and Jain Tirthankaras with great honour and respect. Modern researches have proved beyond doubt that the religion of Dravidas was Jain⁴.

Prof. A. Chakravarti, a retired I.E.S. also informs, “First Tirthankara Lord Rishabha’s religion evidently was prevalent in whole India before the Aryan’s invasion as is evidenced by various references found in Rigveda.”⁵

Admittedly the Jain Sanskriti was in full progress prior to Aryan’s invasion.⁶ A recent excavation in Sindh of the pre-historic civilization of Mohenjodaro and Harrappa shows unmistakable points regarding the existence of Jainism in that remote pre-vedic and pre-Aryan Age.⁷ According to Miss. Frazer, “Only Jainism has produced omniscient men. It does seem plain that religion does originate from the Jains.”⁸

“The Jainas worked out their system from the most primitive notion about matter.”⁹ “The principles of Jains have according to the traditions, existed in India from the earliest times.”¹⁰ Even Shri Shankaracharya, the greatest rival of

1. 1937 All Indian Law Reporter (Bombay) Page 518

2. 50, Indian law Reporter (Madras) Page 228

3. Transaction of 3rd International Congress History of Religions II P. 59 Reprint in J. Ant. Vol. V.

4. Prof. Belvalker: Brahma Sutra, 109.

5. Voice of Ahimsa (World Jain Mission, Aliganj) Vol. II P. 4

6. Jain Sandesh, Agra (26th April, 1945) Page 17.

7. Shri Joti Prasada: Jaina Antiquary, Vol. XVIII P. 58

8. Scientific Interpretation of Christianity.

9. Encyclopaedia of Religion and Ethic : Vol. II Page 199

10. Dr. Bimal Charan Law : Historical Gleanings.

Jainism had to confess that Jainism is prevailing from a very old time.¹ So Major General J.G.R. Furlong has rightly remarked, "Jainism appears an earliest faith of India; it is impossible to find a beginning of Jainism & the nudity of Jain saints points to the remote antiquity of this creed, to a time when Adam and Eve were naked."²

According to Pt. B.G. Tilak, "Jainism is Anadi."³ "Sentient beings and non-sentient things have been in existence in the past, are present now and will exist in future," says Matthew Mckay, "So Jainism, which is a religion of every sentient being was in existence in past, is present now and will exist in future." In the present cycle of time (Osarpani Yuga- अवसर्पिणी युग) Jainism was founded by the 1st Tirthankara Lord Rishabha Deva,⁴ who according to His Excellency Shri M.S. Anney, is expressly regarded in the Bhagwat Purana as an Avatar of Vishnu⁵ and who in the words of K.B. Firoda, Speaker Bombay Legislative Assembly, "is the first law-giver to the humanity and who had sown the seeds of Culture & Civilization in this mundane world and gave the first lesson in all the arts and sciences to the world, which owes deep depth of gratitude to Him."⁶

Jainism is an important, fully developed and well established religious and cultural system, purely indigenous to India. It still retains certain most primitive conceptions, and is the oldest living representative of that ancient Shramana Current of Indian Culture which was, in its origin, non-Vedic and probably non-Aryan and even pre-Aryan. We may further quote here the conclusions of a few notable Orientalists in this respect:

"With, however, our present knowledge of the Jainas and their sacred literature, it is not difficult to prove that Jainism, far from being an offshoot of Buddhism or Brahmanism, was one of the earliest home religions of India."

- Prof. M.S. Ramaswami Ayengar

"Jainism was the religion of the Dravidian people who were the pre-Aryan inhabitants of India. I am tempted to believe that Jainism was probably the earliest religion prevalent in India and that it was the flourishing religion when the Aryan migration came in India and when the religion of the Vedas was being evolved in the Punjab."

-Sir Sanmukham Chetty

1. 'Vadrayan.' Vyas Vedant Verse Language, Chapter 2 Couplet 2 Sutra 33-36.

2. Short Studies in science of comparature religious int. P. 28

3. Daily Kesri of 13th Dec. 1910.

4. Prof. A Chakarvarti : Jain Antiquary Vol. IX P. 76 (78)

5. Voice of Ahimsa, Vol. II P (ii)

6. Voice of Ahimsa (World Jain Mission Aliyary) Vol. II, Page III

“Instead of Jainism being, as was formerly supposed, an off-shoot of Buddhism, it is shown to extend as far back as 3000 B.C. It is found flourishing alongside the nature-worship of the rude tribes in Northern India.”

-Maj. Gen. J.G.R. Furlong, F.R.A.S.

“Jainism seems to be an indigenous product of ancient schools of Indian thought. Whatever the early savants of European fame have said to the contrary, it is to be noted that Jainism with all the glory of its Dharma and plenitude of its literature, both secular and religious, has been handed down from a hoary antiquity.”

- G. Satya Narain Murti

“Ahimsa is the keynote of Jainism, a philosophy which comes from pre-Aryan days.”

- S.N. Gokhale

Dr. Hermann Jacobi and others are also of the opinion that Jainism is related to the primitive philosophy of India, because of certain of its metaphysical conceptions, animistic belief, hero worship in the form of worship of deities of perfected mortals, and of its being a very simple faith, be it in worship, rituals or morals. It has also been described as ‘a very original, independent and systematic doctrine,’ of which ‘the realistic and rationalistic tone does not fail to attract notice of even a casual observer.’ Moreover, unlike many other indigenous religious sects, Jainism has succeeded in preserving down to the present time its integrity as a separate world in the midst of preponderant Hinduism.

Jainism is a complete system with all the necessary branches, such as dogma or ontology, metaphysics, philosophy, epistemology, mythology, ethics, ritual, and the rest, and is divided into several sects and sub-sects indicative of a long process of development. Dr. A. Guernot of France writes:

“There is very great ethical value in Jainism for man’s improvement. The Jain doctrine is more simple, more rich and varied than Brahmanical system and not negative like Buddhism.”

Prof. Dr. Hermann Jacobi also asserts his conviction that Jainism is an original system quite distinct and independent from all others and that it is of great importance for study of the philosophical thought and religious life in ancient India.

Dr. G. Tucci, Prof. University of Rome declares Mahavira’s religion uncriticisable and writes:

“No scholar, I think will deny, that Jainism is one of the greatest and most important creations of Indian mind, still surviving after centuries of glorious life. There is no branch of Indian civilization or literature or Philosophy on which the

deeper study of Jainism will not throw light. It is impossible for any sound scholar, interested in the history of Indian logic to ignore Jain logic, which deserves the largest attention and most diligent researches.”

Again in the words of Dr. Niyogi:-

“The Ratan-Traya of the Jain Thinkers is the true path towards Liberty and Justice. The Anekanta-Vada or the Syada-Vada stands unique in the world’s thought. The teachings of Jainism will be found on analysis to be as modern as they are ancient. The Jain teachers were the first and foremost in the history of human thought to propound the principle of Ahimsa.”

- Jain Shasan (Bhartiya Gian-Pith) Foreword P. 7-18

The words of Prof. Dr. Louis Raine of the Sorbone University of Paris are very significant and deserve special attention:

“When Jainism can offer a necessary solution for the needs of the suffering humanity, what is the utility of creating new religious movements then? It enjoys the benefit of possessing an ancient and time honoured tradition. It is the first among world religions to proclaim non-violence the main stay for moral life.”

Certain seals as old as, perhaps, five to eight thousand years, belonging to the pre-historic Indus Valley Civilization and bearing the figures of a nude yogin in the characteristically Jaina Kayotsarga Posture (Perfect bodily abandonment) along with the bull emblem, as also the nude male Harappan torsos, seem to point to the prevalence of the worship of Rishabha or Adinatha (The First Lord) of the Jain Tradition in that remote age. Other archaeological evidences belonging to the Indus Valley Civilization of the Bronze Age in India also lend support to the hoary antiquity of the Jaina tradition and suggest the prevalence of the practice of worship of Rishabha Deva, the 1st Tirthankara, along with the worship of other deities.

In a number of hymns of the Rigveda which is supposed to be the earliest known or available book in world’s literature, Rishabha is alluded to directly and indirectly, as is also the case with the other Vedas. Besides him, several other Tirthankaras who succeeded him, find mention in the Vedic literature, and the Brahmanical Puranas have treated Rishabha as an early incarnation of the God Vishnu. In the philosophical literature of ancient India, Jainism finds place as an important non-Brahmanical system.

The Buddhist literary tradition is no less explicit in indicating the prevalence of Jainism in times prior to the rise of Buddhism (6th century B.C.)- in fact, the last Tirthankara Lord Mahavira, was a senior Contemporary of the Buddha. Numerous epigraphical records, literary references, monuments and antiquities belonging to subsequent centuries, speak eloquently of the important and major

role Jainism has played during the last two thousand and five hundred years in the life and culture of this vast subcontinent.

As regards foreigners, Alexander, the great is himself said to have come in contact with certain nude Jaina monks. The Chinese pilgrims of the 4th to 7th centuries A.D. and the Arab merchants and traders of the 7th to 14th centuries were well acquainted with the Jainas and distinguished them from the followers of Brahmanism and even Buddhism. The Muslim chronicles of medieval times also have references about Jainism and nude Jain ascetics. Abul Fazal Allami's account of Jainism in his *Ain-i-Akbari* is quite elaborate.

On a careful study of the Indian history, we come across many such examples as tell us how the contact of this religion and its followers inspired many kings and rulers, and who had developed in their heart great affection and high respect for Jainism and its superb teachings. The Mughal emperor Akbar had high esteem for Jainism and Jain religious teachers and ascetics. As a result he had adopted a humanistic feeling for all animals and giving due honour to the influence and desires of Jain Saints had given up meat eating as well.

In his book entitled 'The Religion of Akbar.' Prof. S.N. Banerje states, "Due to his close contacts with Jainas killing of birds and animals on certain days of the year had been made an offence punishable with capital punishment. Besides, he had forbidden animal slaughter on the eve of many Jain functions."

The renowned Historian Vincet Smith in his book 'Jain Teachers of Akbar' has stated, "Undoubtedly the Jain saints imparted to Akbar elaborate lessons for years together, which influenced his activities in a great degree and they had received his assent for their religious principles to such an extent that he had become known to become a convert and get initiated into Jainism." This fact is specially noteworthy that even kings, who are notorious for their cruel deeds had become impressed with the innocent noble life of Jain monks and Jain teachings. According to the statement of Prof. Rama Swami Ayengra in "A study of Jainism in Southern India" Vol. VI, Page-132, we learn, "The Jain Acharyas due to their conduct, achievements and scholarship had become entitled to get reverence from Muslim emperors like Allauddin and Aurangzeba as well."

It is a worth noting fact that the Mughal ruler Jahangeer had forbidden hunting, fishing and butchering of other animals in his kingdom during the ten days of "Paryushan Parva". The Muslim ruler of the South Hayder Ali had also donated villages for the Jain Temples of Shravan-Bel-Gola.

As time went, the Jaina system of religion and culture came to be studied more and more intensively as well as extensively, and its literature, art and architecture archaeological remains, tenets, practice, history and tradition became subjects of specialised studies.

These some examples present an idea of the greatness and glory of Jain teachings which inspired the innerself of man. It is not difficult to trace out the reason of this attraction for and impact of Jainism. The Jain teachings have a worldwide inspiration and they keep in view the well-being and benevolence of the whole universe. The followers of Jainism always treat all living creatures as friends. It seems as if the word Jain is symbolic, where the letter 'J' stands for Justice, 'A' for Affection, 'I' for Introspection and 'N' for Nobility.

Indeed, this non-violent religion enjoins on its true votaries to be justice loving, affectionate, introspective and noble.

To sum up, Jainism's independent existence, greater antiquity in relation to not only Buddhism but even Brahmanism, and the wholesome, abiding values inherent in its philosophy, tenets and way of life, with a universal appeal and message of peace and good will for all and every one, have become admitted facts. Therefore, Revd. J.A. Dubois is perfectly right when he says:-

“Yea! his (Jain's) religion is the only true one upon the earth, the Primitive Faith of Mankind.”

(Published by East India Company in 1817)

Thus, during the past several thousand years the religion of the Sramana Tirthankaras has passed through many and varied vicissitudes notwithstanding which it has continued to develop and succeeded in preserving its integrity and maintaining its significance against heavy odds. This, the oldest living religious system, at least of civilized India, even if its followers constitute a minority community though a fairly influential one, has its own utility and possesses vast possibilities in the context of the present day world problems, be they spiritual, social, economic or political, collective or individual.

“Jainism is not a religion of some particular community or sect, rather it is an international universal and popular religion. The great souls of Jain Tirthankaras had never cared to win over the kingdoms of the world. It is not very much difficult to conquer kingdoms. The Jain Tirthankaras aimed not to win kingdoms rather to conquer their real self. This is the only lofty aim and therein lies the worth of human life.”

-Dr. Kalidass Nag



Science And Jainism

'Science is a fairy child of creation.'

"Modern science is a strange paradox. On one side it has opened up a vista of celestial blessings and comforts on earth- having conquered Time, Distance and Space, thereby translating 'Impossibility' into 'Possibility'- while on the other hand, it has degraded man to the basest degree- having made him a brute of the most formidable type." -H.G. Wells

"Jainism is purely a Scientific system, and the Jain Tirthankaras were the greatest Scientists; hence Jainism is the greatest subject for the study of modern science."

In this modern age of science we should neither be amazed at the miraculous achievements of science nor on the testimony of scriptures regard the scientific inventions and discoveries mere creations of fancy. It is a matter of regret that we neither possess up-to-date and thorough knowledge of science, nor have made a deep, vivid and proper study of our ancient holy books. A right understanding of facts demands that we should make an intense, searching and intelligent study both of our sacred books and science, ponder and ruminate over all the facts calmly without being prejudiced so that we may realize the real truth on finding a proper and right solution of the mystery.

To the Greeks, Science was knowledge, not merely of the material and physical world, but of all that concerned man. The feeling of wonder in men originally gave rise to philosophy. Their interest was first excited by obvious problems and then advanced little by little to the phenomena of the moon and the sun, the stars and the genesis of the universe.

To-day science is a much talked of popular topic in the world. It is science that has revealed the futility and hollowness of various dogmas and rituals prevalent in the modern world in the name of religion. It is why many religions proclaim that there is a vast contradiction between religion and science and the two are at logger heads with each other. But Jainism is a scientific religion throwing ample light on the real nature of substance or matter as propounded by the omniscient, enlightened, fully non-attached and benefactor of all Lord Jinendra and the great Jain scholars and thinkers from time to time. Hence Jainism welcomes the findings and discoveries of science.

In Jainism the word 'Religion' has two fold connotation: primarily it means 'The essential', inherent nature of every existing thing, animate or inanimate; and secondly it connotes the ways and means to realize that essential or inherent nature.

Jain metaphysics approves of the scientific axiom that 'nothing is destructible' ie nothing can be created out of nothing, or out of something which does not at all exist in one form or the other. The Jain thought is pertinent when it advocates that the cosmos or universe, conglomeration of all existing objects is uncreated and real by virtue of its being existential and is, therefore, eternal, infinite with no beginning and end. The modern science has confirmed that this universe has an automatic working process. The cosmic constituents cause diverse phenomena by their respective functioning and interaction. In short, the Jain cosmology clearly states that the cosmos or universe, with its six basic constituents, the dravyas (द्रव्य) is a veritable reality by virtue of its very existence. It is uncreated, self-existent, beginningless, endless, eternal and infinite. It is the confirmed belief of Jain philosophers that matter is never destroyed; it only undergoes changes into different states. Nothing is ever created nor destroyed. All things change states; for change is the law of Nature. To-day science also asserts the fact that fundamentally no substance is destroyed at any time, but simply its states go on changing from time to time.

The Jain Acharyas have divided 'Jivas' (जीव) Souls in two categories- the mobile (त्रस) and the immobile (स्थावर). Souls embodied in earth, water, fire, air and vegetables come under the second category of immobile living beings (स्थावर जीव), which are endowed with only one sense organ of touch. The Jain Acharyas have discussed this issue very vividly. Lately, the renowned Indian Scientist late Sir Jagdish Chandra Bose had clearly proved through his scientific experiments beyond doubt that plants and all green vegetation also have life like human beings, and also experience feelings of joy, sorrow and fear like us. Later on, he proved life in stones which also have growth. By and by the scientists are coming to this viewpoint of Jainism.

Some philosophical systems regard an independent existence of Earth, Water and Air etc. But the Jain Acharyas have pointed to an element known as 'पुदगल' (matter) and stated earth, water and air as the special states of matter. The Scientists tell water a compound of two gases- Hydrogen and Oxygen ie H₂O, and by the disintegration of water they have made clear the properties of these two gases, Likewise, by assigning separate identity of water and air etc. to the

different substances existing in the universe they have confirmed that in truth these are not independent elements but are special states of matter.

The Jain theory of 'Karma' (कर्म) is founded on the simple scientific law of cause and effect. No effect is without a cause. One has to bear fruits of one's acts of commission and omission, good and bad sooner or later; it is not possible to escape them. This doctrine of Karma is fully substantiated by the obvious disparities and diversities in the mental, physical, hereditary, environmental and such other conditions of living creatures. This doctrine makes the transmigration of souls a proven fact, and establishes their continuity and immortality beyond doubt. Besides, it provides a scientific and rational explanation for the diverse phenomena of human life. The Karma doctrine of Jains also does away with the necessity of any outside agency, an invisible all pervading, omnipotent and omniscient supreme being, creator, destroyer, preserver and dispenser of Justice, for the purpose of punishing or rewarding living beings. Scientists also feel no need of any unknown hand to interfere with the automatic working of the universe.

The Jain philosophers have stated that truth is not one sided or monistic, rather it is pluralistic. Indeed, the very foundation of Jain system of philosophy rests on the conception of reality which is manifold, nay infinitesimal, hence highly complex and pluralistic in character. This great contribution of Jainism in the sphere of thought realm is entitled 'अनेकान्तवाद' (The theory of many sidedness) or the philosophy of Non- absolutism. The term 'Anekant Vada' is made up of three words- 'aneka' (Many), 'anta' (aspects or attributes) and 'Vada' (ism or theory). In the words of Dr. Sir M.B. Niyogi. 'The Anekantvada or the Syadvada stands unique in the world's thought.' It is highly deplorable that the various non-Jain religious sects failed to grasp the grandeur, beauty and reality of this unique theory. But 'The Theory of Relativity' propounded by the world renowned great scientist Einstein has imprinted this Jain theory of Pluralism on the minds of all research scholars and modern thinkers of the world.

Dr. Shri Krishna Saxena observes, 'The Jaina doctrine of Anekantvada is a unique contribution as in the realm of conduct, it preaches love and respect for all living beings, in the realm of thought, it affirms only relative and conditional validity to all propositions. Its attitude towards other forms of religion is that of perfect non-criticism.'

Many philosophers and thinkers have stated sound or word to be abstract and a characteristic of the space. Thus they have created many misunderstandings and spread a net work of many false theories. But the Jain religious teachers

and Acharyas have told sound or word to be lifeless but concrete. To-day like Jain thinkers the scientists also have obviously proved sound or word to be concrete on the basis of sound implements like gramophone, Radio and T.V. Cassettes etc. Like the Jains the European mathematicians Cantor, Poincaré and Frege have accepted the reality of Space and Time. Jainism and Nyaya-Vaiseshika agree in holding Akasa as all pervading and eternal, but Jainism does not accept that sound is a quality of Akasa, but it is produced only when molecules strike against one another. This view is now moved by the modern science also.

Modern scientists had to assume an invisible element called 'ether' as a medium to transmit sounds and words across thousands of miles. But the Jain thinkers had pointed thousands of years ago to the existence of an omnipresent 'महास्कन्ध' (Great Molecule). With the help of this molecule the message of the birth and salvation etc. of Lord Jinendra flashed throughout the universe in the twinkling of an eye. It seems that this great molecule helps in the automatic transmission of the messages of auspicious and inauspicious incidents likely to occur through the eye stir and hand stir, or itching palm etc. Despite being omnipresent this molecule is stated to be very minute.

Atomic Theory: The most remarkable contribution of the Jainas relates to their analysis of atomic linking or the mutual attraction of atoms in the formation of molecules. (*The Positive Sciences of the Ancient Hindus* P. 88-95)

The Jain saints dealing with food habits of man have stressed on maintaining the purity of edible articles and dwelt upon the purity and impurity of food stuffs in detail. If the modern scientists try to examine this field of human food and balanced diet minutely, many so far unknown truths about food and its influence on human character will come to lime light. They will then realize the deep knowledge and research of Jain Acharyas in this branch of science.

Jainism ordains its followers to drink water after proper distillation, because besides making water more compatible for consumption it avoids the killing of germs of water. Through microscopes scientists have found innumerable tiny germs invisible to the naked eye moving to and fro in water. It is why the modern scientists and medical experts advise men to use filtered water, and more and more water filters are coming in vogue day by day throughout the civilized world. How strange it is that the great Jain Acharyas knew about these germs of water through their absolute knowledge and perception without the aid of any implement.

Jainism lays stress on day dining before sunset in defence of the vow of non-violence. The modern science also tells that after sunset many tiny living beings come into existence in the atmosphere. These enter our food and drinks, and

thereby enter our digestive system. Besides, many mosquitoes and other insects sit on our food at night and are devoured with the food. These germs cause various diseases by creating disorder in the digestive system. Therefore, day dining is most essential to keep hale and hearty as well. The physicians and Ayurvedic literature also support Jaina's view point on day dining.

The Jain religion tells that man can rise to the pinnacle of glory by being dedicated to the inner self. The obvious message of Jainism to mankind is "Be a man first and last, or the 'kingdom of God belongs to the son of Man.'" Jain religion is so closely connected with science that unscientific facts and statements are rarely found in Jain scriptures and fiction.

The Jain Acharyas have stated that every soul is possessed with infinite powers. In the world the forces of Nature display a paradox of wonderland through the interaction of multiple substances. Do not the modern scientists create many miracles with the aid of unconscious non-living substances? No doubt these miraculous deeds fill the common man with awe and wonder, but the Jain thinkers are of the opinion: 'What you have seen so far is a mere beginning. Many more miracles are likely to occur in the years to come. The vast sea of such latent powers still lies dormant.'

The modern science is yet in a progressing stage. Many European scholars have rightly remarked that as the modern science advances more and more, the appropriateness and utility of Jain thoughts will be universally acknowledged by and by.

"Jainism is the only non-allegorical religion- the only creed that is a purely scientific system, which insists upon and displays a thorough understanding of the problem of life and Soul. It was founded by omniscient men. No other religion can lay claim to this distinction." - *Miss. Elizabeth Frazer*

Jainism is the only religious system that recognizes clearly the truth that religion is a science. It is the only man-made religion, the only one that reduces everything to the iron laws of Nature and with modern science.

The pursuit of science by looking at facts alone and ignoring the ultimate purposes of life has resulted in a lop sided growth. Science has made the world a wonderland, built up a glittering human civilization, opened up innumerable avenues for the growth of mental and physical powers, and added to the power of man to such an extent that man has become almost a supreme power to triumph over and shape his physical environment- a geological force changing the face of the planet earth chemically, physically and in many other ways. However, under all this pomp and show, some vital element is found missing. Science has failed to impart man knowledge of ultimate purposes and even an understanding of any immediate purpose in life.

It is wrong to suppose, as science does that the world is a mere mechanical movement and man a purposeless force. Life is not the product of mechanical laws. The current of life drives man onward and upward on the path of evolution and the driving power lies not outside him but within him. But the scientist does not comprehend the real nature of this driving power. His electrons and protons do not resolve the mystery of the soul. Besides, God and Soul cannot be treated as mathematical equations. Our deepest convictions for which we are sometimes ready to die are not the results of cold rational calculations. What makes man a man is not his physical and material richness but his sense of the eternal, that immortal voice within him for the sake of which even kings and multi-millionaires have abandoned their empires, renounced the world and became wandering mendicants.

Science deals with the domain of positive knowledge but the temper which it should produce goes beyond that domain. The ultimate purposes of man may be said to be to gain knowledge, to realize Truth, to appreciate goodness and beauty. But the scientist proclaims the world of Truth, Beauty and Goodness to be no more than a product of accidental combination of atoms destined to end as it began in a cloud of hydrogen gas. For him life is not the designed plan of a divine artist, but an outcome of the peculiar combination and collusion of whirling atoms. Infact, men of science believe in nothing but what they can prove by scientific methods. But science alone cannot explain the mysteries of life and existence. It is with the temper and approach of science allied to philosophy and with reverence for all that lies beyond, that we must try to understand all life and universe.

Hence, a co-ordination between science and religion both is essential for smooth sailing of life in the universe. Indeed, Nature preaches the lesson of mutual co-existence in every sphere. It has to be admitted beyond doubt that science can give us comforts and articles of luxury but it cannot give happiness. Our material achievements, our control of physical forces have not added to the peace of mind or brought laughter back to life, or answered any question about here and hereafter. Religion comes to our rescue to provide us real peace and happiness, and guide us on the path of Salvation- the ultimate goal of life.

Mahatma Gandhi, the father of the Indian nation has declared both religion and science complimentary and supplementary to each other. The one is incomplete without the active aid of the other. He states:-

“Science is blind without religion, and religion is lame without science.”

- M.K. Gandhi

The following illustration will prove the fact:-

There lived a lame and a crippled man in a dense forest. All of a sudden a fierce storm came one day. As a result the branches of the forest trees collided against one another. Consequently sparks of fire shot out by the mutual rubbing of bamboo poles and set fire to the dry leaves. In no time the fire assumed a terrible shape and the wild fire began to consume the forest plants and trees reducing them to ashes. On seeing this horrible sight the crippled wished to escape for safety, but he was helpless due to being lame. On the otherhand the blindman could not run away for safety for want of eyesight.

However, good sense prevailed upon them. Ultimately, they both hit upon a plan of self defence. The blind man suggested to the crippled, "O my lame brother! Be seated on my shoulders and lead me on the way. I shall act according to your guidance and take you out of the burning forest safely. Thus we both shall be able to save our lives." The crippled acceded to the wise counsel of the blind and acted likewise. In this way by hook or crook the two crossed the forest easily and were saved.

The above precept instructs us that our life journey cannot be completed with safety simply by a blind adherence to religion; likewise mere science can be of no avail for a life of mental peace and bliss. A thoughtful collaboration of science and religion in human life is a must for man to lead a happy and peaceful existence on this planet.

Infact, "Science is the noblest attribute of Nature; it is a gift of God to man. The kingdom of God is within our hearts." Let science purify and sanctify this kingdom with its creative and peaceful contribution. Science teaches us how to gain a deeper insight into the harmony and beauty of creation.

Science exercises an ennobling influence on the baser and meaner instincts and predilections of man. It frees his soul from the bondage of custom, convention, superstition, bigotry, intolerance and selfishness, and makes man see the entire world community as a big brotherhood. Modern science re-enlivens our faith in the divine- without insisting on rituals and ceremonies. Thus, the functions of science and religion are complementary, not contradictory; and this is the unique message of Jainism to the entire world community.

Religion- as defined by Jainism & others.

The word 'धर्म' (Religion) is derived by adding the suffix 'मन्' with the root 'धृ' The word 'धर्म' means duty, rules of morality, holy principles, the sacred laws followed by a sect or community and observance of a code of conduct etc. It has been defined differently as follows:

(i) 'धारणात् धर्म इत्याहुः' (आटे कोश) - that which adopts is called religion.

-
-
- (ii) 'धियते लोकोऽनेन धराते लोकं वा' (आचार्य हेमचन्द्र योगसार) - Religion is meant for the well being and bliss of liberation or salvation of all living beings.
 - (iii) 'दुर्गतिपतत्प्राणिनां धारणाद्धर्म-उच्यते' - that which sustains and uplifts a downfallen person or being- given to evil ways of life, is known religion.
 - (iv) 'अंचरे धम्मे' (आचारांग) Acharang- moral conduct is religion.
 - (v) 'दुक्खखयट्ठयाये धम्मो' (सूत्र कृतांग) Sutra Kratang- That which puts an end to all sorrows and miseries of life is religion.
 - (vi) 'संसार दुःखतः सत्त्वान् यो धरत्युत्तमे सुखे' (रत्न.श्रा. आचार्य समन्तभद्रस्वामी) 'Ratankarand Acharya Samant Bhadra Swami- That which relieves the worldly beings from all sorrows and leads them to eternal bliss of heaven and Salvation, is termed religion.

When holy feelings begin to vibrate a human heart, the sun of religion rises in his innerself, which sheds its light in all the three worlds. There are four main feelings- 1. Feeling of fraternity 2. Feeling of recreation 3. Feeling of compassion 4. Feeling of impartiality.

“मैत्रीप्रमोदकारुण्यमाध्यस्थानि”

1. **Feeling of Fraternity (मैत्री भावना)**- to cherish pious friendly desire and not to perperate, instigate and support to tease and torture others by thought, speech and action (in mind, word and body) is called fraternity feeling of friendship.
 2. **Feeling of Recreation (प्रमोद भावना)**- The pleasure specially obtained through the revelation of cheerfulness blooming on the face, the over whelming joy bursting from eyes, the sweet sensation created by romance, and the adoration and attachment expressed by the chanting of sublime virtues, is known feeling of recreation.
 3. **Feeling of Compassion (कारुण्य भावना)**- The sympathy shown to the poor, weak and helpless beings suffering from physical and mental sorrows is compassion and the compassionate action done to such miserable creatures is termed as feeling of compassion.
 4. **Feeling of Impartiality (मध्यस्थ भावना)**- To show favour or frown overpowered by the feeling of love or malice towards any living being is partiality. To remain non-involved ie detached getting rid of all feelings of attachment or malice is impartiality and impartial actions come under the category of the feeling of impartiality.
- In the world there are as many feelings as there are type of living beings and

their multiple actions. The above mentioned four feelings are the chief amongst these feelings. All feelings of living beings are included among these four categories of feelings. The persons aspiring to attain Salvation should ponder and ruminate over the pros and cons of these feelings time and again with an open and firm mind. The same fact has been affirmed by the immortal renowned preacher- The great Acharya AmitGati as well in the following couplet:-

सत्त्वेषु मैत्रीं गुणिषु प्रमोदं क्लिष्टेषु जीवेषु कृपापरत्वम्।
माध्यस्थभावं विपरीतवृत्तौ सदाममात्मा विदधातु देव॥

O Lord! May my soul overflow with the feeling of fraternity for all living beings, maintain a feeling of recreation and reverence for the learned, shower a feeling of compassion on the distressed and remain impartial and unprejudiced to the beings whose behaviour is not to our taste or liking.

We should understand all living beings of the universe like ourselves. We should regard and treat them as our friends and brotheren, and should not preserve in our heart any feeling of bitterness, enmity and revolt for them. We should also not give the same treatment to other living beings, that we would not like for ourselves. It has been said:

“आत्मनः प्रतिकूलानि परेषां न समाचरेत्।”

A well known philosopher (तत्त्ववेत्ता) named Jaina whose heart was brimming with the milk of human kindness and fraternity for all living creatures did not let the germs of disease in his body to be washed away for fear of their being killed. The fact of the matter is that the inner soul of a man whose heart overflows with the feeling of fraternity makes no distinction between a friend or foe, attached or non-attached, a favourite or opponent and known or unknown creature. He feels overjoyed on seeing or meeting one and all. He maintains an unbiased feeling of equality for all. He considers an ant and elephant both objects of similar love and affection. A person endowed with such a pious soul and generous feeling wins over all internal and external enemies by and by.

The other basic feeling of religion is called feeling of recreation as well. We should never cherish a feeling of jealousy or harness malice on seeing the man who has attained several superb pious virtues as an outcome of his previous good deeds, rather we should feel happy on coming in contact with such a noble soul. The person whose heart abounds in attachment for virtues, love for virtues and reverence for virtues, accepts everything in its proper prospect. All other beings feel perfect joy on seeing him.

The learned scholars should never dwindle from the feeling of equanimity. They should maintain a feeling of harmony for all objects good or bad,

favourable and unfavourable. This feeling is generated only when man looks at others with an impartial eye. All human beings are mutually related to one another like organs of the body, for all are born of the same five elements. Therefore, just as when one organ of the body feels sick, the other organs also cannot keep healthy and active. Likewise, when one living being is unhappy, the other beings must also feel sad. Indeed, this is the true aspect of equality, fraternity and affection. We should pray to the holy Lord only thus:

कह रहा हूँ जो मुझे है आज भगवन् माँगना।
लोक आदर मान की तो कुछ मुझे इच्छा नहीं।
और क्या मुझको नहीं है राज्य आसन माँगना।
सिद्धता अरु योग साधन, सिद्धि भी नहीं चाहिए।
चाहता हूँ मैं नहीं धन-धाम-कँचन माँगना।
प्रेम हो इतना कि देखूँ, प्रेममय संसार को।
कामना है एक केवल प्रेम जीवन माँगना॥

‘O Lord! To-day I ask for what I need in life. I have not the least desire for worldly reverence; fame and glory; nor do I demand the royal throne; nor do I aspire for celestial powers and divine achievements; I do not need wealth, property and gold as well; my one and only ambition is to be gifted with love and affection in life to the extent that the whole world around me may appear full of love to me.’

The person who cherishes the above ambition to become an incarnation of love obtains peace and happiness not only for self, but also he creates a kingdom of peace wherever he treads. The heart of all living beings becomes calm, peaceful and serene on tasting the pious and affectionate speech of such a loving person. It has been said:-

जग सुहितकर सब अहितहर श्रुति-सुखद सब संशय हरे।
भ्रम रोग हर जिनके वचन मुख चन्द्रतैं अमृत झरें॥ छहदाला

Words sweet like nectar gush out from the moon like glorious mouth of the living beings who nourish extremely harmonious feelings in their heart. These soothing words which feel pious and pleasant to the ears do the true well being of the whole mankind, remove all type of doubts and cure all the ailments of the world. By learning them whole heartedly and following them to the letter, the other worldly beings reach the pinnacle of glory and bliss.

The feeling of harmony has been regarded apt and beneficial. One can become firm and stable in yogic exercises only through harmony of mind, body

and soul. स्म (Harmony) + भाव (feeling) is = (समता भाव) harmonious feeling. It may be a bit difficult to achieve this harmony of ideas but it is not at all impossible. There are three things worth striving for in human life- Truth, Goodness and Beauty. The scientist sees Beauty in Truth, where as the artist sees Truth in Beauty and the saint sees Truth in Goodness alone. But all are seekers after God, seekers after infinity (Eternity)

In truth, the contribution of Jain religion in the field of science is highly significant and note-worthy. The Jain Acharyas had deeply and vividly made researches thousands of years ago in the nature of molecules and atoms which the modern science is doing to-day. The Jain Acharyas had made extensive studies in the Botany science also and had declared that plants and all vegetation also have life and are prone to similar feelings as other beings.

To sum up, the above mentioned searching findings and facts clearly prove that the authenticity of Jainism being a truly and fully scientific religion cannot be doubted or questioned in no way by anybody. In truth, Jainism is not only a real source of getting worldly enjoyments and heavenly pleasure, but is a science to purify the mundane soul, to attain perfection, omniscience and undying infinite true happiness.

Prof. L.P. Tessitori is of opinion that "Jainism is of a very high order. Its important teachings are based upon science. The more the scientific knowledge advances the more the Jain teachings will be proved."

"Jainism is a science and not a code of arbitrary rules and capricious commandments. It is a Practical Religion of Living Truth. It is a religion of men founded by men, for the benefit of men and all living beings. It goes to Nature direct for the study of all kinds of problems subjecting everything to minute enquiry and critical examination."

- Vidhya Vardhi Shri C.R. Jain, Bar-at-Law



Soul- An Eternal Reality & True Pilgrimage

*Man is mortal, immortal Soul;
Life is like a horse race goal.*

“The Self is different from Matter, Matter from the Self- this is the quintessence of all the compilations of wisdom; all the rest of knowledge is but an amplification of this! I am not subject to death; then what for should I fear death? Nor am I subject to disease; then, what can cause me pain? I am not a child; I am not an old man; nor am I a youth- all these appertain to the flesh (matter).”

Jain philosophy has a special significance in the field of philosophy. Jain principle of Soul -living (जीव) and matter- non-living (अजीव) is very important. Jain philosophy is a scientific philosophy. It believes in the concept that consciousness is Soul. Consciousness is the characteristic of every living Soul.

चेतनालक्षणो जीवः षड्दर्शन समुच्चय, पृ. 47

The Soul constitutes the most important theme of the Jain philosophy. Soul is the central theme in the Jain system. Different parts of the system appear to be woven round this central theme. The Soul is not created by anybody, nor is anybody created by the Soul. It is essentially a unit of Chetana (चैतन्य Consciousness) and Upayoga (उपयोग Conation)¹.

The Soul is eternal but not of a definite size, since it contracts or expands according to the dimension of the body in which it is incorporated for the time being. According to Jain theory of substance not only the Soul but all the substances must also have some extension, finite, infinite or atomic. Variability of a Soul's magnitude, which is perceived through the variability of the organism of the living beings, can be explained only by affirming extension of the Soul.

Soul is different from matter (जड़), and is conscious by nature (चैतन्य स्वरूप). What is termed as 'Purusa' (पुरुष) spirit in Samkhya Yoga (सांख्य योग), What the Buddhists call 'Scientific flow' (विज्ञान प्रवाह), What Charak regards 'Consciousness

1. 'जीवो पुण चेरणोव ओमजो' प्रवचनसार, 11/35

predominated body' (चैतन्य-विशिष्ट देह) and what is Soul according to the Nyaya-Vaiseshika (न्याय-वैशेषिक) and Vedant religion, that is Soul (जीव) from the viewpoint of Jain philosophy. Despite all this the thinking of Jain philosophy about Soul is independent of other philosophies.

In the midst of a conglomeration of philosophies, stands out the Jaina system which starts with the scientific postulate *ex nihilo nihil fit*, and is thus grounded in reality. It may look strange, that although it is a very ancient Indian system, it is highly and peculiarly consistent with modern realism and modern science. Since it establishes the existence of Soul and matter as the two separate, distinct, independent and immutable entities, it is often described as a dualism or dualist realism. Indeed, the Jain dualism of the Soul and the non-Soul (matter) is not based on absolute opposition. Hence the theory of relation between them is shown to transcend both interactionism and parallelism.

The Soul is independent in every body. This conception of the Jain philosophy is in conformity with the Samkhyas, Naiyayikas and Vishistha Advaitvadis; still the opinion of the Advaitvada is different, because it regards that by nature Soul is one, but due to the characteristics of the body it seems of different natures.

In accordance with the Jaina theory of substance the Soul possesses a multiplicity of attributes. In respect of some other attributes both the Soul and the non-Soul (body) agree with each other. The special attributes of the Soul like conation (दर्शन), knowledge (ज्ञान) and bliss (सुख) etc. distinguish it from the non-Soul (Body) (-Deva Sena: Ajapa Paddhiti, P. 33); and the general implication of such attributes is termed as consciousness. Besides, many other attributes of the Soul are also conscious.

The Jains are of the opinion that Soul is linked with Karmas. Just as the link between the earth and gold is eternal and beginningless; likewise the union between Soul and Karmas is also beginningless. Just as the food eaten is automatically converted into the shape of the seven elements (सप्तधातु), similarly the Karmic matter adopted by the Soul is automatically converted in the shape of Karmas.

To sum up, according to Jain Philosophy Soul is conscious and despite being transformed into different states it is eternal, the doer of pious and evil Karmas and the sufferer of their auspicious and inauspicious fruits; it is self-sized (स्वदेहपरिमाण्णी), neither psychical nor cerebral, but psycho-Cerebral.

The Jains have compared Soul with the sun. Life exists only with Soul; otherwise it is death. In bondage the power of Soul becomes limited. Soul is

living; and the existence of Soul is self-evident by the word life. Soul is different from body and is all pervading. It does not mean that it expands like the non-living substances but the experiences of the different organs of the body exist in it. Like light Soul pervades every part of the body through consciousness. It is the moving force of the body and senses are its medium. The relationship of cause and effect cannot be established between body and consciousness. The co-working of Soul with body is not everlasting; for the Soul performs its functions during sleep and unconsciousness (मूर्छा) as well.

As the Soul moves on from one state to another state of existence every moment, it is dynamic (परिणामी). Just as gold remains gold even when crowns and different type of ornaments are manufactured with it, likewise while moving in all the four conditions of existence the states of Soul change, still the Soul remains as it is.

Prof. A. Chakravarti observes: "The appearance is just the appearance of reality and the reality cannot exist apart from and independent of its appearance which is but its manifestation. The contradiction between reality and existence is but the result of mental abstraction, and as such has no basis in a genuine metaphysics."

The followers of the omniscient—Jinas, do not rely upon anything like the so-called creator or the father-God of the heavens, or the Supreme Soul. On the other hand, the Jains have their own ontology of religion and Theism, doctrine of purity of Souls, concept of mundane creatures and the school to cognize other phenomena in the universe. It is the firm conviction of the Jainas that the Soul is the supreme knower and knowable too. Knowledge is the fundamental virtue attributed to Soul.

Jainism teaches that Soul is immortal and in its pure nature is full of absolute knowledge and infinite bliss. It is only when Soul is drawn low by the body and the senses that it is held in bondage with karmas. To meditate for only a few minutes daily on the pure nature of the Soul is path to Liberation and Salvation.

Human Soul endowed with the characteristics of pure and perfect knowledge by nature and capable of sailing us across this vast ocean of the world is the real place of pilgrimage. The mundane Soul who bathes in the celestial pond of his Soul gets rid of all blemish of karmic matter in the world. For this purpose the mundane souls should observe the religious vows day and night and should become purified with Right Belief. Acharya Kundkund Swami has stated this fact in the 26th couplet of 'Bodh Prabhartā'. Non-violence, Truth, Non-stealing, Celibacy and Non-possession (अपरिग्रह) are the five vows or great vows. To have

faith in the ultimate sanctified principles bereft of twenty five infirmities, viz-eight blemishes, eight type of prides, three follies and the six forbidden acts is called Right Belief. Right Belief means true and firm conviction in the seven tattvas, ie principles of Jainism as they are and without any perverse notion. The belief that the Jain Tirthankaras are the true Gods, the Jain Sastras, ie the sacred books, the true scripture, and the Jain saints the true preceptors, is called Right Belief. The ascetic who has been made sanctified with Right Belief and a vow with the above characteristics; who is not governed by the five senses, and not ambitious for the external objects, gets initiated into the holy path of pure inner self (Soul) and bathes in the pure stream of knowledge.

The Acharyas have termed the pure, unblemished and spotless holy religion free from all type of excesses as moral character. “चारित्तं खलु धम्मो”

That moralistic religion is the true pilgrimage. Right- Belief with full faith in the Jain principles is also a pilgrimage. To subdue the senses and control the mind is self-restraint. This self-restraint being capable to sail us across the ocean of the world is also pilgrimage. The characteristic of penance is the negation of desires. “इच्छा निरोधस्तपः”

This penance is also a pilgrimage. Besides, acquisition of knowledge is also a pilgrimage. In Jainism all these are called pilgrimage from the substantial point of view (Nischaya-naya). We should undertake these pilgrimages with a calm and peaceful mind. When these feelings of Right-Belief etc. are accompanied with anger, they are not called pilgrimage.

From the conventional and relative point of view (Vyavahara-naya) visiting the world renowned Jain holy places and miracle spots like Sammed Shikher, Champapuri and Pawanpur etc., which have been rendered sacred by the foot prints of the liberated Souls who are instrumental in the attainment of Salvation, and performing whole hearted worship and offering prayers at these bliss-ful spots is also a pilgrimage.

वयसम्मत्त विसुद्धे पंचिदियसंजदे गिरावेक्खं।

ण्हाएउ मुणी तित्थे दिक्खासिक्खा सुण्हाणेण॥२६॥

जं णिम्मलं सुधम्मं सम्मतं संजमं तवं णाणं।

तं तित्थं जिणमग्गे हवेइ जदि संतिभावेण॥२७॥ बोधप्राप्त आ. कुन्द

All the places of pilgrimage which find mention in the Jain scriptures are venerable. All these places of pilgrimage cause the decay of Karmas to a great extent. Those who do not visit these places of pilgrimage have been termed ignorant and misbelievers.

“जिनमार्गे यानि तीर्थानि वर्तन्ते तानि कर्मक्षयकारणानि वन्दनीयानि च, ये न वन्दन्ते ते मिथ्यादृष्टयो ज्ञातव्याः।”

Without paying a visit to the places of pilgrimage the innumerable worldly migrations of a living being cannot be restrained. In order to put under restraint the infinite worldly roamings visiting of conventional places of pilgrimage is also extremely essential. The great seers have stated so far so that one who supports a visit to places of pilgrimage also sails across the ocean of the world. The same thing has been stated by PujyaPad Swami in the following sloka:

इक्षोविकारः रसपृक्त गुणेन लोके पिष्टोऽधिकं मधुरतामुपयाति यद्वत्।
तद्वच्च पुण्यपुरुषैरुषितानि नित्यं जातानि तानि जगतामिह पावनानि॥१॥

Just as in the world an edible article gains greater sweetness with the addition of molasses, jamjaggery or sugar, likewise the holy places which are the permanent abodes of liberated Souls make the world a sacred place. Only the holy places mentioned in the Jain scriptures have been regarded true places of pilgrimage. To regard taking dips in some rivers or ponds, or taking jumps from the hill tops or passing through some caves in the hills as pilgrimage is simply ignorance.

Lord Shri Krishna also removed the misconception of the five Pandavas about pilgrimage on their return from a holy dip in the different rivers of the country saying:-

आत्मा नदी संयमतोयपूर्णा सत्यावहा शीलतया दयोर्मिः।
तत्रावगाहं कुरु पाण्डुपुत्र न वारिणा शुद्धयति चान्तरात्मा॥ महाभारत शान्ति पर्व

i.e. O Pandavas! if you want to sail across the ocean of world, bathe in the river of Soul full of the water of self-restraint, flowing with the current of truth, having banks of chastity and ripples of mercy; and wash your body with the same water. Only then is the inner-self or Soul purified. Mere washing of the body skin cannot wash off the Karmas.

Those who embark whole heartedly on the pilgrimages mentioned in the Jain scriptures getting rid of wrong belief, anger, pride, deceit and greed etc. can attain liberation on becoming endowed with Right-Belief.

A journey into the eternal land of bliss (Soul) is a true pilgrimage. It is only by going on this pilgrimage that the noble souls swim across the ocean of the world. It has been stated in Bhagwati Araadhana:-

“तीर्थकराः तरन्ति संसारं येन भव्यास्तत्तीर्थम्।”

That by which the noble Souls swim across the world, is a pilgrimage. In ‘Kartikeyanupreksha’ the three jewels (रत्नत्रय)- Right-belief, Right knowledge and

Right conduct have been called the superb type of pilgrimage:-

“रयणत्तय संजुत्तो जीवोवि हवेदि उत्तमं तित्थं”

A living being endowed with the three jewels performs the Superb type of pilgrimage; for the three jewels are the attributes of the Soul. The three jewels are not found in the other substances except the Soul:

“रयणत्तयं ण वट्ठई अप्पाणं मुयत्तु अण्णदवियम्हि।”

Therefore, a living being adorned with the three jewels has been stated to perform the sublimest pilgrimage. In ‘Aadi Purana’ Right belief, Right knowledge and Right conduct which pave the path to Salvation have been called pilgrimage:-

मुक्त्युपायो भवेत्तीर्थः 2/39

From the above illustrations we come to the conclusion that Soul is the true pilgrimage. Therefore, all the human beings should undertake the pilgrimage of Soul (from the substantial point of view) along with the practical pilgrimages. Only by doing so the migration of Soul from world to world can be put to a stop.

Rational faith, knowledge and conduct combined and simultaneously and not individually and apart, are three jewels (Ratantraya) which constitute the right path of pilgrimage for salvation and upliftment of mundane soul to noblest and highest manifestation. Any one endowed with these three rational jewels will have balanced holistic approach as against short sightedness and narrow-mindedness. Such a right path will ultimately give eternal peace to the follower and through his example and interaction bring harmony in ambient environment.

‘The power which creates and destroys things is not extra-cosmic outside the six realities viz Jiva, Pudgala, Dharma, Adharma, Akasa and Kala; the power is inherent in the things themselves, and is found in both the intelligent and in the non-intelligent realities. This power is not called God in Jainism. That is the Jaina position.’

- H. Warren



Jainism And Environment Preservation

Environment has been defined as, "All of the external physical and biological factors that directly influence the survival, growth, development and reproductions of organisms."

In this vast universe, the earth is so far the only planet known to be endowed with an environment that can support life-forms with which we are familiar. What sustains life on our splendid spaceship is a thin cover of air and water encasing the earth and known as the biosphere.

Scientific research has established that this biosphere which protects and sustains life is made of a finely balanced mixture of oxygen, nitrogen, carbon dioxide, argon and water-vapour. But this balance is by no means immutable. It has been established and is maintained by the life-styles of plants, animals and bacterias. Without the biological processes that have gone on in the soil for thousands of years, we could have neither coal, nor oil, nor food-crops. Without the photosynthetic activity of green plants, there would be no oxygen to support human or animal life. Similarly, for supplies of pure water we have to be thankful to myriads of micro-organisms in aquatic systems as also to the action of plants and animals.

It is in the midst of this nice balance of multiple biological processes that man and other forms of life have existed and flourished for thousands of years. Man, the cream of creation on earth has constantly made use of his inventive genius and improvising instincts to force Nature to yield its secrets to him so that he could make life more comfortable and enjoyable for himself. Indeed—

*'Nature is a mother kind alike to all
Still grants her bliss at labour's earnest call.'*

-Oliver Goldsmith

Most of the time, man took the most priceless gifts of Nature for granted. Seldom, if ever, did he give thought to the fact that the supplies of the air that he breathed, the water that he drank, the food that he ate and the industrial raw materials which he made the earth yield could be exhausted. He went on assuming that the bounties of Nature were inexhaustible, little realising that what he looked upon as progress was seriously disturbing the ecological balance and

paving the way for the break down of society and of the life- support systems on this planet. Indeed, it is ecology which has been defined as, “Scientific study of the relationship between organisms and their environment”, which exercises profound influence on the survival etc. of all the organisms no matter very low.

Environment protection and preservation is a world wide burning problem of this age. Whatever exists around us- right from the earth, space, plants and trees, fire, water, air, stars and planets, birds and beasts, worms and insects to such minute beings which are not visible to the naked eyes are part and parcel of our environment. The experts of environmental science tell us that as soon as man started his undue interference with the holy plan of Nature violating the laws of Nature, environment became polluted and the problem of environmental protection came before him. To-day the problem has assumed a gigantic shape and has given a serious threat to human survival.

It is evident that the hazards of environmental pollution have been known for a long time. Nature has been suffering for thoughtless human intervention in its recycling process for several hundred years. But the problem did not assume serious proportions as long as the damage was containable and not beyond self-repair. It is obvious that before the death-kiss of pollution overwhelms the biosphere, man has to find ways of restoring the ecological balance and then maintaining it at a safe level.

As a matter of fact there are many causes of environmental pollution, but these are known mainly in four forms- (i) Soil pollution (ii) Water pollution (iii) Noise (Sound) pollution and (iv) Air pollution. Since when man started digging the earth for mine resources on a large scale, mercilessly cut down the green plants and trees which provide freshness and greenery to the earth, and sprinkled the vicious poison on earth in the shape of pesticides and chemical fertilizers, Soil pollution spread on earth and the fertility of the land was also effected adversely.

Over industrialisation gave rise to the problem of water pollution. The poisonous chemicals mixed water and the filth of the industrial waste has spoiled the water resources badly. On one side due to the destruction of forests and the temperature effected by the explosion of Atomic weapons there is less rainfall; on the other hand the water resources are becoming polluted day by day by the soiled water of city drains.

The ever growing number of automobile vehicles due to the mad race of man for speed has given birth to the problem of Sound pollution. The poisonous gases like carbon-di-oxide oozing out with the smoke coming out from the chimneys and furnaces of small and large scale industries has effected the whole atmosphere, and the terrible problem of air pollution is before the world today.

The scientists are much worried by the high rise in the temperature of the earth due to these poisonous gases, which may create the danger of drilling a hole in the belt of Ozone gas round the earth.

Although the earth went on bearing all our cruelties and tortures without any retaliation for long, yet according to Jain philosophy earth has also life. Now scientists have also come to the conclusion that the earth possesses life. J. Keys and Sower have opined, "We find that the soil is life and that a living Soil contains a mass of micro organic existence."- and how can we imagine of leading a blissful life by torturing any living being in this way? From the point of view of environment also the upper layer of the earth is very precious, but we spoil several centimetres of earth layer in no time.

Jain philosophy has pondered over all aspects of environment very minutely and deeply.- Viz Water, Air, Soil and Sound pollution. The fundamental principle of Jain philosophy is the theory of Karmas, which tells that a man reaps the fruits of his Karmas. He himself is the sower and reaper of the auspicious and inauspicious fruits of his good or evil actions. There is a well known saying also-

As you sow, so shall you reap.

If we think deeply in this context, we come to the conclusion that all dangers for mankind created by environmental pollution today are the results of our own evil deeds. By indiscriminate cutting of trees, exploiting our mineral resources to the maximum, making wide spread experiments in our discovery for atoms and nuclear energy and through large scale industrialisation we have polluted the air, water and soil to such an extent that today it has become difficult for us to breathe fresh air, drink pure water and eat wholesome un toxic foods.

Jainism subscribes to mutualism and opposes predation, parasitism, exploitation and violence in any form. It enjoins on its house holders and monks strict adherence to a code of conduct, revering all forms of life, big and small and prescribing careful and judicious utilization of gifts (fruits) of nature with utmost respect for all animate and inanimate constituents of environment. The meta-physical concepts of Jainism, its ontology, epistemology and ethics ensure stable environment, sustainable material, cultural and spiritual development and happiness to one and all.

According to Jainism the universe comprises six substances (Dravyas) Viz, Jiva (all life forms), Pudgala (all matter), Dharma (Substance responsible for motion), Adharma (Substance instrumental for stay), Akasa (all space) and Kala (time). The following excerpts from chapter V of Tattvartha Sutra (Moksha Sastra) which is one of the most authentic and accepted book in Jain literature, emphasize the mutuality of all six substances:-

“गतिस्थित्युपग्रहो धर्माधर्मयोरुपकारः”

(Dharma and Adharma substances are instrumental for motion and stay of Jiva and Pudgala and it is their benevolence).

“आकाशस्यावगाह”

(Akasa ie Space gives place to all)

“शरीरवाङ्मन प्राणपानाः पुद्गलानाम् सुख-दुःख जीवितमरणोपग्रहाश्च”

(Pudgala ie matter is instrumental for the formation of body, speech, mind and also for happiness, misery and life and death of Jiva).

The doctrine of Karma, unique to Jainism is also based on the principle of interaction between Soul, matter and environment.

“परस्परुपग्रहो जीवानाम्”

(All life forms are for mutual benefit ie even the smallest life forms have beneficial role for the complex whole and therefore must be revered and protected).

“वर्तना परिणाम क्रिया परत्वापरत्वे च कालस्य”

(Kala ie Time is flowing reality and is instrumental for various actions, interactions of Jiva and Pudgala).

The Jain Tirthankaras who were the advocates of Anekanta were well aware of conservation of RESOURCES imbalance of which is responsible for mal-environment. Two Prakrit Gathas (Verses) prohibiting transgression of limits of enjoyment of fruits of certain professions (उपभोग परिमाणव्रत अतिचार) are quoted here to illustrate the point. They are:-

इंगाली वण साडी भाडी फोडीसु वज्जए कम्मं।

वाणिज्यं चेव दंत लक्ख रस केस विसविषयं॥

एवं तु जंतपीलणकम्मं निल्लंछणं च दव दाणं।

सर देह तलायसोस असदूपोसं च वज्जिज्जा॥ सावयपण्णत्ती

The above Gathas stress three main things for our purpose (i) To earn livelihood on the basis of forests. (2) To earn livelihood by breaking or digging stones and (3) To earn bread and butter by setting fire to the forests. But limitations have been imposed on all of them. Acharya Haribhadra Suri by prescribing these only meant that there is no over destruction or over extraction or depletion of available resources which may create environmental problems.

Jain concept as available in scriptures lays emphasis on Co-existence of all. In this regard references regarding plantation of trees, balance of eco-systems, cleanliness around, non-killing of animals, non-over exploitation of Nature etc.

are note-worthy. In case of plants and trees, the postulation is that they have life and possess one sense of touch; hence they should not be harmed limitlessly. Very late it has dawned upon rational people, nations and governments etc. that even the ferocious animals like tiger and the smallest organisms have the right to live and if man wants to enjoy existence, they also do want so. Indeed, the real value of Anekanta is that the humanity should move from anthropocentrism to anthropocosmism, or learn to co-exist in a joyful environment.

Thus Jainism recognizes the intrinsic interdependence of all substances (Dravyas) and mutual co-existence of all living organisms in the Universe. Such recognition guarantees protection of environment which is like an organism where every organ functions in conformity and harmony with other organs. Damage or harm to any single organ affects the whole. Each for all and all for each is fundamental for stability, well being and progress of one and the whole. Aberrations from this fundamental principle of mutualism is root cause of all troubles, tensions, conflicts and ultimate catastrophes, individual, social, national and international.

Jain philosophy lays emphasis on four type of purities in vegetation, food habits, drinking water and in every field of life. These purities are purity of substance, purity of region, purity of time and purity of thoughts. If we adopt all these four type of purities and make them a part and parcel of our life conduct, we shall be able not only to get rid of the problem of pollution, but also succeed in transforming this earth into a pollution free earth worth living for all living beings.

In the ultimate analysis, the problem of environmental pollution reduces itself to a question of re-ordering the relationship that has so far existed among the economic needs of man, progress in technology and the biology of our planet. Nature is in no mood to stand any more abuses and excesses. Man must realise that continual growth can lead only to destruction.

Nature forgives a thousand times and one, but when you tire out her patience, she takes revenge resolutely and relentlessly; then no human power can resist it.

The master-man is made of the same dust, as the meanest worm on earth. Nature knows of no material to differentiate them; their difference is simply due to their propensity and potentiality. There is nothing in the earth so small that it may not produce great things; it is but the littleness of man that sees no greatness in a trifle.

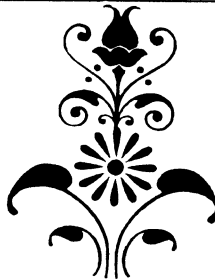
The above description conclusively suggests that Jainism purports mutualism and compassion for all animate and inanimate constituents of environment

which is feasible only in forest based model of symbiotic life- style. The famous axiom of Jain philosophy “परस्पोपग्रहो जीवानाम्” should be accepted as the fundamental principle for environmental preservation. Through this axiom the Jain philosophy has proclaimed that all living beings are mutually beneficial to one another. The experts in environmental science also admit all living organisms are benevolent to us in one way or the other and their destruction is one main reason of environmental pollution.

According to Jainism the first Avsarpini (अवसर्पिणी Happy-Happy) era was most peaceful and happiest. There was complete harmony between human beings, animals, insects and all life-forms and various constituents of environment. All needs of human beings, animals and other life- forms were met from Kalpavrikshas (कल्पवृक्ष- benevolent trees). There was no pollution of any sort. People were healthy with very long life span. Their wants including diet were limited. This concept of perfect harmony initially is also supported by modern theory of evolution of life which was possible only because of most favourable environment.

The quality of life and environment has already degraded to present state of corruption, exploitation and predation, and if not checked will deteriorate further. The earlier mankind gives up present predatory, exploitative, greedy and consumerist life-style, the better. There is yet chance for resurrection if three main principles of Jainism i.e. Non-Violence, Non-possession and Non-absolutism are followed.

Deterioration is always a possibility and unless care is exercised it will inevitably take place. It may not be discerned at once, and only after a more or less prolonged period does its influence become obvious; but its baneful work if unchecked is man's undoing.



The Doctrine of Karmas

कर्म प्रधान विश्व रचि राख्यो।

जो जसु कीनि, तें तस फल चाख्यो॥

Almost all the believers in transmigration theory attach importance to the philosophy of Karmas. The cause of Samsara or rebirth is 'Karma'. The adage, 'As you sow, so shall you reap' is significant enough to show the universality and popularity of this doctrine. The treatment of this subject is unique in Jain philosophy, in as much as it is scientific, rational and elaborate. No other system has explained this matter as has been done by Jain thinkers and sages.

The theory of Karma which is based on the principle of self-reliance has been an original and integral part of the Jain ideology. This doctrine explains the reasons lying behind or causes leading to effects. It maintains that every happening in this world is the result of some antecedent causes. According to Jain theory the mundane Soul acquires Karmas, which are the causes for happiness or misery of the individual. No body can escape from the clutches of Karmas. Since the individual Soul is the doer of actions, it must bear the consequences of these actions sooner or later. There is no way out of it.

The responsibility of consequences cannot be shifted nor exemption from the consequences be given by anybody. The Soul has to enjoy the fruits of the Karmas in this life or in subsequent lives. There is no salvation until the Soul stops the influx of Karmas and gets rid of existing Karmas and this it will have to do by its own deliberate efforts without expecting any help from an outside agency like God.

The Jain philosophers do not agree with the idea of a Supreme being, guiding the destinies of all things; since it does not stand to critical examination and logical interpretation. This world cannot be the creation of a benevolent and good God; for it presents a poor picture of abundance of misery and calamity as the lot of majority of its creatures. The thinking mind has to admit that this sort of working of the universe is not dependent upon the sweet wishes of the Supreme Being and so there is no alternative but to accept it as self-existent.

The doctrine of Karma, as expounded in the Jain philosophy, is a peculiarity of its own; nothing substantially similar to it being found in any other system. This doctrine is a direct corollary of the Jain conception of matter which is

described as being amenable to multifarious modifications. One of these, a particular and specific type of fine matter molecules, is known as Karma-Skandha or Karma-Vargana. When these Karma molecules come in contact with passionnal developments of the Soul, they are transformed into the Karma related to that Soul.

There are 8 main kinds of Karmas:-

- (1) **Knowledge Obscuring** (ज्ञानावरणीय कर्म), which obscures Soul's knowledge.
- (2) **Conation Obscuring** (दर्शनावरणीय कर्म), which obscures nature of Soul's conation.
- (3) **Deluding** (मोहनीय कर्म), which produces wrong belief and passionate thought activities of anger, pride, deceit and greed etc.
- (4) **Obstructive** (अन्तराय कर्म), which obstructs Soul's power and capacity to earn.
- (5) **Age** (आयु कर्म), which keeps the Soul entangled in a body for a fixed time.
- (6) **Body Making** (नाम कर्म), which makes good or bad bodies.
- (7) **Family Determing** (गोत्र कर्म), which takes the Soul to a high or low social condition.
- (8) **Feeling Producing** (वेदनीय कर्म), which tends to produce pains, miseries and diseases.

The first four Karmas obscure the natural attributes of the Soul, so are called Destructive (घातिया कर्म). The other four do not obscure the nature of the Soul, so are called Non-Destructive (अघातिया कर्म).

The samsarin (Unliberated, mundane and embodied) Soul has continued to be held in the bondage of Karma since beginningless time, and being associated with this Karmic matter it has never been without concrete embodiment. The association with Karmic matter causes emotional and passionnal developments in the Soul, which, in their turn, result in attracting further Karmic molecules and the consequent Karmic bondage of the Soul. In its embodied state, the Soul comes to possess many material adjuncts, which, together with the various grades and conditions of existence to which such a Soul is subjected, are due to Karmas that hold it in bondage.

The Soul is not, however, the direct agent of these material Karmas, but only of its own psychic conditions and states of consciousness which find expression in the vibrations (yogas) caused by its own mental, Vocal and bodily activities.

These vibrations of the mundane Soul, being already tinged with emotions and passions, cause the karmic influx.

The actual spring of our actions are, therefore, the psychic activities, feelings, emotions and passions etc. of the Soul itself, which are called the Bhava-Karmas, as distinct from the Dravya-Karmas which are material or matter forms. The former leads to the latter and vice-versa, and the process goes on ad *infinitum*, unless the Soul by its own conscious effort attains total liberation from both the forms of Karma- bhava and dravya, subjective and objective, psychic and material.

Thus, by no implication does the Jain theory of Karma lead to a belief in determinism, fatalism or blind destiny. It rather steers clear through determinism or fatalism, on the one hand; and sheer chance or force of circumstances, on the other. The entire emphasis is on the development of strong will power and conscious personal effort (Purusartha) in order to thwart and annihilate the various adverse influences, internal and external, subjective and objective, psychic and physical and also the forces of the Karma, bhava as well as dravya- and in this way to effect a gradual spiritual evolution leading to the ultimate goal, the very godhood, whence there is no return to the samsara.

Strange are the ways of Karmas. The infinitely powerful living being is wandering astray in this dungeon of the world being subdued by the Karmas. Not even a single moment in the life of a worldly living being passes, when he is not held in the bondage of auspicious or inauspicious, pious or evil Karmic molecules. He goes on weaving a web of good or evil Karmic matter around his Soul every moment according to his actions. Ultimately the Karmas begin to shed their effect. Thereafter, the influx of Karmic matter begins to come into operation in due course. Tasting the fruits of the Karmic matter in operation, a living being experiences joy or sorrow. When one reaps happy fruits, we should understand that the being had accumulated auspicious Karmas by doing holy and sacred deeds, i.e. religious chores in his pervious births. On the contrary when one is passing through sorrow and suffering, we should know that the poor fellow had come after amassing inauspicious Karmas by obstructing religious and holy deeds. A living being is himself the main cause for both happiness and sadness. It has been said:-

स्वयं कर्मकरोत्यात्मा स्वयं तत्फलमश्नुते।

स्वयं भ्रमति संसारे स्वयं तस्मात् विमुच्यते॥

A living being is himself a cause for the worldly migration, and again the same being can become a cause in getting liberation from this world. He himself

has to bear good or bad results of his own actions, none else. Making this fact more clear Acharya Amitgati has stated in a timely instruction:-

निजार्जितं कर्म विहाय देहिनो न कोऽपि कस्यापि ददाति किञ्चन।

विचारयन्नेवमन्यमानसः परो ददातीति विमुञ्च श्रेमुषीम्॥१८०॥

The saints and seers have proclaimed the Karmas to be extremely powerful; so these are capable of holding a living being in bondage. When a living being acquires spiritual strength enough to vanquish the Karmas, he attains liberation. In his well known Jain literary work 'Jai Dhawal' Acharya Virsen Swami has written a fine couplet (Sloka) in this context:-

वैद्यो वदन्ति कफ-पित्त मरुद्विकारान्। ज्योतिर्विदो ग्रहगणं परिकल्पयन्ति॥

भूतोप-द्रष्टि-रिति भूतविदो वदन्ति। प्राचीन कर्मबलवान्मुनयो वदन्ति॥

There is an incident of ancient times that a man fell seriously ill. He went to consult a physician. The learned physician examined the patient with the help of different medical implements and said:- 'वैद्यो वदन्ति कफ-पित्त मरुद्विकारान्' i.e. 'You have complaint of phlegm and suffer from acidity as well. Take this medicine. It will cure you.' But the man was not cured by the medicine. Thereafter he went to an astrologer and said, "I have taken several medicines on the prescription of the physician, but the disease is not cured. If you have any such remedy, please tell me." On hearing the words of the patient the astrologer said, "You are under the influence of evil stars, mainly solar star. It is essential for you to get rid of it by performing some rituals." The rich man performed every ritual according to the astrologer's instructions, but still the disease was not cured. Then thinking it the result of some ghostly menace, he reached a quack-witch-craft doctor (तांत्रिक). The quack also practised some spells on him, and even then the man could not get well.

On failing in all his attempts to recover from sickness, the sickman got frustrated and took the path of the forest. In the forest a monk was meditating sitting under a tree. When the meditation of the sage was over, the patient urged the monk with folded hands, "O holy saint! on falling ill I approached a physician, an astrologer and a quack for treatment, but all this was of no avail. Now be pleased to diagnose my disease, and tell me how it can be cured." Then the monk remarked:

"प्राचीन कर्मबलवान्मुनयो वदन्ति"

This fatal disease is the result of your sinful deeds in your previous births. Now you can cure this disease by taking the medicine of religious meditation. On taking the panacea of religious meditation prescribed by the monk, he was fully

cured in no time. The fact of the matter is that a living being must bear the consequences of the pious or sinful deeds of his previous births. No such physician or astrologer has born in the world to this day as can relieve a man from the bondage of Karmas. It has been said:-

नाभुक्तं क्षीयतेकर्म कल्पकोटिशतैरपि।

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्॥ अना. धर्मा. उद्धृत/197

Knowledge and meditation both are mediums of vanquishing the Karmas. Here knowledge does not mean bookish knowledge. Its true meaning is knowledge of scriptures and self. One who is learned in scriptures can put a stop to the influx of fresh Karmas and undo the existing Karmas in no time.

जं अण्णणी कम्मं खवेदि भवसयसहस्सकोडीहिं।

तं णाणी तिहिं गुत्तो खवेदि उत्सासमेत्तेण॥ 238 प्र. सार

The great Acharya Amrit Chandra has given a very beautiful account of 'When and how the Karmas come into existence' in 'Amrit Kalash' thus:-

न कर्म बहुलं जगन्न चलनात्मकं कर्म वा,

न नैक करणानि वा न चिदद्विधो बन्धकृत्।

यदैक्यमुपयोगभूः समुपयाति रागादिभिः,

स एव किल केवलं भवति बन्धहेतुर्नृणम्॥164॥

The Karma is something material and it produces in the Soul certain conditions in the same way, just as a medical pill, when introduced into the body, produces therein manifold effects. The Karmic matter remains with the Soul and binds it in the circuit of births; as gods, men, denizens of hell and sub-human beings. Since the presence of Karmic matter in the Soul is the cause of cycle of births and deaths and of all conditions of life, the Soul must be made free from the Karmic matter. For this the influx of Karmic matter must be stopped by cultivating pure thoughts and actions; and the stock of existing Karmic matter must be consumed by the practice of religious austerities. In this way when the Karmas are completely destroyed, the Soul becomes liberated with all its potential qualities fully developed. This liberated and perfect Soul is an embodiment of infinite bliss and other qualities. In this regard the Jain philosophy clearly asserts that the attainment of the freedom of the Soul from the Karmic matter entirely depends on one's own proper deeds or actions and not on the favours of human or divine beings.

Jaina Karma theory seems to be a highly potential reservoir of knowledge. It has strong mathematical foundation. Compared with Vedic, Buddhistic and other indological studies in the theory of Karma, the Jainian approach is quite

scientific illustrated in the sequential description of differences in the birth, physical, biological, intellectual and emotional environs of any two individuals. The concept of Karma resembles the concept of gene in all its functions. Rather the concept of Karma goes one step ahead in the sense that apart from transporting the hereditary influences over the twenty four generations of both the parents; it also takes into account the effect of individual performances in the previous births.

The Jaina theory of Karmas is founded on the simple law of cause and effect. One has to bear sooner or later, the consequences of his or her acts of omission and commission, good and bad; it is not possible to escape them. You reap what you have sown. And since the consequences cannot all be worked out in one and the same life time, there may positively follow a future life to enable their fruition; and the process goes on. The obvious disparity and diversity in the mental, physical, hereditary, environmental and sundry other conditions of individuals at and since birth, which cannot be explained away as being caused by one's efforts or by chance, fully substantiate the doctrine of Karmas.

Jaina Karma theory helps us to understand the complexities of personality traits of human beings. This theory seems to be so sophisticated that it appears to have sown the seed of modern genetic engineering. Jaina principle of 'Sankrmana' (ingression) propounds the theory that 'Karma Paramanu' can be modified through some variations by following the principles of Jain Karma theory. This clearly indicates towards possibilities of changes in the genes in modern times.

In conclusion, it may be remarked that the seeds of modern psychology had better been sown in Jaina Karma theory. The study of Jaina Karma theory would rather help in accelerating better understanding of human nature in the framework of modern psychology. Jain Acharyas were indeed great psychologists of yore. They were, of course omniscients.

He that well and rightly considereth his own works will find little cause to judge hardly of another.

-Thos A. Kampis



The Concept of Ahimsa in Jainism

‘Non-injury is the highest religion.’

The fundamental principle underlying the ideal of Ahimsa is the recognition of one life in all mineral, Vegetable, animal and human. “Not giving pain, at any time, to any being in thought, word or deed, has been called Ahimsa by the great sages.”

Jainism has been described as an ethical system par excellence, because it lays the greatest emphasis on self-discipline and self-control in order to lead a life of peaceful co-existence, co-operation, co-ordination and co-realisation. Ahimsa or non-violence in thought, word and action, is its keynote; and perfect equanimity its pivot. There lies one pertinent cardinal principle of Ahimsa in the philosophical thought of Jainism. In fact, Ahimsa is the Soul of Jainism, bereft of it, Jainism has no existence.

In general the word Ahimsa means- harmless abstaining from killing or giving pain to others in thought or deed; the policy or practice of refraining from the use of violence, as in reaction to oppressive authority. It also means a doctrine of non-injury to all living beings. In a way, Ahimsa is an ethical principle applicable to all living beings and in practice, it would mean abstaining from animal food, relinquishing war, rejecting all thoughts of taking life, regarding all living beings akin.

The most distinctive contribution of Jainism consists in its great emphasis on the observance of Ahimsa ie non-injury to living beings, by all persons to the maximum extent possible. Ahimsa in its full significance was realised and preached by the twenty four Tirthankaras. In fact, the philosophy and rules of conduct laid down in Jaina religion have been based on the solid foundation of Ahimsa, which has throughout and consistently, been followed to its logical conclusion. That is why Jainism has become synonymous with Ahimsa and Jain religion is considered as the religion of Ahimsa.

The very first principle of religion is Ahimsa, i.e. non-injury to living beings, which must be observed very scrupulously and thoroughly. One should behave towards all living beings with proper restraint and control. Jainism advocates Ahimsa to be followed directly as well as indirectly. In other words monks and laymen or followers of Jainism are to renounce himsa or forbidden so far as it consists in one's power actively causing it. They should not do it, or cause others

to do it, or give consent to others to do it. They should not do it mentally, physically as well as by speech. This is indeed a noble principle of Ahimsa preached in Jainism.

Ahimsa is a reformatory element of life. Ahimsa has a direct link with Soul. It is the unblemished function of Soul. Soul is instrumental in its functioning. Soul is its beautiful birth place and the whole activity of Ahimsa is carried out in the interest of the Soul.

Ahimsa has come into existence to put restraint on himsa. There has been a very detailed and minute description of Himsa-Ahimsa in Jain philosophy. In 'Tatvartha Sutra' Uma Swami has defined Himsa thus:-

प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा। तत्त्वा. सू.

i.e. life killed through carelessness is Himsa. Not only killing is Himsa, but thought of killing in the mind is also Himsa. Thus first the mind and then speech and body come into action in Himsa. Being overcome with the intention of revenge the feeling of retaliation is born in the mind of a person, which gives rise to a violent mentality; then a person begins to utter pinching words and ultimately kills that life against which he rears the feeling of vengeance in his mind.

In Jain philosophy two facets of Ahimsa are available. 'Not to commit violence' is one face of Ahimsa; its other face is- Fraternity, compassion, and service. The first side is negative and the other side is positive and creative. The positive and negative both sides are interlinked and interdependent. Therefore, Ahimsa is inherent in positive outlook and negation both. There is so much emphasis on non-violence in Jainism that it has become its distinguishing mark and its Synonym.

Violence in any form to any living being small or big is not permitted in Jainism. Violence with intention (Sankalpi Himsa) and through care-lessness (Pramada) is strictly prohibited e.g. while removing an object from one place to another, it should not be dragged but carefully lifted and put at another place after seeing that there is no creature under-neath and likewise while walking one should be so careful as if searching for the lost precious thing like a small pearl to avoid harm to any creature. Carelessness and indolence (Pramada) which also mean lack of systematic and regular life-style and are root causes of many wrong doings such as waste, pollution etc., are considered as greatest sin in Jainism.

Jain view of Ahimsa enjoins not only compassion towards human or Sub-human beings, but also abandoning even the thought of causing injury. If you have evil thought to cause harm to others, you are said to have committed the offence of violence spiritually, no matter the idea may not have been translated

into action physically. The basic spirit of this humane way of life is 'to live and let live,' and 'do unto others as one would wish them to do unto him;' that is to live a life of understanding, tolerance, sympathetic co-operation, and peaceful co-existence, nay, the still fuller and nobler co-realisation.

Lord Mahavira has summed up Ahimsa in one word-Restraint. He states that he alone is non-violent who keeps restraint on his hands, feet, speech and senses ie restraint is Ahimsa and it materialises by self-dedication.

It is wrong to believe that about two thousand five hundred years ago Lord Mahavira or Lord Buddha had expounded the principle of non-violence. Ahimsa is an extremely ancient culture, which finds a fine mention in the most ancient scriptures. In 'Manu-Smriti' the great sage Manu states that observance of non-violence is more blissful rather than the performance of a thousand Horse sacrifices. In Bhagwat Purana also all type of yajnas and evil penances have been condemned and the great virtue of non-violence highly adored. The 'Ramayana' also accepts non-violence as the basic principle of religion. Shiva Purana, Varah Purana, Skandha Purana and Rudra Purana also sing the glory of Non-violence. Lord Shri Krishna has gone so far in his praise of Ahimsa, that he states where there is Ahimsa, there is religion:-

अहिंसा परमो धर्मस्तथाऽहिंसापरो दमः।

अहिंसा परमं दानमहिंसा परमं तपः॥

अहिंसा परमो यज्ञस्तथाऽहिंसा परं फलम्।

अहिंसा परमं मित्रमहिंसा परमं सुखम्॥ महाभारत अनुशासन पर्व

In the words of sage Vyasa- all the eighteen Puranas of Hinduism abound in the glory of Ahimsa. Non-violence occupies a very significant place in the Vedic, Buddhist, Muslim, Sikh and Christian religion as well.

Father of the nation Mahatma Gandhi was a great devotee of Ahimsa. The 1st President of India Dr. Rajendra Pd. also states- 'Ahimsa is a unique possession of Jainism.' In the words of Sardar Patel- 'Non-violence is the religion of the brave.' India succumbed to slavery not due to Ahimsa, rather she won freedom through non-violence.

According to Jainism absence of the feelings of attachment or ill will (malice) is Ahimsa, and their presence is Himsa. Only the monks and ascetics, who are adorned with forgiveness; who have renounced the world and who feel no sorrow even when tortured, can observe non-violence in letter and spirit. But the mundane Souls should also shun violence as far as possible keeping in view that they have to attain this ideal.

Violence (Himsa) is of four types:-

-
-
- (i) **Intentional (Sankalpi) Violence-** i.e. Violence committed intentionally and knowingly for meat eating, to perform violent yajnas in the name of religion, or hunting of animals for procuring their skin and dead bodies for display.
- (ii) **Vocational or Occupational (Uddyami) Violence-** i.e. Army or Police violence committed to keep law and order in the country and defence of the nation, violence committed in agriculture, trade and industry etc.
- (iii) **Accidental (Aarambhi) Violence-** i.e. Violence committed in digging, pounding, cooking and such other activities essential to daily living.
- (iv) **Protective (Virodhi) Violence-** i.e. Violence caused in the safety of personal or other's life, property and religion etc. from a beast or brute.

From historical point of view this message of Ahimsa was in fact taught to the world by the 1st Jain Tirthankara- Lord Rishabhadev. Vinoba Bhave, the exponent of Bhoodan movement quotes from Rigveda the following hymn, which shows that the doctrine of Ahimsa was taught by Jain Tirthankaras.

अहं विभर्षि सायकानि। अहं निष्कं यजंत विश्वरूपम्।

अहं इदं दयसे। न वै ओजीयो रुद्र त्वदस्ति॥ 2-30-10

After Rishabhadev the doctrine of Ahimsa was taught by twenty- three Tirthankaras. Mahavira was the last Omniscient Lord, who espoused the cause of Ahimsa. The talented and reputed scholar Lokmanya Tilak had observed, "Lord Mahavira again brought into prominence the doctrine of Jainism. In ancient times innumerable animals were butchered in sacrifice. The credit of the disappearance of the massacre from the Brahmanical religion goes to the share of Jainism." Mahatma Gandhi had said, "If any body had developed the doctrine of non-violence, it was Lord Mahavira. I request you to understand the teaching of Lord Mahavira, think over it and translate it into action."

As the principle of Ahimsa permeates the life of the Jainas, the Jain culture is referred to as Ahimsa culture. If the jainas are known for anything it is for the evolution of Ahimsa culture since they practised and propagated that culture from ancient times. The antiquity and continuity of Ahimsa culture is mainly due to the incessant efforts of the Jain Acharyas, ie saints. Infact, it is an admitted fact that as a result of the activities of the Jains for the last so many centuries Ahimsa still forms the substratum of Indian character as a whole.

The Jain concept of Ahimsa is quite positive, and it is useful for the social development. From individual point of view, it is a social virtue as well as individual one so that there would be peace in society. In today's context of world tension, fear of war, hatred towards each other, Ahimsa as understood by Jainas is an essential factor to bring about peace and sane social order in the world.

One of the fundamental as well as primitive ideas on which Jaina metaphysics is based is often described as animism, because Jainism believes that not only all human beings and all the animals, but also all insects, all vegetation, even earth, stones, water, fire and air are living organisms, are all endowed with their respective souls, and therefore, represent embodied life in various forms. This animistic belief is the chief source of respect for life, for all forms of living beings, however lowly, small or insignificant. It proves at the same time 'Ahimsa' (non-injury to life) to be the greatest conception.

The first President of free India, Dr. Rajendra Pd. observed, "Jainism has contributed to the world the sublime doctrine of Ahimsa. No other religion has emphasised the importance of Ahimsa and carried its practice to the extent that Jainism has done."

To sum up, this principle of Ahimsa, non-violence or non-injury to life, is one of extreme importance and universal application. And, it pervades the entire length and breadth of the Jaina code of Right conduct, the path. The chief criterion with which to judge the rightness and goodness of a thought, word or deed is Ahimsa. If an action, or the conduct of a person, is Ahimsite, it is good and right; but if it involves himsa, especially avoidable himsa, it is bad and wrong, the degree of its badness depending on the character and extent of the himsa involved.

In short, Ahimsa is equated with 'dharma,' the nature of the Soul. It is essential, intrinsic and inherent nature of the pure Soul. No wonder that Ahimsa has been described by the ancient Jaina sages as 'Param Brahma', the very God. Indeed, Ahimsa is a basic necessity for a good life for individual, community, nation and world. Without it, there can be neither contentment nor prosperity, nor peace.

"Ahimsa is the fruit of love and love is God. Let every individual on earth eat and digest the fruits of this Holy Tree."

- Dr. M. Abbas Ali Khan Lomaa.

"Brutal force cannot be met successfully for any length of time with similar brutal force, but only with non-co-operation towards those who have undertaken to use brutal force."

- Prof. Albert Einstein



Jain Doctrine of Anekantvada & Syadvada

"The Anekantvada or the Syadvada stands unique in the world's thought. If followed in practice, it will spell the end of all warring beliefs and bring harmony and peace to mankind."

Dr. M.B. Niyogi (Chief Justice, Nagpur)

"Syadvada is an impenetrable fort of Jain philosophy, piercing which the Shells (Cannonballs) of the antagonists cannot enter."

Mahamahopadhyaya Pt. Swami Ram Mishra Shastri

The greatest contribution that Jainism has made to the field of philosophy is its theory of Syadvada or Anekantvada which declares that everything in the Universe is related to everything. This assertion reconciles the opposites or the contraries and is the true characteristic of Jain philosophical thought. In fact and indeed we cannot ignore the variety of things and their relations and say that the side of the sword that faces us is the all-in-all of the shield. Our mode of looking at a thing must take into account the multifarious variables with every change in Time and Space.

The doctrine of Syadvada or the philosophy of many- sided aspects is a valuable contribution of Jainism to world-thought. This doctrine is also termed as Anekantvada. In fact every substance consists of infinite attributes. The philosophy which deals with the consistent and complimentary description of these attributes is known as the doctrine of Syadvada.

The most splendid principle of Jain philosophy is 'Anekantvada.' 'Anekantvada' is a compound word formed by the union of three words. Aneka (Many) + Anta (attributes or characteristics) + Vada (statement or description) Therefore, etymologically the whole word means the description of many fold attributes. According to Jain theory every substance of the world is a composite whole of infinite characteristics; it is a group of innumerable attributes. Therefore, a principle which attaches significance to all attributes inherent in a substance and not to some particular quality of the thing is called Anekantvada.

Indeed, 'Anekantvada' is the life spring of Jain philosophy; the grand edifice of thoughts and conduct stands on its firm foundation. The person who looks at truth from one view point only, his viewpoint is not perfect and real. A believer

in Anekantvada looks at the shape of an object not from one viewpoint only, rather from different points of view. This is why the many sided view point is perfect and real. Stating the meaning of Anekantvada a learned Acharya has said:- *अनन्त धर्मात्मिकं वस्तु।*

In Syadvada also we have the similar idea. Syadvada is also a compound word; it consists of words 'Syat' and 'vada' i.e. 'स्यात् सहितं वाद स्याद्वादः।' This 'Syat' suggests the existence of infinite attributes, although the expression asserts about a particular attribute. 'Syat' suggests that from a particular stand-point the truth reveals itself in a particular form. From other view-point the same substratum appears to possess other attributes.

This Syadvada deals with truth having many fold-aspects. With regard to the description of substratum or its attributes, it deals with particular aspects, but does not deny the existence of other attributes or qualities. Prof. Dass Gupta calls this non-absolutism doctrine as 'Relative Pluralism.'

The principle of non-absolutism is unique in Jainism. It implies regard, respect for other's view and is opposed to any kind of dogmatism or fundamentalism. It reconciles even divergent views. Any person 'X' is different to different relations. He is son for his parents, brother for his brothers and sisters, husband for his wife, father for his children. Parents are right when they claim him their son and so is his wife in claiming him her husband. The conflict starts when only one point of view is stressed excluding other's view, e.g. if wife claims that he is her husband only and nothing else. Consideration for various aspects that may be correct according to different points of view, will end the communal or religious conflicts. This principle of Anekanta (Non-absolutism) ensures social harmony and peace which are essential for protection of physical environment also.

Truth is not one-sided; therefore, one sided view is sure to go against truth and reality. Let us have another example. Our vast country India extends from the lofty peaks of the Himalayas in the North to Cape Comorin (Kanya Kumari) in the Indian ocean in the South; from Brahmadesh (Burma) in the East to the Arabian Sea in the West. Thus seen from different directions the one and the same country India looks differently. If we regard only one direction the whole country India, it will create natural contradictions. Only one direction can never become the whole country. Infact, every direction is separate in itself; one direction is quite contrary to the other directions. Despite all this obvious contradiction, when we join all the four directions a vast country India comes into existence.

Acharya Siddha Sena Diwakar has been prominent among the philosophers of Jain tradition who expounded the principle of Anekantvada in a logical style. He has discussed the 'Anekant view point' elaborately in his book 'Sanmati Sutra'. Likewise, Acharya Samant Bhadra has discussed 'Syadvada' logically in his book 'Apta Mimansa'. Some scholars erroneously understand 'Anekantvada' and 'Syadvada' as synonyms of each other. But it is not proper; for Anekanta is an objective outlook; it is an idea about a thing, a mode of thinking about a thing. Syadvada means to describe a thing particularly in relation to its various attributes. In reality the language and mode of expressing an 'Anekant view-point' is called Syadvada.

Anekantvada and Syadvada are complementary to each other. Infact, Syadvada is a special terminology used in the Anekant principle of Jain philosophy, which gives expression to the infinite attributes of a substance in different contexts. Both Anekanta and Syadvada are the two aspects of the same principle. It is also noteworthy that despite outward resemblance the two have some difference. Anekanta is a methodology to look at the real shape of a substance. Syadvada is a method of expressing in language its outward appearance. Anekant is a philosophical outlook, and Syadvada is its expression in language. It is the exposition of that principle.

Infact, in the world of philosophy this doctrine adopts the policy of 'co-existence'. It treats and describes the attributes of a substratum in a friendly way. Syadvada has not the outlook of a tyrant, who, due to short-sighted motive wants to destroy others, and enjoy peace upon the pyre of other's happiness. This is not the way of a gentleman and a cultured person. As a cultured fellow, taking care of his own rights, does not infringe upon the legitimate rights of others; in the same manner in the intellectual world Syadvada ordains us to adopt the policy of a cultured person, whose out-look is not blurred by short-sightedness. If this judicious attitude is kept in view while treating philosophical subjects, all discord will disappear. On the other hand real concord and harmony will be established.

Jainism has always held that it is wrong, if not dangerous, to presume that one's own creed alone represents the truth. Advocacy of the principle of religious tolerance has been the characteristic contribution of Tirthankara Mahavira. When he promulgated Jaina religion, he never deprecated other religions and never tried to prove that other religions are false. Infact, he propounded the doctrine of Anekantvada, i.e. many sidedness, and showed that a thing can be considered from many points of view. That is why he always advised the people to find out the truth in anything after taking into account several sides or aspects

of that thing. This obviously broadens the outlook of the persons as they are made to look at a thing from different angles.

At the same time the principle of Anekanta does not engender the feelings of enmity or hatred towards the other religionists because it believes that the other religions also would be having some truths from their own point of view. Hence by enunciating the principle of Anekantvada, Tirthankara Mahavira advocated the principle of tolerance and asserted that it could be applied to intellectual, social, religious and other fields of activities. As a result we find that Anekantvada has definitely a bearing on man's psychological and spiritual life and that it is not confined to solve a mere ontological problem. It has supplied the philosopher with catholicity of thought, convincing him that Truth is not anybody's monopoly with tariff walls of denominational religion. It also furnishes the religious aspirant with the virtue of intellectual toleration which is a part of Ahimsa.

Likewise Syadvada acts as an arbitrator amongst conflicting and diametrically opposite views adjudicating an award that the conflicting views should not be taken to an extreme point since truth resides in both. From the stand-point of substance or the material, the object is not in the clutches of change but from the view-point of modification every object is under the jaws of change. Therefore, it is right to say that every object is subject to change from the view-point of modifications; it is permanent from the view point of the substance. Hence both the schools of thought are correct, if they become friendly and adopt the synthetic attitude of compromise.

Acharya Hem Chandra in his 'Syadvada Manjari' (which was a favourite book of Gandhiji) says, "The entire world from a lamp to the limitless sky bears the stamp of Syadvada. Oh! Lord Jinendra! Those who are opposed to your command prattle that the reality is permanent only or it is momentary only."

आदौपमाव्योम-समस्वभावम् स्याद्वादमुद्रानतिमेदि वस्तु।

तन्नित्यमेवैकमन्नित्यमन्य दितित्वदाज्ञा-द्विषतां प्रलापः॥

Acharya Amrit Chandra says, that Syadvada leads us to reality. As a milkmaid obtains butter out of curd by drawing one side of the rope and loosening the other side. Similarly this Syadvada doctrine makes one attribute essential from a particular point of view only, but then other attributes become unessential or secondary. This process of thinking and its expression undergoes a change like the tightening and loosening of the rope by the milkmaid while churning.

We should bear in mind that Syadvada doctrine stands for harmony, co-

ordination, co-operation and concord. It is never hostile and has always a friendly approach. As positive and negative wires of electricity, when joined together produce brilliant light, similarly seemingly opposite approaches of Truth like positive and negative aspects of thought when co-ordinate produce light as well as delight.

SYADVADA-JAINISM'S UNIQUE GIFT TO MANKIND

Just as Jainism has ordained Ahimsa (Non-Violence), Truth and Self-restraint etc. to bring purity in life; likewise it has offered the priceless gift of Syadvada to bring broadness in outlook, truthfulness and austerity in the thoughts of man. Jainism has done an invaluable service to mankind by giving a glimpse of unilaterality amidst diversity and diversity in unilaterality through the effective principle of Syadvada. The great thinkers of the world have welcomed this doctrine wholeheartedly. The renowned English scholar Dr. Thomson states:-

“The Jain philosophy occupies an extremely high status in the field of philosophy, and the place of Syadvada is superb therein. It throws an excellent light on the conditions of things in different situations.”

Syadvada is an experience based, intrinsic and perfect principle. It has its utility not only in the philosophical field but it has its still greater utility in the practical worldly life also. This is why Shri Siddh Sen Diwaker has said:-

जेण विणा लोगस्स वि ववहारो सव्वहा न निव्वडइ।
तस्स भुवणेवकगुरुणो णमो अणेगंतवायस्स॥

i.e. I bow to the unique teacher Anekantvada of the world, in the absence of which the smooth running of even worldly practical life is not possible.

Gandhi Ji's opinion about Anekantvada is:-

“Anekantvada is very dear to me. By it I learnt to look at Islam from the Muslim point of view, at Christianity from their point of view, and likewise at the followers of other religions as well. Previously I used to get enraged, if my ideas were declared wrong by some body. But now I can visualize their view point from their eyes. The root of Anekantvada is the combination of Ahimsa and Truth.”

Besides the above thought realms, the principle of Anekantvada or Syadvada has no less influenced the scientific field as well; rather it has solved the many unsolved problems existing there, viz ‘Being heavy weighted Iron sinks in water;’ such one-sided rigid opinion was prevalent since long. But the knowledge of Anekantvada suggested to look at it from other view points and in the research efforts in this direction it was discovered that in special situations iron can become light weight as well and thus it can float over water. Consequently the

knowledge of Anekantvada helped the huge sized and heavy weight ships sail on the oceans. Electricity, Atomic energy and Sound etc. are many such discoveries which are the results of Anekant (many sided) view points:-

“While accepting the apparently opposite looking attributes visible in a thing, when uniformity is taken for granted in the thing, it is called Anekantvada.” It has been said:-

“एकस्मिन्वस्तुनि सापेक्षरीत्या विरुद्धनानाधर्मस्वीकारो हि स्याद्वादः।”

i.e. to accept the various opposite attributes of the same substance on the theory of relativity is Syadvada.

Due to lack of proper understanding of this matchless doctrine of Syadvada, disputes and bickerings often take place among the various religions, philosophies, sects, creeds and communities of the world. The followers of one religion call the other religions falsehood, deception and blasphemy. So long as every sect, community and religion follows freely its own ideologies and culture, nothing will happen. But as soon as they start calling one another false and wrong, there will be mutual collision (conflict), and collision leads to destruction. Struggle is also of two types- one that Strife (collision) which causes destruction, the other that struggle which leads to progress.

Example of struggle and strife (collision):

A pedestrian was on his way at his normal speed. It was dawn and the sun was about to rise. The purple glory of sunrise was spread allround. The birds were chirping melodies in the trees. In the light of bright sun rays at dawn, the pedestrian saw an old woman churning curd with a churner in her cottage. Seeing it the pedestrian thought to wait and see who out of the two suffered defeat or won victory. At length he saw that this struggle did not end in victory or defeat; rather she got butter as a reward for her struggle (Churning). Now the pedestrian understood that it was not strife (Collision) but struggle (Churning).

Just then a fierce sound coming from the horizon struck the ears of the pedestrian. Taking a slight turn the pedestrian looked at the sky touching mountain. The pedestrian saw that two bamboos were colliding to-gether in a fierce storm. This time again he began to wait and watch for victory and defeat. In no time sparks of fire began to shoot out as a result of that collision. Soon all the bamboos were in high flames and the mountain assumed the fierce shape of a Volcano, and becoming violent with the storm the fire began to swallow the lives of the innumerable beings residing there. The pedestrian took no time to understand the mystery and he stood dumbfounded there. It was the outcome of collision (conflict) between two bamboos; it is called strife (collision). The pedestrian said, “Do not collide but struggle. In life there should be sane

struggle, not collision with opposite elements. Struggle is creative, while collision is destructive. The out come of churning (struggle) is butter, but conflict results in ashes. Churning separates the insignificant matter from the curd and converts the significant portion of the curd into butter. Conflict burns to ashes both the opponents and creates a danger for the world. He who churns the human heart attains the butter of experience of the 'True Self' and feels infinite bliss. A religion which finds fault with another religion is not perfect in itself; i.e. it is itself on the wrong path. It has been said:-

धर्म यो बाधतेधर्मो न स धर्मः कुवर्त्तत।

अविरोधात्तु यो धर्मः स धर्मः सत्यविक्रमः॥ म.भा.

A religion which causes harm to other religions is not a true religion. That is wrong path. A religion which does not contradict other religions, is the glorious religion in the right earnest.

All observations and expressions claiming the reality and supremacy of one religion become erroneous fantasy, if the religion is at logger- heads with other religions, since every stand point is equally fastened to truth or reality. Acharya Pujiyapada Swami's words are conspicuous in this context, "Substances are characterised by an infinite number of attributes. For the sake of use or need, prominence is given to certain characteristics of a substance from one point of view and prominence is not given to other characteristics as these are of no use or need at that time. Thus even the existing attributes are not expressed as these are of secondary importance. There is no contradiction in what is established by these two points of view."

The well known Saint Kabir has also expressed fine ideas in this context. He has advised us to adopt the gist:-

एक वस्तु के नाम बहु, लीजे नाम पिछन।

नाम पछ न कीजिये, सार तत्त ले जान॥

सब काहु का लीजिए, सांचा शब्द निहार।

पछपात ना कीजिए, कहै कबीर विचार॥

सभै हमारे एक हैं, जो सिमरे सतनाम।

वस्तु लहौ पिछन के, वासन से क्या काम॥

Practical value of the doctrine:-

This doctrine of Syadvada or relative- pluralism is of immense value in our every day life. Most of the conflicts arise due to our vanity that what ever I say or do is only true and all else is wrong. This short-sighted, petty-minded and perverted vision stands as an impediment in understanding the point that truth

is universal. We are too small to comprehend the entire reality. Our limited intellect can have glimpse of few facts of the grand truth. In this connection Pt. Jawahar Lal Nehru's observations are remarkable, "We have to realise that truth is many-sided and it is not the monopoly of any group formation."

There is an incident of the time when India had just become free. Then a man approached Gandhi Ji and began to say, "Well Mahatma Ji! Ultimately we have got independence. Now tell me, what are the limits of our freedom?" Mahatma Ji replied to him, "Your right of freedom exists upto where the freedom of another man begins. That is the end of your freedom. Further from that you have no right to interfere in the rights of others and en-croach upon or hurt their freedom."

In short, Anekanta is a scientific out-look to accommodate different view-points in the domain of thoughts as well as in action by its constitution of Reality; therefore only Jainism is a tolerable religion to remove misunderstandings of different aspects and to understand controversy friendly.

To sum up, the Syadvada principle of Jain philosophy creates harmony among all sects, philosophies and religions of India. May the sun of Syadvada illumine the path of concord, and intellectual fraternity.

The Jaina path of Religion, or the Jaina Way of Life is built on the bed-rock of self-realisation, the entire conduct is imbued with the spirit of Ahimsa, sanctity of all life, equity and equanimity, and the thinking processes dominated by Anekantist Syadvada manifesting itself in sympathetic understanding of other people's standpoint and perfect tolerance. Indeed, according to Jaina precepts, intolerance is intolerable.

"He, who has knowledge of the structure of the world cannot but admire the logic and harmony of Jain Refined Cosmographical ideas."

-Prof. Dr. W. Schubrig



Psychology of Human Mind

“Weak minds make treatise with the passions they cannot overcome, and try to purchase happiness at the expense of principle; but the resolute will of a strong man scorns such means, and struggles nobly with his foe to achieve great deeds.”

- Long fellow

The psychologists and scholars are of the opinion that strange are the ways and workings of human mind. The human mind is highly fickle. It roams hither and thither in the twinkling of an eye. It treads the unknown regions with a speed greater than even that of light. None else but the great saints who possess indomitable self-control and courage have ever succeeded to subdue the obscure movements and activities of the mind. All the great Acharyas have also declared the human mind fickle and wavering in nature. So long as the mind is not made stable through deep meditation and full self-control, no man can achieve anything worthwhile in life without full concentration.

If a man learns the art of mental concentration or how to maintain balance of mind, he can have a clear conception of the symptoms of a learned man or an ascetic within him. One who keeps his mind stable for ever, in truth he is a happy man and accomplished ascetic of the first water. Such a man will achieve expected success in all activities and spheres of life.

Every human being wants to make his mind stable. But the problem is how to make the mind stable and what are the ways and means to keep the mind under restraint? Man in the street is unaware of any such means. Acharya Gunbhadrā suggests a way out of this problem in ‘Atmanushashan’ as under:

शुतस्कन्धे धीमान् रमयतु मनोमर्कटममुम्॥ 270॥

Human mind is fickle in nature like a monkey. Just as a monkey frisks from one branch to another branch of a tree, from one fruit tree to another in an orchard and its mind is so deeply enamoured by the beautiful orchard that no thought of deserting the garden ever enters its mind. Likewise, if this human being succeeds in making his monkey like fickle mind fully stable and absorbed in the sermons of the Arhantas, which are preserved in the sacred scriptures written by the great Acharyas, the mind will not and does not waver and never tries to escape else where leaving the branches of tree like scriptures. The human mind does not loiter hither and thither when a man puts reins to his mind through

meditation, deep penance and self-restraint. Off and on the mind dwindles to lower spirits and puts to shame and disgrace even men of lofty character highly renowned in society. The wise person strives to attain a sound mind in a sound body; mind leads, body follows.

Man's mental attitude is a great determining influence in his daily life. Hence he should begin the day with an expectant and energetic mental attitude towards his work, plans and purposes, and it will elevate and enhance all his activities.

Some days ago I read somewhere an incident in this context:

A man was writing a confidential letter. Just then a man sat close by him began to read the letter stealthily. The author of the letter continued writing it. While concluding his letter he wrote that the rest of the message he would convey to him through another letter because a crippled minded fool was reading his letter at that moment. Consequently the man's face turned ruddy with shame and he realized his folly. He immediately turned sides in the opposite direction and sat there calm and quiet. This man was the renowned king 'Bhoja'. On reading the title 'fool' assigned to him in the letter, the king was lost in self pondering. There after king Bhoja started addressing 'fool' to every visitor in the royal court. When the great Sanskrit poet Kalidas stepped into the royal court of king Bhoja, the king used the attribute 'fool' for him as well. On hearing this derogatory and strange remark of the king for himself, the great poet was greatly perturbed. He there and then composed the following Sanskrit couplet and recited it in the court to the king:-

खादनं गच्छामि हसन् भाषे गतं न शोचामि कृतं न मन्ये।

द्वाभ्यां तृतीयो न भवानि राजन् किं कारणं भोज! भवामि मूर्खः॥ भोज प्रबन्ध

'I do not walk in the road eating food; I do not laugh while conversing with anybody; I do not get worried at the thought of the bygone past; I do not want a return in exchange for a benevolent deed done by me to any body, nor do I give great importance and publicity to it; I do not appear as a third person at the spot where two persons are engaged in personal and confidential conversation. Why then O! King do you proclaim me a 'fool?' As soon as king Bhoja understood the meaning of the couplet he realized his folly and the insanity of his foul remark, which displayed the weakness of his mind.

Need of the Stability of Mind or Mental Restraint:

Mind is also of two kinds: (i) Physical mind and (ii) Abstract mind. A mundane Soul should at first put reins to both his physical mind and abstract mind. Subduing the mind means subduing the passions that create stir in the mind. One who succeeds in making one's wavering mind stable, is at the door

step of liberation. He rises above all allurements of the bewitching world. On the contrary, one who fails to keep one's mind under restraint can never experience the joy of liberation. A great author has rightly remarked:-

'Little minds are wounded too much by little things; great minds see all, and are not even hurt.'

-La Rochefou Could

A man who wants to speak something should first weigh and judge his thoughts. He should regulate and control his mind and then utter words appropriate to the occasion. Meaningful words spoken to the point and according to the context keeping in mind the situation at hand have deep rooted effect and carry weight. An English poet has counselled us:-

*Look, before you leap;
Think, before you speak.*

The following poetic lines also emphasize the importance of appropriate speech:-

*वचस्तत्र प्रयोक्तव्यं यत्रोक्तं लभते फलम्।
स्थायी भवति चात्यन्तं रागः शुक्लपटे यथा॥ पञ्चतन्त्रम्*

'Just as the colour applied only to a white sheet of cloth proves indelible and fully effective; likewise, a proper speech in the right context conveys any clear sense and meaningful idea. It has been further said:-'

अवसरपठिता वाणी गुणगणरहितापि शोभते पुंसाम्।

'Sometimes an ordinary talk spoken after making the wavering mind stable does wonders.'

Some wise man has rightly remarked:-

'Foolish and unsuccessful people talk carelessly and aimlessly, act carelessly and aimlessly, and allow every thing that comes along- good or bad, right or wrong to lodge in their mind.'

What makes the mind fickle and why it is fickle?

Dwelling upon this point it has been stated in 'Yoga Vashistha':-

वातान्तः पिच्छलवच्येतश्चलति चञ्चलम्॥

'Just as a peacock's feathers begin to shake automatically even by the slightest touch of the wind, likewise a man's mind begins to waver even by the slightest thought of sensual enjoyments and the like.'

To some extent the synonym of mind is heart as well. It is as a result of the heart that a human being creates the bondage of Karmic matter around the Soul; and also gets rid of this Karmic matter thereby. e.g.

*जलेन जनितं पंकं जलेन परिशुद्ध्यते।
चित्तेन जनितं कर्म चित्तेन परिशुद्ध्यते॥*

‘Through the application of strong diligence a human being attains Salvation as well by the help of mind on getting rid of the bondage of Karmic matter created by the mind itself.’

An English thinker Swait Modern dwells upon the same fact thus:

“The mind paves its own way of life, and the path of doom is prepared by the mind as well.”

The following Sanskrit couplet also throws light on this riddle of mind:

मनो यस्य वशं तस्य भवेत्सर्वं जगद्वशे।

मनसस्तु वशो योऽस्ति स सर्वं जगतो वशे॥

‘One who subdues the mind, controls the world too. Vice Versa, one who fails to put restraint to one’s mind, comes under the control of the whole world, i.e. one who dedicates one’s mind to worldly allurements and becomes attached to passions like love and hatred etc., is held in the bondage of Karmas. On the contrary, one who becomes detached from these passions, attains Liberation or Salvation.’

बद्धो हि को! यो विषयानुरागी का वा विमुक्तिविषये विरक्तिः॥ शंकराचार्य

While throwing light on the working of the human mind, Arjun tells Lord Shri Kirshna:-

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम्।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्॥ गीता

‘The human mind is very fickle and wavering by nature. It is very strong, powerful and energetic. To me it seems that to subdue the mind is a hard nut to crack; an extremely difficult task like putting the wind under check.’

Just as the flame of an earthen lamp kept in the open yard can never remain stable, a monkey sat on the branch of a tree cannot keep motionless and the movement of the wind never ceases; likewise the human mind indulged in passions and sensual pleasures can never be calm and quiet. Therefore, it is most essential for a living being to get rid of the clutches of passions and sensual enjoyments to give reins to his wavering mind. As and when a man gets opportunities, he starts taking interest and indulges in sensual pleasures. Consequently, he is held in bondage of karmic matter.

If a human being succeeds in subduing this almost invincible mind even for a moment, he can attain salvation through the austerities performed diligently in that one moment only. Such is the holy message of the divine Lord:-

मनोयोगो बलीयांश्च भाषितो भगवन्मते।

यः सप्तमी क्षणार्धेन नयेद् वा मोक्षमेव च॥

Mental self-control has been stated the most powerful penance in the opinion of the Lord Divine. In the twinkling of an eye this mind pushes one to the seventh rung of hell or elevates one to man's highest destination Salvation. The great English poet Oliver Goldsmith also gives high adoration to mind in 'Traveller':-

*Vain! Very vain! My weary search to find
That bliss which centres in the mind.*

Supremacy of the mind

Mind has been called the sovereign ruler among the five senses and the non-sensed mind. As the army of a sovereign ruler obeys his dictates; likewise all the senses act according to the instructions of the mind. The speed of the human mind is immeasurable. It is too fast to be comprehended by anyone. The mind indulges in sensual pleasures of the world automatically with no outer aid.

The brain paints a visionary image of the worldly objects on the screen of the conscious mind. In short, Mind is the architect of human life. It has been said:-

“मणु मारदि मणु तारदि”

The fact of matter is that it all depends on the mind to make or mar human life. Therefore, a human being should always try to cross over the ocean of the world with the active support and proper guidance of an elevated mind.

If a man so desires, he can attain the climax of human life even Salvation by keeping his mind aloof from evil thoughts and deeds. It has been stated in the 'Vivek Chudamani':-

मनसाः कल्पयते बन्धो मोक्षस्तेनैव कल्पयते।

The same power of the mind that leads man to worldly allurements, can help him in the attainment of Salvation too, if the energies of the mind are utilized properly in a right channel. Therefore, it is essential for a mundane Soul to conquer his mind above everything else.

A dedicated and devoted soul needs constant meditation to make his mind firm and unmoved like a mountain. Failure to concentrate the mind on any fixed goal leads to failure in life as well. Many ascetics go astray from the noble path of devotion and meditation on being unable to restrain the fickleness of their mind.

A man gave a clump of crystal sugar (मिश्री) to a saint and urged him, 'Please keep it in your mouth.' The saint put it into his mouth. After about two or three minutes the man asked the saint to take out the crystal sugar piece. The saint at once did so and handed over the piece to the man. The man was amazed to see that the crystal sugar piece was as dry as before despite being kept in the

mouth. He enquired of the saint, "What a miracle it is! Why the crystal sugar piece did not get wet in the mouth?" The saint asked in reply, "How it could become wet merely by keeping it in the mouth? It could become wet only by eating it. You had asked me simply to keep the piece in the mouth, not to eat it. When I had no feeling in my mind to eat it, how the slava could touch it and make it wet?"

Perhaps this thing may seem a bit surprising, but it is not impossible. When the mind is without a blemish and is under restraint, the tongue has not the boldness to get indulged in tasting anything without the permission of its master i.e. the mind. Therefore, it is necessary first of all to put reins to the mind. By keeping the mind alone under restraint, the rest of the senses become automatically subordinate. It has been said:-

एगे जिए जियापंच पंच जिए जिया दस।

दसहाउ जिणित्ताणं सव्वसत्तु जिणामहं॥ उत्तराध्ययन सूत्र

Thus, only by subduing the single mind, all the five senses are automatically subdued, and when the five senses are subdued the ten (Mind + Five senses + Four Passions) are conquered. One who conquers all these ten, in a way wins over almost all the enemies of Soul.

The mind touches the objects through the sense of touch; feels the taste of things through the sense of taste; feels the odour both fragrance and pestilence through the sense of smell; sees articles through the sense of sight; and listens sounds through the sense of hearing. That is why the sages have proclaimed:-

“मनो हि हेतुः सर्वेषामिन्द्रियाणां प्रवर्तने”

i.e. Mind is mainly instrumental in the working of all the five senses. In truth, mind is the guiding force of life. If we befriend our mind, all struggles of the world will automatically come to an end in no time. One who controls and regulates one's mind in a proper way, thus keeps a best friend with him. Such a man never feels lonely. Then this foe i.e. fickle mind turns into a best friend and guide.

A stable Mind- annihilator of all evils

Besides wrong beliefs and evil passions, viz-anger, vanity, deceit and greed human mind is full of the feelings of humour and sorrow, love and hatred, fear and indolence, attachment and detachment and the like. The discrimination of caste, creed, colour and sex puts the mind to a low ebb. All these passions, instincts and beliefs make a man narrow minded and spoil the sanctity of human mind. So long as these blemishes exist in a man's mind, its purity is rather impossible and it cannot become sublime. The mind should be washed away of all its blemishes to retain its purity. Only then the superb Soul can be visible. A

noble soul or an ascetic who endeavours diligently, sincerely and with full self-confidence or will-power to have a glimpse of the sublime Soul, ultimately gets a vision of his real-self; however physically weak or mentally undeveloped he may be.

A weak and superstitious mind is a curse. To endure calamities with patience is the mark of valiant minds. Melancholy has some times been called a disease of the mind. A nervous mind cannot accomplish even the smallest jobs. Such a man becomes almost mad on seeing the petty deed he has to do. Here is an illustration-

A man worked in a cotton mill. A big heap of cotton was kept in the courtyard of the mill for winnowing. It seemed an uphill task to the man to do this work. On seeing such a big heap of cotton for winnowing out of terror the man began to cry, "Who will winnow all this cotton?" As a result he turned mad. Despite various type of treatments by competent doctors his mental malady could not be cured. At length he was taken to some well qualified and experienced psychiatrist (मन: चिकित्सक). On hearing the whole incident the doctor sent for some cotton from the market and made a heap of it. On seeing this cotton heap the mad person began to exclaim as before, "Who will winnow all this cotton? Who will winnow it?" At this the doctor set fire to the heap of cotton. The patient went on looking at the sight rejoicing. When the whole cotton was burnt to ashes, he heaved a sigh of relief and spoke. "Well done! Well done! The task of winnowing the huge cotton load is no more. Now I am free." There and then he was cured of his mental depression.

Conquest of mind is the real conquest. From the above anecdote we learn that sometimes due to mental weakness a man goes astray from the right path. Consequently he fails to observe even small vows and rules of saintly life. e.g. day dining and drinking properly distilled water and so on, considering them as extremely pains giving. As a result his moral character is spoiled. When he becomes morally depraved he accumulates karmic matter round his Soul. All this moral degradation makes him insane and mad, and he becomes a slave to his mind.

The person who according to the saying 'Mind makes us win or lose the battle of life' succeeds in putting restraints to his fickle mind and makes his mind firm and stable is called the true hero and brave warrior. On the contrary the person who suffers defeat at the hands of his wavering mind and fails to channelise the working of his mind with a firm hand will never win the glory of being renowned as a world conqueror, even if he may vanquish the whole world with the power of weapons. Hence, the first and foremost requirement of a man is to subdue the fickleness of the mind.

Means of Mental Conquest:

The Acharyas have suggested the following ways and means to put reins to the mind:-

लोकशास्त्रातिनिःसारसृणिना नैवशक्यते।
वशीकर्तुं मनोहस्ती कुगतिं नयते ततः॥ 256॥
सर्वज्ञोक्त्यंकुशेनैव दयासौख्यान्विते पथि।
शक्यो योजयितुं युक्तमतिना भव्यजन्तुना॥ 257 ॥ पद्म पु.

This elephant like mind cannot be regulated, disciplined and put under check by the weak peeling rod (अंकुश) of the study of obscene literature of the world. Rather such filthy literature leads a human being to evil ways of life. Therefore, only a noble Soul endowed with superb intelligence can put under restraint the mind which roams in a world of fantasy all the time and indulges in destructive activities like a mad elephant with the help of the guiding principles laid down in Jain scriptures and thus lead it on the right path of bliss and mercy. Gunbhadra Acharya states the same fact in 'Atmanushashan' thus:-

अनेकान्तात्मार्यं प्रसवफल भारातिविनते।
वचः पर्णाकीर्णे विपुलनयशाखाशतयुते॥
समुत्तुंगे सम्यक् प्रततमतिमूले प्रतिदिनं।
श्रुतस्कन्धे धीमान् रमयतु मनोमर्कटममुम्॥ 170

'The wise saints and mundane souls should daily loiter their monkey like mind on the 'Shrutskandh like tree' (श्रुतस्कन्ध रूप वृक्ष), which has bent down very low under the load of numerous fruits and flowers of religious matter, abounds in sermon like leaves, is equipped with hundreds of branches of wide spread thought contents, is lofty and firmly stands on the roots of up-to-date and elaborate 'Mati-Jnana' (मतिज्ञान)-knowledge obtained by means of the senses and mind.'

Just as by nature a monkey is extremely fickle minded, but on seeing a tall tree abundant in fruits and flowers, it gives up its mischief and being enamoured by the fruitful tree it makes the tree its permanent abode; like-wise the mind of all human beings is highly fickle and wavering. It is due to the mind that a man harnesses the feeling of love and hatred, attachment and detachment imagining the outward non-self objects of the world as useful and harmful for himself. Nothing to say about the layman, sometimes the mind of highly accomplished and self-restrained saints and hermits also begins to waver and forces them to abandon their long penance. Therefore, it is wise to devote the fickle mind to the

study of sacred books to check it from dwindling and going astray. Thus alone it is possible to become the monarch of the mind. Besides, a man should dedicate himself heart and soul to the prayer and worship of the omniscient divine beings who governed both their mind and body and forced them to work for the achievement of their cherished goal Salvation. It has been said:-

भोर भयो उठ जागो मनुवा साब नाम संभारो।

सूतां सूतां रैन विहानी अब तुम नींद निवारो॥

O mind! The rays of sunrise are kindling. Rise and pay homage to the divine Lord. Meditate upon the perfectly purified enlightened Souls. This living being has wasted his whole life in slumber of deep ignorance. Now get up! Awake! Try for self-upliftment with a stable mind through whole hearted devotion to the liberated Souls in the nectar like sweet and calm atmosphere of the dawn.

Excellence of Soul Force:

Power is of three kinds, Viz (i) Physical (Bodily or manual) power, (ii) mental power and (iii) Spiritual power. Out of the three powers bodily power and mental power are only the means, and spiritual power is an end to these means. A right end can be attained only through the right means; the cause alone leads to the effect. If our means are appropriate, just and right, the end will also be right and just likewise. The worldly people say 'End justifies the means.' But the truth is vice-versa. In order to develop spiritual power, the mental and physical powers also must be set right.

The mind makes a special contribution in the upliftment of the Soul. The mind may lead a living being either towards the worldly allurements or on the path of liberation as well. Mind is the main factor for these two courses of life.

To sum up, in order to subdue the mind a mundane soul should after diverting his mind from sensual pleasures devote it to self-upliftment. Only then he can do his own well being by defeating the enemies of the Real-self.

ध्येय पाने को स्वयं पैर बढ़ाना होगा,

पथ के पत्थर को स्वयं दूर हटाना होगा।

दूसरा कौन तुझे राह सुझाएगा?

अपने ही मन का दीप तुझे जलाना होगा।

A man can achieve his aim of life only by his wisdom, physical strength and moral course. So long as he does not recognize his Soul and eternal power lying dormant in his Soul, no other external power can lead him to his goal. Hence O aspirants for Salvation! Practise to make your mind stable. It has been said:-

लब्धे मनः स्वास्थ्य सुखैकलेशे।

त्रैलोक्यराज्येऽपि न तस्य वाञ्छा।

One who tastes even partial bliss of meditation after once making one's mind stable has no desire left of obtaining the reign of all the three worlds.

Indeed, all things originate in mind. We can never attain plenty, happiness and health if our thinking is wrong. Right thoughts on happiness will bring about happy conditions. Optimism is a state of mind. If the mind is right, everything in life is right and will be right hereafter.

"The blessings of fortune are the lowest; the next are the bodily advantages of strength and health; but the superlative blessings, in fine, are those of a mind."

- L' Estrange

'Music is the only of the arts that does not corrupt the mind.'

THE CENTRAL TRUTH

अहमिक्को खलु सुद्धो दंसणणाणमइओ सदाऽरुवी ।

णवि अत्थि मज्झ किंचिवि अण्णं परमाणुमित्तं पि । ।

***Ahamikko khalu suddho damsanananamayo sadaruvi
Navi atthi majjha kimchivi annam paramanumittam pi.***

"Absolutely pure, having the nature of perception and knowledge, always non-corporeal, I am indeed unique. Hence not even an atom of alien things what-so-ever (whether living or non-living) is related to me as mine."

—Acharya KundKunda.

True Meditation- A means to Good Existence

‘Be vigilant and diligent. Watch and pray. Fast and meditate. Persevere, dismiss fear, worry and anxiety.’

“Five minutes spent in the companionship of God every morning, if it is face to face and heart to heart, will change the whole day, will make every thought and feeling different, will make us do for His sake what we could not have done for our own, or for any one’s sake.” H. Drummond

“More things are wrought by prayer than this world dreams of.”

Lord Tennyson.

On the vast earth oceans are regarded abode of pearls. It is why in Hindi an ocean is named ‘Ratnakar’ as well. Various type of precious pearls are hidden in an ocean. The person who dives deep into the water and reaches the bottom of the sea, gets those precious pearls. There is a popular English saying:-

‘Errors like straw on the surface flow

Those who would search for pearls must dive below.’

If a person simply floats over the sea, he can never find those precious stones. A person has to strive hard to find out pearls. Sometimes he has to risk even his life. Only then he can obtain pearls.

Unique pearls endowed with innumerable virtues exist in the human Soul. Every mundane soul aspires to discover them but fails to achieve them, because the wretched fellow does not work judiciously with diligence; does not want to give up material possessions and adopt right conduct, and perform austerities penance and meditation. Such an insane person cannot obtain the precious pearls of sacred virtues present in his inner-self. In the modern times many people proclaim themselves mundane souls, but their outlook on life remains that of ‘Eat, drink and be merry.’ Now a days the number of such hypocrite mundane souls aspiring for personal upliftment and engaged in austerities is on the increase day by day. In reality they are creating an obstacle in the path of true meditation. Such hypocrites can never attain the goal.

A mundane soul engaged in meditation should aim at the attainment of his goal. When the insight of the mundane soul and his cherished goal become

centered on one point, the goal is achieved. Therefore, a mundane soul should meditate and strive in the direction of his goal, so that he may attain the glory and grandeur of the divine Soul. There are some such ascetics whose attention is fixed only towards winning fame, getting reverence and enjoying material goods. They who hanker after fame fail to attain the supreme goal of human life; for 'fame is the last infirmity of noble minds.' Such ascetics cannot realize eternal bliss and peace. They obtain merely worthless, perishable material objects despite performing penance throughout their life. All their so called austerities end in gathering weeds from a forest of saffron plants. As a result they constantly go on migrating in a cycle of births and deaths in this world. Here is an illustration:-

An ascetic performed severe penance for eighteen long years and observed all rules of meditation strictly. Consequently, he became accomplished in the art of walking on water. The ascetic became extremely happy on this achievement. He gave demonstration of this magical power in front of all and sundry. Thus he was reduced simply to the rank of a demonstrator on being deprived of his spiritual power to get an insight into his Soul. One day he went to his teacher and spoke, "O supreme saint! My meditation of eighteen years has at length borne fruits. I have learnt the art of walking on water."

On hearing his conceited words the spiritually accomplished teacher smiled gently. The ascetic enquired of his teacher the cause of his complacent smile. The holy saint asked his disciple in reply. "What have you gained? You have made a bad bargain by sacrificing your long penance to learn the art of jugglery. A sailor can perform this job in two pice only. Did you perform severe long penance simply to do miracles through this worthless trick? If you had so wished, you would have attained even the kingdom of God after this severe penance of so many years." The ascetic felt much ashamed on his folly. The sermon of his teacher opened his eyes. Repenting on his mistake, he set out in the fulfillment of his sublime goal. He again performed severe penance and finally obtained perfect enlightenment in his Soul.

"Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your power. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. "

Phillips Brooks

A mundane soul who on assuming the divine appearance of an ascetic, instead of making the upliftment of his Soul which is the supreme goal of his life, worships the different type of gods and goddesses; who instead of worshipping, meditating upon and singing hymns of the master of the three worlds-the

omniscient Lord Jinendra pays homage to other petty gods and goddesses; and who leaving his devotion of the supreme Lord is engaged in the acquisition of the science of astrology; who has attachment for his kith and kin; who is over busy in amassing wealth and property; who builds temples, hospitals, schools and rest-houses in his own name to popularize himself and aspires for worldly pleasures and sensual enjoyments, is like an ignorant person who is ambitious to hoard insignificant things like glass and stones at the cost of his invaluable pearl like Soul. Secondly, on assuming the spiritualistic appearance revered and worshipped in all the three worlds the fool acquires and learns the art of jugglery like walking on fire and water, and thereby charms the fond people of the world by a demonstration of these magical feats to win their praise and reverence. It has been said:-

वैराग्यरंगः परवंचनाय धर्मोपदेशो जनरंजनाय।

वादाय विद्याध्ययनं च मेऽभूत् कियद् बुवे हास्यकरं स्वमीश॥ रत्नाकर पंचविंशति

i.e. "I assumed the appearance of a renounced Soul to deceive others, delivered religious sermons to entertain the people and studied the holy scriptures for the sake of debates and discussions. O Lord! What more should I, who am an object of ridicule tell about myself?"

A monk should always concentrate on the highest and most pure type of meditation, be free from Nidana (i.e. craving for worldly or temporal gains in lieu of his austerities), should possess nothing, and move about in the world completely disregarding his body, till such time as death overtakes him.

An ascetic can attain his ultimate goal only through proper dedication to his real-self. Hence he should choose his goal in life rightly before embarking on his meditation. If he is ambitious to enjoy worldly pleasures and win fame and honour through his meditation, he should be frank in his aim and work accordingly; otherwise, if he prefers eternal bliss and self-realization through enlightenment of Soul he should aim at spiritual achievements ignoring the cravings for worldly prestige and glory. He who whole heartedly dedicates himself to other-worldly virtues attains eternal bliss getting rid of the sensual pleasures.

He who has devoted both his physical and mental energies to attain spiritual bliss cannot easily fall a victim to the allurements of the material world. An ascetic who remains firm in his mission to reach the final goal of life i.e. Salvation, ultimately attains his goal by performing all austerities heart and soul. But he who goes astray from the real path to self-realization can never achieve his goal in life even after performing long and severe penance.

There is an incident of Mahabharat period. Once Acharya Drona was imparting training in archery to the royal princes. At the end of the training all the princes were summoned at a certain spot for the final test. The Acharya suspended a bird from the branch of a tree at a reasonable distance. Then he instructed the princes to shoot arrows at the pupil of the bird's eye. While the princes were taking aim at the bird's eye, Dronacharya asked every prince one by one, "Well, my boy! Tell me what do you see in front of you?" All the princes answered the question differently.

One of the princes replied, "I see its eye." The second prince answered, "I see a full bird on a tree in front of me. I am taking aim at its eye," and so on. Thus except Arjun all the princes answered abruptly. Finally came the turn of Arjun. Dronacharya put the same question to him as well. Arjun replied, "O worthy teacher! I see nothing but the pupil of the bird's eye." Being pleased Dronacharya said politely, "My son! You alone out of all the princes can shoot at the target correctly."

From the above illustration it becomes obvious that the target of an ascetic should be his fixed goal i.e. Salvation. He should concentrate his full attention on his aim. Only then he can attain his goal. It is in the sweet oblivion of self that one becomes conscious of his supreme Self. Self-annihilation means infinite expansion of the individual self, so as to lose its identity in the universal Self.

In the path to meditation it is also essential for an ascetic to possess a sound knowledge of his mission. Meditation cannot be performed in the absence of right knowledge. Here knowledge does not imply bookish knowledge or power of discourse; rather whatever is helpful in making the fickle mind stable and enlightened is termed as real knowledge. It has been said:- "Knowledge should be for sense control and that sense control should aim at self realisation."

The true purpose of knowledge is to relieve a man from the slavery of senses; to enable him to put restraint on the senses through which self realisation is obtained. Only a person with perfect knowledge of the transitory nature of the material world can control the fickleness of mind and make it stable. However sharp intelligence a fickle minded person may possess, he might have studied the sacred scriptures as well, but such a person with a wavering mind can never attain his goal. Therefore, the fickleness of mind must be controlled at every cost.

S.T. Coleridge was a great scholar and highly intelligent fellow. But he was fickle minded. This fickleness of mind made his whole life feeble and ridiculous. He aspired to accomplish great things in life, but he could do nothing. In this unstable condition of mind one day he bade adieu to the world leaving all his lofty plans unfulfilled.

Pure thought is a great tonic and restorative. A man may overcome all his ailments of the body and mind, by absorbing himself in sublime thoughts. He may defy decay or even death itself, by deep and divine meditations. Dive deep into thyself; Divinity dwells resplendent there, with all that is good and great and glorious in you, and in the universe.

There are always two currents in the stream of life; the one the upper, and the other the under. In the upper current there are ebb and flow, but the under current flows calm and steady. Those who are drifted by the upper current, oscillate between joys and sorrows, success and failure, peace and trouble; but those who dive deep, and flow obedient to the inner current, ever advance towards eternal bliss.

Hence, cultivate a very strong faith in God. Faith is the gateway to God and leads to true meditation. Faith can work wonders and helps in the attainment of liberation.

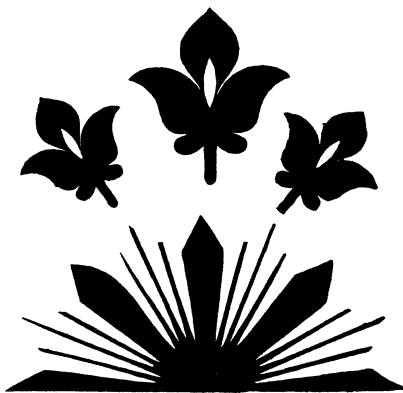
“Faith never fails. It is a miracle worker. It looks beyond all boundaries, transcends all limitations, penetrates all obstacles and sees the goal.”

-Orison Swett Morden.

To sum up, true meditation is a must for perfection in life. Perfection has five adjuncts supporting it; love, humility, beneficence, grace and truthfulness. There is no perfection lacking one of these. If the perfection of perfect men decreases in the world the earth will collapse under the weight of men.

“There is a very great ethical value in Jainism for man’s improvement.”

French thinker Dr. A. Guernot



On Religion and the Art of Living

'Religion is the quality of the Soul and it is with man visibly or invisibly. We can recognize the duties of human life through religion.' **M.K. Gandhi**

"Nothing but a true religious spirit can give us that inward joy and sweet content which laughs the world's wayward ways to scorn."

"We must learn to live & not live to learn." **Frederick Harrison**

"Live a natural life- natural in body, mind and spirit- and your life will be happy, peaceful and ever-prosperous. Violation of natural laws entails endless troubles."

Man is the closest manifestation of divinity on earth. Still he does not know the art of living well. Most of the time we are too much involved in the business of life to find time to know ourselves well enough. The whirling of life takes us round and round till death puts us to sleep; but we never care to ask ourselves, "Quo Vadis?"

There are seventy two skills for men in the world. For women there are sixty four skills only. The art of religion has been regarded as an important skill amongst them. The art of living is learnt only through the art of religion. A person whose life is devoid of the art of religion is like a body without mind. As the existence of the body without mind cannot be maintained; likewise the existence of life also cannot be secured without the art of religion. On learning the art of religion in life once, it keeps company of a man not only in the present state of human life, but in the next states of birth also. It never deserts a person. This is why the art of religion has been regarded superb. In the 'Mahabharat' too only man has been stated to be entitled to the art of religion.

आहार-निद्रा-भय-मैथुनं च सामान्यमेतद् पशुभिर्नराणाम्।

धर्मो ही तेषामधिको विशेषो धर्मेण हीनाः पशुभिर्मानाः॥ महाभारत

The life of a person devoid of the art of religion is like that of an animal. Indeed, one who does not know the art of religion is an animal without horns with human body (नर पशु). In the absence of religion the whole human existence is almost vacuum like. The life journey of a man is not completed smoothly without the torch light of religion. It has been said:-

“Religion is an object most secret. It may be achieved not by probing all around but by purifying the innerself to the fullest extent.”

Shrimad Rai Chandra Ji

Here is a small illustration:-

A rich widow in Britain had two children- a son and a daughter. On growing young the son went away to another city and settled there for business purposes. The daughter went away to her in-law's house. Only the mother was left in the home. Now she felt lonely and downcast. She did not feel at home and cheerful even in her family home. As a matter of fact religion is the last resort for such persons. Religion is the best means for a lonely man for keeping cheerful and earn merit. But the old lady tamed a dog to keep herself in healthy spirits. She was passing the days of her life cheerfully by remaining engaged in looking after her pet dog. Once the door of the house did not open for many days. The people of the Electric and Telephone departments came to her house; but went away disappointed after knocking at the door. Thus six months passed away. Then some people informed the police. When the police came and the door was broken open, they found the lady lying dead. Her pet dog also lay dead beside her. Germs and worms were writhing on their bodies. The two were reduced to a skeleton of bones. This incident attracted the attention of the British Parliament. It became the topic of discussion there. During debate it was questioned, “What is the propriety of such life when even the son and daughter were unaware of the death of their mother who gave them birth?” Indeed, the two children had never cared to look after the well-being of their aged mother; for they were not brought up in a religious environment. Consequently, there was none with the old lady to serve her and recite religious hymns to her in the last moments of her life.

All our wealth and property is worthless without religion. Such irreligious life is below even the level of animals. In the modern times the condition of living beings devoid of religious feelings is quite similar to the above illustration. People often forget and neglect religion in their futile struggle to earn more and more money day in and day out. The high priest of Nature Wordsworth has rightly remarked:-

*‘The world is too much with us, late or soon
In earning and spending we lay waste our powers
Nothing do we care for Nature, that is ours.’*

Infact, many of us find it too much to keep our own company and run astray from religion. This deprives us of opportunities of self-analysis and the result is that we develop blind spots. We lose the capability of self-communion and fail

to see ourselves as we are. We delude ourselves in an attitude of self-righteousness and learn to blame others for all our failures and misfortunes.

A house where the children do not imbibe in their mind the good impressions of the art of religion at an early age is no better than a cremation ground; because for want of the pious religious impressions these children do not learn good manners. They do not become polite and submissive; rather begin to disobey and disgrace their elders. Such children as are born and brought up in an atmosphere of bitterness and religious hollowness lack faith in divinity and their inner Soul. They become quarrelsome by nature and grow up into rogues and hooligans. They become a curse to their family, their society and their nation.

The future of the children depends on their parents. The children become what their parents are. The children of religious minded and virtuous parents grow up into good citizens. Intruth, "Home is the first school of a child and mother his first teacher." If the parents are anti-religion and indulge in anti-social activities or earn money by illegal and immoral means, their children become morally degraded and generally develop a feeling of contempt for religion and holy deeds. They flee from religion and religious personalities. They hate to listen to religious sermons and shun religious activities and celebrations. On growing up such irreligious children spoil their lives on falling a prey to a licentious life and become addicted to several evils.

When the children become out of control the unfortunate parents approach the school teachers or the religious preachers and complain against the abnormal behaviour and way-wardness of their children. They urge these teachers and holy saints to tell them a way to reform their misled children; but sometimes it becomes too late to mend their adolescent children. If the parents themselves had devoted some of their time to practising religion and had cared to earn their bread and butter through just and honest means, their children would have certainly learnt the art of religion from them; for children in general follow suit to their elders. But ill-natured children squander the ill-gotten money of their parents on trifles and ruin themselves. They bring disgrace to their parents and shatter all their hopes. Hence there is need of learning the art of religion for all and sundry. Indeed, the art of religion is nothing else but the art of living.

While stating the supremacy and significance of religion in life, the author of the 'Samyaktava Komudi' writes:-

धर्मकल्पतरोर्मूलं द्वारं मोक्ष पुरस्य च।
संसाराब्धौ महापोतो गुणानां स्थानमुत्तमम्॥

Religion is the root of the all giving benevolent tree (कल्पतरू); the gateway to the land of Salvation; a ship to sail across the ocean of the world, and an embodiment of Superb Virtues. A purified mind is a must to learn the art of religion. A purified body is essential for a purified mind; for a healthy mind resides in a healthy body. Fresh and pure food is needed for a healthy body. Thus it is extremely difficult to learn the art of living without knowing the art of religion. Infact, a person who is not dedicated to religion is bereft of lustre and charm of life. e.g.

यथा चन्द्रविना रात्रिः कमलेन सरोवरः।

तथा न शोभते जीवो विना धर्मेण सर्वथा॥

The art of religion is the saviour of all human beings in life. There can be no other saviour of man in the world except religion. All the noble souls who have attained liberation so far and will do so in future achieved supreme heights in life and rose to the pinnacle of glory by the force of their knowledge of the art of religion. The art of religion is a medium by means of which a living being gets rid of human state of existence and becomes a supreme being i.e. a liberated Soul; and even an animal becomes a God shedding its lower state.

To sum up, we may say that in order to learn the art of living, we will have first to purge ourselves of our baser instincts and attain that mirror-like purity of heart which can register each reflection faithfully; which is highly sensitive to the anguish of all those who suffer, and which tries sympathetically to understand the mainsprings of human actions rather than laughing at them, lamenting for them or detesting them. The pursuit of such a study of scriptures will inevitably be a Soul lifting and ennobling experience; which is sure to bring us nearer to our real selves, and therefore, to Godhood. Inshort, the art of living is supplanting to the art of religion. What we call the art of living is in reality the art of religion.

“Live like a child-full of smile and free from guile-and yours will be the kingdom of God.”

To deserve eternal life, a man must love the omniscient Lord with all his heart, with all his soul, with all his strength, and with all his mind. He must also love his neighbour as himself. As to who is the neighbour, the answer is the whole world.



No Liberation Sans Character

"Character is destiny."

"Character is property. It is the noblest of possessions."

Samuel Smiles

"Character is not ready made, but is created bit by bit and day by day."

Edna Lyall

'Character is a by-product; it is produced in the great manufacture of daily duty.'

Woodrow Wilson

"Good conduct is the seed of the good life, improper conduct causes disaster."

Tirukkural

Some people say 'knowledge is power,' but my personal view is that character is power. If a man does not build Character, he cannot acquire knowledge as well. There is no difference between a characterless person and lifeless dead body. Even after bodily death, the character of a man survives after him. His thought sphere also exists even after physical death. It is character alone that imparts real strength and glory to a man. Indeed, character is the synonym of power.

The righteous persons are of the opinion that an intelligent person annihilates his Karmas with his knowledge. But besides acquiring knowledge, it is very essential for a man to form a high character in accordance with right knowledge. A person can have no proper knowledge of right conduct without character formation. It has been said:-

'Integrity without knowledge is weak and useless and knowledge without integrity is dangerous and dreadful.'

-Samuel Johnson

Thus, Character and knowledge are interdependent.

The shedding of the Karmic matter is not possible in the absence of a dignified conduct. Suitable conduct must follow right knowledge. Only then a work can be accomplished, e.g. If some patient places in front of him the best possible medicine to cure a certain disease and proclaims that he knows the pros and cons of that medicine, will his disease be remedied in any way simply by his

knowledge of the medicine? Will simply the sight of cold water, or the uttering of the word 'water' quench the thirst of a man? We can never reach our destination simply by the thought of a particular vehicle or conveyance. It is most necessary for a person to have a likewise suitable conduct, activity or movement for it. Indeed:-

“Strong characters are produced by strong thinking. Good deeds are the outcome of good thoughts. No man lives a noble life without thinking nobly.”

- **Rev. Dr. Edgar Tilton**

The wise people assign the highest significance to character in practical worldly life as well. In the world all people prefer to have daily dealings with only those persons who possess a lofty character. Only men of character can show the path of happiness to the miserable worldly creatures. He who has not learnt the art of character building himself cannot teach this art to others. Just as only he who possesses a bread can feed bread to others; and only they who have received education in a particular branch of knowledge can impart that education to others. Likewise, only the person who himself is walking on the path of sublime character, can inspire others to follow the path of noble character. One cannot attain liberation simply by becoming learned. It can be possible only by acting accordingly. Indeed, saying and doing should go hand in hand.

The Acharyas have also accepted practical knowledge as the real knowledge. e.g. -

थोवह्मि सिक्खिदे जिणई बहुसुदं जो चरित्तसंपुण्णो।

जो पुण चरित्तहीणो किं तस्स सुदेण बहुएण॥८८८॥ शिवाचार्य म.आ.

One who is accomplished in character, wins victory even over a highly learned person despite his poor knowledge and little education. What's the use of high learning of one who is lacking in character. It is said:-

“सा विद्या या विमुक्तये”

A man can regain lost wealth and property; he can learn again forgotten knowledge; he can again become hale and hearty by regular exercise on losing the wealth of health; but character and social prestige once lost are hard rather almost impossible to be regained. It has been well said:-

“Character is like white paper; if once blotted, it can hardly be ever made to appear white as before.”

- **I. Hawes**

Indeed, loss of character is the greatest calamity in a man's life. There is a well known saying:-

*If wealth is lost, nothing is lost,
If health is lost, something is lost,
If character is lost, everything is lost.*

In 'Pravachansaar' the great Acharya Kund-Kund Swami has stated good character as the real religion.

चारितं खलु धर्मो। प्रवचनसार गा. 7

The life of a characterless person is like that of an animal. Men of materialistic tendency give the highest significance to material possessions only. They employ all their physical and mental energies to amass wealth and property, and then safeguarding them.

A person aspirant of Liberation from the world should hold tightly the fold of Right conduct taking suitable help of Right knowledge and Right belief. The holy Soul who has boarded the boat of Right conduct and is accompanied by two sailors viz Right knowledge and Right belief to assist him, reaches the other bank of the worldly river current safe and sound. It is said:-

आरुह्य चारित्रतरीमवाप्य सद्ज्ञानसंख्यदर्शनधीवरौ द्वौ।

अक्लेशमेवोत्तरति प्रसन्नः पारे भवाब्धिः ननु वीतरागः॥ सुधानिधि सुभाषित

The author of the 'Bhavya-Jana-Kantha-Bharan' has written that Right knowledge stops the inflow of the future Karmas; but Right conduct annihilates all the pre-accumulated Karmas. Right belief becomes instrumental in the confirmation of both of them.

सज्ज्ञानमत्र क्षतभाविकर्म सद्वृत्त यस्त्वर्जितकृत्स्नकर्म।

सम्यक्त्वमेतद्वयं पुष्टिहेतुरिति त्रयं स्यात् सफलं तदेव॥220॥

The author of 'Tatvartha Sutra' Acharya Uma Swami has also revealed this truth in an axiom:-

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः॥१॥ तत्त्वार्थ सूत्र अ १

This axiom conveys a very deep and significant meaning. It includes both the path to salvation and apparently salvation itself. Thus the path and salvation both have been indicated through only one axiom. By assigning the last place to conduct it has been shown that Liberation or Salvation is not possible without it. Even the Tirthankaras (Emancipated Souls) stop in the thirteenth stage of spiritual attainment (तेरहवाँ गुणस्थान) without Right conduct;

परमयथाख्यात चारित्र

If proves that character is the driving force to attain Liberation. When Right-conduct is fully attained the very moment the final goal Salvation is realized. Therefore, character is also a superb medium in itself for a human being to get

rid of worldly attachments and detachments or love and aversion. The ancient Acharyas are of the opinion:-

रागद्वेषविनिर्मुक्तो चरणं प्रतिपद्यते साधुः। रत्न.श्र.

Character has been assigned greater significance than mere knowledge in vanquishing the Karmas. It has been said:-

परं ज्ञानं फलं वृत्तं न विभूतिर्गरीयसी।

तथा हि वर्धते कर्म सद्बृत्तेन विमुच्यते॥३०७॥

The super-most function of knowledge is to assist in the attainment of Right conduct; not to help in the achievement of material prosperity. The worldly riches and prosperity simply facilitate to the influx of Karmic matter; but Right-conduct relieves us of Karmas.

While defining character in his literary criticism of 'Pravachana Saar' Acharya Shri Jai Sain has stated:-

शुद्धचित्तस्वरूपे चरणं चारित्रं तदेव चारित्रं मिथ्यात्वागासिदसंसरणरूपे भावसंसारे पतन्तं प्राणिनमुद्धृत्य निर्विकार शुद्धचैतन्ये धरति।

To act in accordance with the dictates of the holy Soul is character. It is character that relieves a human being engrossed in this illusionary world through falsehood, attachment and detachment; and enables him to the adoption of the unblemished pure conscious feeling. To follow the dictates of the holy Soul has been termed character; for that is the only shelter, and that is the only divinity. The same thing has been stated by Acharya Vidhya Nand Muni thus:-

'Those who believe in God, see Him in Truth and feel Him in Ahimsa; some others find Him in patriotic spirit; while others experience Him in the principal qualities of Soul i.e. Right faith, Right knowledge and Right Conduct. All the above experiences are, in fact, the real face of God. All such persons are near to God. Infact, good conduct is God.'

Those who conceived of divinity have seen Him in the shape of Truth, and visualized Him in the form of Non-violence. Many have found Him in universal love, and had the vision of His grandeur in the three fold Righteousness of the Soul. Truth, Non-violence, Universal love and the three fold righteousness of Soul lie inherent in the pure character of a holy person. Indeed, a man of character is closer to divinity. Hence, pious character is the manifestation of the divine form.

The author of the holy book 'Sarvartha Siddhi' writes about character:-

संसारकारणनिवृत्तिं प्रत्यागूर्णस्य ज्ञानवतः कर्मादानानिमित्तक्रियोपरमः सम्यक् चारित्रम्

The subsidential of the actions resulting in the influx of Karmic matter in a wise person busy in undoing the causes which result in worldly existence is called Right-conduct.

चरति चर्यतेऽनेन चरणमात्रं वा चरित्रम्। सर्वा. टीका अ.1, पृ. 5

Whatever actions are done and by whom they are done are called a man's character; or in other words doing of actions is called conduct i.e. character.

The statement of a person who does not observe rules of conduct himself, but simply gives a detailed information about conduct has no value. He is like a garden in which no fruitful plants and trees grow and bloom. It has been said:-

A man of words, not of deeds

Is like a garden full of weeds.

A man who does not fulfil his duties righteously but simply talks much, is like a garden in which no flowers bloom and only weeds grow. Therefore, preaching without practise carries no weight. It is simply a vain display of hollow knowledge. It has been said:- न चरित्रात् परं तपः

No penance excels character. Character building is an automatic original penance. All the twelve type of penances are submerged in it. Character is an apparent form of Divinity. The life journey cannot be carried on smoothly in its absence. He who wants to complete his life journey easily and systematically should devote himself to character building. The great Jain Acharyas have given a vivid account of character in their sacred writings. They laid down a moral code of conduct for themselves first, and by following a noble and right path they did their own well being and that of others as well.

A man of character should have compassion towards all beings, should be of a forgiving nature, should be restrained and chaste, and should avoid all sinful activities. He should move about in the world with all his senses properly controlled.

The true religion consists in character; the true worship lies in character formation; the true pilgrimage is dedication to character and God can be realized only through a lofty character. Character is God. In a man of character the Soul exists in its sublimest form. Therefore, Character building is the highest means to realize God. It has been said:-

आचारः परमो धर्मः आचारः परमं तपः।

आचारः परमं ज्ञानं आचारात् किं न साध्यते॥

An appropriate conduct is the only Superb religion, penance and true knowledge of a man. What is there that cannot be achieved by a man of character? i.e. he can achieve every thing. Character is the personal property of a man. A man of character can freely go wherever he likes; and he is welcomed and given honour everywhere. He is highly trust worthy. Character is a store house of fragrance. The sweet smell exhaled by flowers spreads only upto a

limited area. But the glory of a man of character spreads all round. The beauty of a man's body many perish in no time, but the beauty of human Soul lasts for ever on the attainment of Right-conduct.

सूरत से कीरत बड़ी, बिना पंख उड़ जाए।

सूरत तो जाती रही, कीरत कभी न जाए॥

The particles of musk found in the belly of a musk deer do not come from somewhere outside. Character also cannot be borrowed from somebody. Character is like a mirror. All virtues and vices of a man are reflected in it. Character is like a lamp. All virtues are illuminated by it. Character is like fire, which burns to ashes all evils and sins of a man like fuel. Character is a stream of clean water. The Soul obtains peace and coolness from it. Character is like a cyclone. It proceeds undaunted in all the directions uprooting the feeble plants of evils. All ingredients of religion lie dormant in the ocean of Character. Indeed, whole hearted dedication to spiritual virtues is called sublime character. Religion is lame without character. The beauty of religion lies in character. It has been said:-

“Anger destroys love, pride puts an end to modesty, deceit removes friends, while lack of good character destroys every thing.” (Gurmat - 32)

Character is an embodiment of all supreme virtues. Right-conduct cannot be obtained merely by theoretical discussion, rather by incessant practise. Character is not a thing of discourse but of practical observance. If a man loses the axle of his character, he will go astray from the realm of humanity as well and turn into a devil. Just as a bird cannot fly with one wing, and a chariot cannot move on one wheel; likewise the chariot of Right Belief and Right-knowledge cannot move in the absence of Right-conduct.

If a person aspires for success in life; if he is ambitious of establishing his hold on others; if he is anxious to follow the path of spirituality and if he is eager to attain self-realization and liberation, he should move heaven and earth to build an unblemished pious and lofty character under all odds. The *summum bonum* of human life is character. Only the grand character of man lives after him and makes him immortal. It is only due to their Superb character that despite the lapse of many centuries great men like Lord Mahavira, Buddha, Ram, Krishna, Jesus Christ and other prophets and holy saints are remembered and revered to this day. They could leave their deep impact on humanity and mould the mode of living of huge masses due to their high moral character.

A man of character is blessed with the noble virtues of freedom, pure bliss, self-responsibility, self-realization, all equality, voluntary co-operation, recipro-

cal help, spiritual advancement, all love, noble thoughts, sweet temper, simple living, pure food, contentment, international peace, exemplary action and brave conduct. He is an intimate friend of all, even of the most sinful and lowly beings but is an enemy of injustice, vice, ignorance, desires, passions and impurity.

Goodness of character is the only good for a man seeking perfection; all other good is not so good. Loss of wealth is no disgrace to a person if he has perfection and nobility of character.

Man is as he made himself; man will be as he makes himself. It is true that external circumstances may influence the development of a man, nevertheless his ultimate formation depends largely upon himself, and in his daily life he is determining his own future. Have a heart that never hardens, a temper that never tires, and a touch that never hurts.

The real worth of a man's life, depends not on what he is, but on what he is becoming. A man's character, by which we understand all that makes up his personality, never stands still in the interaction of its powers and in its response to the world, both material and spiritual, in which he lives. He is making progress or he is degenerating.

To sum up, if you want to develop your personality and make it lustrous, influential and attractive; and above all if you want to attain Liberation, first of all form a lofty character. Indeed,-

'Fame is Vapour, popularity an accident, riches takes wings, only one thing endures- character.'

-Horace Greeley

The principal materials for character building are-truth and honesty, energy and devotion, patience and perseverance; but the steady foundation upon which character can stand, is firm faith in the infinite mercy and wisdom of God, without this, character, however high it may be, tumbles down in a moment.



Face is Index of Mind

Conceit- the main cause of Man's downfall

'Pride goes before destruction, and a haughty spirit before a fall.'

Proverb

'The egotism of man stints his talents.'

'Vanity (conceit) is an inborn vice in man; it is often fed and fostered by his own fellow beings. It is, therefore, almost impossible for him to eradicate it. Though it is not infrequently that a man's vanity is wounded, crushed or even smashed, but it grows again like the phoenix from its own ashes.'

Vanity is the worst enemy of man. Very often their conceit has been the chief cause of the downfall for the kings and emperors who have existed on this earth to this day. Vanity is an enemy which brings ruin both of the vanquisher as well as vanquished i.e. conceited person and the victim of his conceit. A person over powered with vanity creates disaster and havoc for self, his society as well as nation.

In Jainism the intensity of evil and purity in a Soul is indicated by six LESYAS (Thought Complexions) named by colours i.e. Black (Krishna), Blue (Neela), Light Grey (Kapota), Yellow (Peeta), Light Pink (Padma) and White (Shukla). The Black (Krishna) is most evil and White (Shukla) is purest, without any evil intention. These are illustrated by six persons gathering fruits. One who picks up fruits from ground is endowed with white (Shukla) Lesya. The second plucking from branch has light pink (Padma) Lesya. The third cutting the small branch has yellow (Peeta) Lesya. The fourth cutting the bigger branch has light grey (Kapota) Lesya. The fifth cutting the main branch has blue (Neela) Lesya. The sixth cutting whole tree has Black (Krishna) Lesya and is worst i.e. most evil.

The person who is harbouring enmity towards any one may or may not succeed in harming his enemy; but the ideas and feelings of the person fanning enmity must become vicious for certain and himself he is sure to suffer bodily and mentally; for no one can touch pitch without being defiled. Due to keeping enmity a living being with dark thought complexion (कृष्ण लेश्या) may or may not succeed in causing an injury to others, but he is sure to make his own thoughts vicious. A man endowed with such cruel nature gives no regard to others. He

does not hesitate even from taking the life of other people for the fulfillment of his own feeling of vanity. The following illustration will clarify the idea:-

Once the peace loving British Prime minister Chamberlain approached Hitler, the chancellor of Germany for peace accords. Hitler who was the perpetuator of second world war was now ready for and bent upon a fresh invasion on England. Chamberlain appealed to the conceited dictator and war-monger Hitler to give a second thought to his ambitious military designs and abstain from further genocide of human race. Chamberlain pleaded for treaty; but the vain Hitler would not concede to his sound counsel and holy proposal for treaty. Being disappointed by Hitler's blunt refusal for cease-fire Chamberlain questioned him, "Have you sufficient preparations made for war even after so vast a disaster and genocide of mankind on such a large scale?"

In reply to it Hitler summoned an attendant by gesture of hand to show his supremacy and political domination over his countrymen and commanded the poor fellow to take a jump from a three storeyed tall building just then. Out of Hitler's terror the attendant carried out his command immediately and gave his life by taking a leap from such a great height. Hitler out of his conceit and vanity treated his own compatriot, an attendant as insignificant straw and forced him to lay down high precious life in the name of patriotism.

Hitler meted out this inhuman treatment to the innocent citizen to satisfy his feeling of vanity or pride. The great and fierce battles and wars waged till today were the outcome of the vanity of the power hungry autocrat rulers of some ill fated militarily powerful countries. Even today the main reason of whatever atmosphere of terror and disaster prevailing in the world and the butchering of innumerable innocent lives perpetrated in many countries by the terrorists daily is the ruthless game of power politics being played by self-conceited politicians all over the world.

So long as these unbridled politicians in power do not give up their pride and prejudice, this world cannot heave a sigh of relief. Day by day every nation is adding to its nuclear weapons in the world's mad race for armament to satisfy its lust for power and feeling of vanity. In such a venomous environment we shall have to take a self decision whether we should lead mankind to peace and prosperity or push it to downfall and total annihilation. If we aim to march on the path of progress, we will have to discard our indecent behaviour with every living being and maintain healthy and warm relations among the nations of the world. It has been said:-

आत्मनः प्रतिकूलानि परेषां न समाचरेत्॥

There have been such great men as well, as gave the same prominence to

others as to their own self. Here is an illustrious example of Dr. Rajendra Prasad, the ex-president of India: The noble hearted saintly natured compassionate Dr. Rajendra Pd. covered his old servant slept shivering in the chilly cold night with his precious shawl. As soon as the poor fellow woke up early in the morning he was bewildered to find himself wrapped in a costly shawl. Seeing such an invaluable shawl over his body, he was terrified lest he should be charged with theft. He began to weep out of fear. When he was asked the reason for his weeping, the attendant called a spade a spade. At this Rajendra Prasad consoled the sobbing wretched fellow to dispel all fear from his mind as he himself had covered him with that shawl. In truth, the dignified Rajendra Prasad regarded the soul in his humble servant's body similar to his own soul. Apparently there was no difference between the two of them except that of their positions of work.

From the above two illustrations we learn that a man reaps good or bad fruits according to his thought complexion in the formation of his life. Indeed, the formation of human life depends absolutely on pure thoughts and actions. If the deeds of a person are not high and noble, the progress of his life will be left in the lurch. Therefore, every human being should try to make his thoughts pure and lofty.

The Jain Acharyas have stated six type of thought complexions (or thought paints- लेश्याएं), viz- Black, Blue, Pigeon, Yellow, Lotus and White thought complexions to trace out a man's mental feelings. A man harbours mental feelings in accordance with his thought complexion.

1. Black Thought Complexion (कृष्ण लेश्या):-

आर्त्तरीदः सदाक्रोधी मत्सरो धर्मवर्जितः।

निर्दयो बैर संयुक्तो कृष्ण लेश्यायुतो नरः॥

The mind of a man endowed with Black thought complexion always remains engaged in evil meditation; it is full of mean ideas. Such a person lives in rage every moment. Where ever men with black thought complexion go, they give rise to clashes and quarrels there. They never care for the well being of their society and nation; rather they push them towards destruction and total ruin. They are cruel in their behaviour and conduct. They are always anti-religion and oppose the religious minded persons. They do not maintain good and healthy relations even with their own kith and kin. Their character is always of the lowest level. The example of Hitler given above is sufficient to prove how vain, conceited and egoistic and men of destructive nature persons endowed with black thought complexion are.

2. Blue Thought Complexion (नील लेश्या):-

आलस्यो मन्दबुद्धिश्च स्त्रीलुब्धश्च प्रवचकः।

कातरश्च सदा मानी नीललेश्यायुतो नरः॥

A man endowed with Blue thought complexion is always found lazy and mentally retarded or a block head. He is generally a female hunter, deceptive, coward and vain. Due to being dull minded every work done by a man of blue thought complexion is below standard. He takes profound delight in vanity and evil passions, and has mastery in passions. Just as a letter (वर्ण) enjoys a higher status and a dot (अनुस्वार) a lower position; still being given to vanity and conceit the dot sits above the head of a letter in a syllable. Similarly a person with lower mentality takes pleasure in vain glory and a person of nobler nature feels delight in his humble position. A noble person has noble ideas. He makes no distinction between high and low and treats both with equal reverence. But a man given to vanity and conceit always tries to occupy an undeserving place.

On seeing the inborn marks on the body of a person, his future actions and destiny can be discerned. There is a fine illustration of it as under:-

There was a chief priest in a monastery of Lamas in Tibbet. A rich man came to offer him pearls, diamonds and gold etc. taking in a dish. A disciple sat nearby forbade the head of the monastery to accept the offering. The chief priest overpowered with greed accepted the present praising the man as a great devotee of God. The Setha returned after offering the gift. Afterwards the chief priest summoned the disciple and asked, "Well! Tell me why did you forbid me to accept the Setha's gift?" The disciple replied, "O worthy teacher! when the Setha was entering the monastery with his rich present a blue hue spread all around him, which indicates that the Setha came here with some greedy motive." The learned teacher paid no special heed to the words of his disciple. Some days later the Setha visited the monastery again and spoke to the chief priest, 'Holy man! You are very generous. You possess a lot of land. I need some front portion of your land for personal utilization. Please be kind enough to give it to me.' Seeing his charitable nature, the head of the monastery gave the desired land to the Setha. The Setha built a grand temple on the site and started giving it great prominence and publicity. By and by the popularity of the temple began to grow more and more, and the prominence of the monastery began to lessen day by day. Then the head priest said to his pupil, "Your conjecture was right. The Setha had come here with inferior motives. He was over powered with greed and selfishness; and the blue hue that encompassed him was an indication of his greedy and selfish nature."

3. Light Grey (Pigeon) Thought Complexion (कापोत लेश्या):-

Pigeon thought complexion is also an inauspicious thought paint. A pigeon (कापोत) has a shady complexion. Hence a person whose thoughts and activities are shady like the complexion of a pigeon is known as a man with pigeon thought complexion. Such a man exhibits extreme rage. He takes delight in back biting and defaming others. He finds fault with others for nothing. He easily becomes excited and irritated, and gives rise to disputes on petty matters. He is cowardice; he gives ears to the flatterers and regards them good persons; and he knows no distinction between just and unjust, worthy and unworthy. All these are the characteristics of a man with pigeon thought complexion.

शोकाकुलः सदारुष्टः परनिंदात्मशंसकः।

संग्रामे प्रार्थते मृत्युं कापोतोऽयमुदाहृतः॥

Under the influence of pigeon thought complexion a human being always remains in a sad and gloomy disposition; for ever displeased, fault finding and defaming others; and revelling in self-recommendation. He feels sad on trifles; instigates all to fight and die in the battle field; provokes the people to pick up quarrels with one and all; and becomes instrumental in creating mutual quarrels and disputes; and also takes sides with the quarrelling parties.

All the above three thought complexions viz Black, Blue and Pigeon are inauspicious and evil thought complexions. These three vicious through complexions cause the migration of a human being from world to world thorough the cycle of births and deaths. Consequently a human being meets his doom and suffers untold sorrows and miseries by undergoing the tortures of hell and the like. Hence the black, blue and pigeon thought paints are the causes of a gruesome bitter life.

4. Yellow Thought Complexion (पीत लेश्या):-

The First among the auspicious thought complexions is the yellow thought complexion. A human being endowed with this sublime yellow thought complexion regards every living being of the world as his own self. He does not give an unchaste treatment to others as he does not like for himself. He maintains a feeling of benevolence and compassion for others. He regards it his primary duty to follow suit to all noble souls in doing acts of benevolence and generosity, e.g. Lord Parshva Nath as a prince by his inner perception inspired a sage performing a Yajna in the jungle to take out a burning log of wood from the sacrificial fire; for a cobra couple resided in its hollow. Thus the compassionate Parshva Nath helped the Cobra couple to come out from the burning log and recited to the half burnt serpent pair the sacred 'Namokar Mantra' at the eleventh hour of their life.

Likewise prince Jivandher while on his way to the temple of Lord Jinendra for prayer and worship picked up a dying dog in his arms and recited the holy 'Namokar Mantra' to it. Only men with yellow thought complexion are gifted with such refined ideas. Men adorned with yellow thought complexion have attachment for noble virtues like mercy and charities etc. They know well what is worth doing and unworthy of action, or what is just and unjust and so on. They are simple in thought, speech and action. It has been said:-

प्रबुद्धः करुणायुक्तः कार्याकार्य विचारकः।

लाभालाभे सदाप्रीतः पीतलेश्यायुतो नरः॥

A person of yellow thought complexion is mostly talented, compassionate, affectionate towards all living beings, and maintains harmony between gain and loss. He does every deed after knowing fully well its merits or demerits.

5. Light Pink (Lotus) Thought Complexion (पद्म लेश्या):-

Lotus thought complexion has been regarded the Superb amongst the auspicious thought complexions. Such a human being is usually broad hearted with noble ideas, sacrificing by nature, gentle in conduct, lover of holy deeds, having faith in saints and learned teachers, forbearing and tolerant, and bears all troubles and sufferings cheerfully without murmur.

The following is an illustration of Lotus thought complexion:-

Narayan Shri Krishna ruled over the city of Dwarkavati. One day sage Nivedak came to the king and informed him that the nude monk Maidern also known as Gyan Sagar had come to the city and taken shelter in the royal garden. On hearing the good news Lord Shri Krishna went to the holy monk and paid homage to him. There after on seeing the great monk sick in body, he enquired of a physician the remedy for the ailment. The physician prescribed a herbal medicine for the cure of the monk. Then Shri Krishna urged the other house holders who were standing at their doors in holy uniforms to entertain the monk for meals at their homes, to leave this job for him. He then himself received the monk for meals in the palace of Rukmani and gave a dose of the medicine to the monk together with the morsels of food. As a result the saint was fully cured.

Later on when Shri Krishna enquired of the monk about his health and well being, the holy sage informed him that he had fully recovered from sickness; for his evil Karmas had subsided. On hearing this statement of the saint, the physician who claimed the credit of curing the saint to his wise prescription, felt belittled and disgraced. So he became enraged. Consequently after death in course of time the physician was reborn as a monkey in a forest. The aforesaid nude monk sat in a sitting posture in deep meditation in the same forest. On

seeing the monk the monkey had recollection of the disgrace suffered by him at the hands of the monk in previous birth. To seek revenge on the monk he pricked his lion with a pointed wooden stick. The monk was not the least perturbed by his this action and remained absorbed in meditation. Seeing this deep detachment of the monk towards his body, the sense of wisdom dawned upon the monkey and he pulled back the thorny stick from the monk's lion. Thereupon he cured the monk of his wound through proper treatment with herbs. Then he worshipped the monk by offering multi-coloured vernal flowers of the wood at his feet, and raising his hand gave a signal that the calamity of the sage was over. At this the monk blessed the monkey raising both his hands. Ultimately the monkey paid his homage to the monk and took a pledge to observe the lower vows meant for a house holder.

The above illustration indicates that so long as inauspicious vicious thought complexions dominate the mind of a living being, he goes on doing undesirable evil deeds. But as soon as the same living creature comes under the influence of pious thought complexions, he begins to make a distinction between holy and sinful deeds, or worth doing and not worth doing actions. Then he avoids all evil deeds and takes recourse to noble and sacred actions.

A man adorned with lotus' thought complexion regards mercy as his life spring; for mercy is the supreme virtue. The immortal words of Shakespeare should be enshrined in the heart of every sensible soul; for they sing the glory of mercy:-

*"But mercy is above this sceptered sway;
It is enthroned in the hearts of kings,
It is an attribute of God himself."*

The Merchant of Venice, Act IV, Sc.-I

If there had been no mercy, how the birds and beasts, down trodden and backward people, all could get a similar seat of honour and equal status in the religious conferences of Tirthankaras. It shows that a man crowned with lotus thought complexion shuns anger and vanity, and adopts a charitable broad outlook on life. He dedicates himself heart and soul to doing good and noble deeds; like giving four-fold charities, Viz- "Ahar-abhaya- bhaishajya- shastra-dana," i.e. giving food to the hungry and the poor; saving the lives of creatures in danger; distribution of medicines and spreading knowledge. It has been said of such noble souls:-

*दयाशीलः सदा त्यागी देवतार्चनतत्परः।
शचिभूतः सदानन्दः पद्मलेश्यायुतो नरः॥*

i.e. a man of lotus thought complexion is always merciful, sacrificing by nature, devoted to the Gods, chaste and cheerful in mind. Indeed, he is a wellwisher of all and sundry. He is always inspired by the noble idea underlying this verse:-

*Little deeds of Kindness, little words of love,
Help to make earth happy like the heaven above.*

6. White Thought Complexion (शुक्ल लेश्या):-

White (or Bright) thought complexion is the sublimest amongst all thought complexions. It is called white thought complexion because a human being possessed with it is pure and chaste in life like white snow. His heart is always brimming with liberal ideas and generous feelings. It has been said:-

*रागद्वेषविनिर्मुक्तोः शोकनिद्राविवर्जितः।
परात्मभावसम्पन्नः शुक्ललेश्यापुतो नरः॥*

A man of white thought complexion is free from all attachments and malice, love and hatred. He is never sad and gloomy. He is devoid of the blemishes of slumber and indolence. He is always God fearing and religious minded. Henry Watson defines the characteristics of such a man in his poem 'Character of a Happy Life' thus:-

*'A man of life upright
Whose guiltless heart is free
From all dishonest deeds
And thoughts of vanity.'*

The Yellow, Lotus and White thought complexions are simultaneously fair, good and excellent. These are instrumental in the liberation of the Soul from migration in this world. Hence a human being aspiring for personal upliftment should shun the inauspicious thought complexions which lead to worldly migration. On the contrary he should develop in him and adopt the auspicious thought complexions, which in a way help in the attainment of his supreme goal-Salvation. A man carries around him a hollow-cast according to his thought complexion. That is why it has been said:- जो जैसा भावे सो तैसा पावे

i.e. As you sow, so shall you reap.

To sum up, be always cheerful and smile away your worries. Develop your will power by eradicating desires, egotism and hatred.

*"There is not in nature
A thing that makes so deformed, so beastly
As doth intemperate anger and vanity."*

John Webster

Body- A medium for Religion

'Health is wealth'

'Good health and good sense are two of a life's greatest blessings.'

- P. Syrus

'The preservation of health is a duty. Few seem conscious that there is such a thing as Physical Morality.'

- Herbert Spencer

Biological life alone is not covetable for a Jain, even though he has to look after physical needs. The bio-physic-forces must be adhered to for sustaining and improving the healthy disposition of life. One cannot live on without one's body. But for this kind of biological welfare, one is not required to be beastly. The bio-physical working needs consumption beyond doubt. Even then the biological system should not be cared for its own sake only. It ought to serve or be made to serve the human cause of the Master.

A Jain does master his life and gets his religious and spiritual purpose served, instead of being a slave to the forces of his body. He governs and regulates his life towards the fulfillment of his spiritual aim. As the world is absolutely unable to experience the self outside the corporeal life, the maintenance of physique is a must. The normal strength and vigour of the body should be properly maintained. The sense organs require sensuality and it should be kept up for the good state of body, speech and mind. The span of life period should be cared to enjoy the fruits of long life. On having established the personal control and mental discipline, one is free to advance towards virtuous and pious living.

Body (अजीव) and Soul (जीव) are two separate identities but interlinked elements of a living being. The body is the abode of Soul and Soul is the sustaining power for the body. The co-existence of both is essential. The one cannot exist in the world without the other. But while the body is perishable, the Soul is immortal and simply transmigrates but never dies.

If we want to part two intermingled things, first of all it is most essential to understand the characteristics and specifications of both the things. The two things cannot be separated simply by knowing the properties of one thing without also having knowledge of the traits of the other, e.g. if we want to part water mixed with milk, at first we should study the properties of milk and water

separately. There after we can succeed in separating the two intermixed liquids through proper means. The Soul has been held in bondage by the Karmas since times immorial. The link between Soul and Karmas has been continuing since eternity. So long as this relationship between the two things persists, the living soul will go on migrating in the world and suffer the worldly sorrows. If a living being wants to put a stop to this cycle of births and deaths in the world, he will have to adopt the ways and means to get final liberation and freedom from worldly existence. Until and unless this strong tie between body and Soul is undone, a living being will roam in the world. As soon as the living soul is cut off from all the five elements of the body, it attains liberation or Salvation. But doing so is not an easy job; rather it is a hard nut to crack.

If a living being so desires, he can make this hard task easy. It is a must for him to understand the specifications of the body and Soul both. In 'Istopadesh' Swami PujyaPad Acharya writes:-

'Whatever action is beneficial to the Soul is harmful to the body; and whatever action is beneficial to the body is harmful to the Soul.'

The philosophical doctrines assert that in this world 'dravyas' i.e. the substances, are real as they are characterized by existence. The substances are six in number and they can be broadly divided into two major categories viz 'Jiva,' i.e. living and 'ajiva', i.e. non-living.

- (A) The 'Jiva Dravya': The Jiva means Atman i.e. Soul or spirit. The Soul is ever all perfect and all powerful. But by ignorance it identifies itself with matter and hence all its troubles and degradations start.
- (B) The Ajiva Dravyas: The non-living substances are of five kinds. All these substances are accommodated in space, and it is the principle of time that marks continuity or change.

The doctrines of Jainism emphasise that these six Jiva and Ajiva dravyas, i.e. living and non-living substances, are externally existing, uncreated and with no beginning in time. As substances they are eternal and unchanging, but their modifications are passing through a flux of changes.

Further, the doctrines of Jainism explain the nature and interaction of these two elements. It is asserted, in short, that the living and the non-living, by coming into contact with each other, forge certain-energies which bring about birth, death and various experiences of life.

There are seven propositions called the seven 'Tattvas' or realities in Jaina philosophy. Out of these seven tattvas, the first two deal with the nature and enumeration of the eternal substance of nature, and the remaining five with the interaction between these two substances, viz Soul and matter.

The union of spirit and matter does not imply a complete annihilation of their natural properties, but only a suspension of their functions, in varying degree, according to the quality and quantity of the material absorbed. Thus, the effort of the fusion of the Soul and matter is manifested in the form of a compound personality which partakes of the nature of both, without actually destroying either.

Therefore, it is most essential to know the inherent traits of Soul (जीव) and body (अजीव). First of all we shall have to develop intimacy and friendship with the object to which and with what we want to separate it. We will also have to safeguard it till the ultimate purpose is fulfilled. For it we should also know the science of human body. Acharya Ugraditya has stated the same fact in 'Kalyankarak' thus:

आरोग्यशास्त्रमधिगम्य मुनिर्विपश्चित्।

स्वास्थ्यं स साधयति सिद्धसुखैक हेतुम्॥

अन्यः स्वदोषकृतरोग निपीडितांगो।

बध्नाति कर्म निजदुष्परिणाम भेदात्॥ आ. उग्रादित्य, कल्याणकारक

The learned ascetic who after knowing the extremely complex medical science (Ayurveda Theory) keeps his body hale and hearty by giving proper attention to his food, movements and passing of excreta attains enlightenment i.e. the final goal. But the saint who does not properly understand the rules of health and hygiene, generally remains a prey to bodily ailments due to his ignorance of balanced diet and proper food, and there by creates a bondage of Karmic matter (reaps sins) for himself. Religious activities can be performed only through the medium of the body. It has been rightly said:

शरीरमाद्यं खलु धर्म साधनम्

Therefore, apparently it becomes highly imperative to protect the body and keep it in working order. 'If you don't have oral health, you cannot be called healthy.'

A healthy life is the first and foremost need of a human being. The question arises- How can man keep healthy? Constant research work is being done and efforts are being made in this direction on the world level by the medical experts and scientists working in the medical field, so that they may make their contributions in the fulfillment of the motto- 'The first happiness is a diseaseless body' (पहला सुख निरोगी काया). As a matter of fact our body is endowed with a unique inherent capacity for automatic cure of physical ailments, and only those medical systems which cure the diseases on the principle of developing the resistance

power of the body against diseases, can annihilate the diseases root and branch, otherwise not. We will have to shed our prejudices against any medical system and ponder over the matter of health from all points of view. We will have to understand health in the right earnest. Then alone we shall be able to keep ourselves healthy and succeed in keeping the man in street in good health.

Rules of Health:

What is good health? Who is healthy? While discussing the rules of good health vividly the learned men have clearly stated, "He, who is pure in thought, speech and action; who is cheerful under all odds; who does a work thinking it to be his duty; whose digestive and respiratory systems are in proper order and appetite is normal; who enjoys a sound sleep; who has bloom on his face and lustre in his eyes; whose nervous system is strong; who is non-violent, fearless, hopeful, non-attached, unconceited, calm, contented and tension free, is perfectly healthy both in body and mind." Onslaught of disease is the punishment for non-cooperation with Nature, and so long as we do not follow the rules of Nature and work in communion with Nature how can we keep free from diseases and remain hale and hearty?

By definition health means to become stable in self. (स्व में स्थित होना), i.e. to come back in our real self; to return to our real nature from anti-nature (विभाव). Just as some bone in our body is displaced due to some accident, we feel unbearable pain so long as it is again set right. Then we feel relieved. Non-violence, truth, mercy, forbearance, compassion, simplicity, humility, contentment and self-restraint are the inherent real nature of man; and these he can observe throughout life. On the contrary violence, falsehood, tyranny, cruelty, anger, vanity, deception, greed and arrogance are our anti-nature. Therefore, the instincts which develop the human virtues in us and keep our real nature balanced, are helpful in the achievement of perfect health. On the contrary, the more the animal passions develop in us, the more we shall go astray from the path of good health. All experts working in the medical field should for ever bear in mind this basic principle of health.

Causes of ill-health:

There can be many causes for our physical and mental sickness, viz. the influx of the evil Karmic matter of our previous births, heredity, accident, indifference towards fatal and contagious diseases from the outset, use of medicines weakening the resistance power of body, unhygienic food and drinks i.e. consuming adulterated food, mal-nutrition, impure thoughts and unholy actions, improper mode of living and indecent clothing, addiction to vices,

unhealthy environment, violating the rules of Nature, animal tendencies, emotions and tensions etc. are the main causes. In order to maintain good health it is essential that we should follow the rules of Nature as far as possible; breathe pure and fresh air, drink pure water and bask in sunlight; eat pure, light and balanced food, take proper rest and utilize our leisure in fruitful activities i.e. hobbies, and avoid the causes of tension as far as possible. Keeping oneself hale and hearty even after violating these rules of good health will be like expecting coolness by burning fuel. The chief causes of ill health like emotional and mental imbalance, tensions and emotions etc. leave their impact on our nervous system.; Our physical, mental and moral growth is related with our nerves. The lack of harmony in our nerves is the root cause of our 60 to 70 percent diseases. Still the medical systems which claim of their being ultra modern and fool proof against diseases have no easy and ready means to keep the nervous system in proper harmony. They are simply suppressing diseases in the name of temporary relief. If diseases are suppressed in the body, they assume a fatal shape in future and create greater trouble by becoming incurable and result in a greater disaster.

The Capability of Human Body:

Just as in a well-set automatic working machine there remains provision for correcting a disorder in case of an emergency, likewise Nature has provided all automatic controls in the machine of human body working automatically by instincts, so that it may retain the power of resistance against diseases. The need of the hour is to understand those capacities wisely and well, and utilize them intelligently with patience and tolerance. The human body is liable to fall a victim to many diseases:- शरीरं व्याधिमन्दिरम्

Indeed, this body is an abode of various diseases.

इदं शरीरं बहुरोग मन्दिरम्।

There is mention of innumerable diseases in 'Bhagwati Aradhana':-

एक्केक्के गुलिवाहि छण्णवदि होति जाणमयुण्याणं।

अस्सेसे य सरीरे रोया भण कित्तिया भणिदा॥

When the eyes alone are prone to ninety six type of diseases, we can but imagine of the unbelievably large number of diseases in the whole body. Pt. Ashadhar clarifies this query in the following verse:-

पंचेव य कोडोओ भवन्ति तह अट्टसट्टिलक्खाई।

णवणवरिं च सहस्सा पंचसया होन्ति चुलसीदी॥

Five crore, sixty eight lakh, ninety nine thousand, five hundred and eighty four type of diseases lie dormant in a human body. If a human being does not

look after his body properly keeping this fact in view, he is likely to fall a prey to multiple diseases. Consequently a sick person becomes indifferent to religious meditation, prayer and worship, and diverts his full attention to self-indulgence which is the cause of worldly existence. Therefore, we should make the best use of our body by safe guarding it under all odds through non-violent means. Hence— “Look to your health, and if you have it praise God and value it next to a good conscience; for health is the second blessing that we mortals are capable of, a blessing that money cannot buy.” **Waller**

We should feed the body properly and utilize it to realize our ultimate goal liberation or Salvation. Just as a master despite paying low emoluments to his servant looks after his physical safety for personal motif i.e. to take more work from him, and thus grinds his own axe by taking double profit from him; likewise, we should treat our body also compassionately. We should not drive the body vehicle disinterestedly like a driver; rather drive it carefully and cautiously with full attention being a master. It has been said:-

“One who drives a car as a master, reaches his destination much faster than one who is driving his bodily car as a slave, not handling the machine in a proper manner so as to reach his destination with safety.’

The driver and the master both drive the car; but the former is not so conscious of its safety as the latter. So we should run the race of life with the body not as a servant but as a master; for in the absence of the safety of the body vehicle the life journey remains incomplete and we fail to reach the destination. Just as fire heats the water contained in a vessel, like-wise diseases born out of the excess of flatus, Bile and Phlegm; or hunger, thirst and fatigue always keep the body in distress. So long as the human body is kept perturbed by different diseases, no living being can dedicate himself to religious devotion whole heartedly. It is a must to keep the body disease free in perfect good health for sincere religious meditation, prayer and worship. It is well said:-

रक्षन्ति व्रतिनां येन शरीरं धर्मसाधनम्। आ. अमि. श्रावक 11/3

The physical body is the chief means of religious performance for the ascetics. Therefore, the body should be fully and judiciously protected and maintained well to carry on religious rites unhindered. A healthy body provides a man physical strength, longevity of life and real happiness. A healthy man enjoys both peace of body and mind; and fulfills all religious chores perfectly well. There is a popular saying:-

‘A healthy mind in a healthy body.’

Thus a perfectly healthy person is regarded a successful person with auspicious traits:-

धर्मार्थकाममोक्षाणां आरोग्यं मूलमुत्तमम् चरक1/15

A disease free hale and hearty body is the basis for the attainment of the four main goals of human life, viz religion, wealth, sex and Salvation. A man should keep self-restraint and sense of propriety while taking meals and the hosts should also be quite sensible and polite. It has been rightly said:-

सीदुण्ह-वाय- पिउलं सिलेसिम्मं तह परिसमं वाहिं।

कायकिलेसुववासं जाणिच्चा दिण्णदे दाणं॥ आ. कुन्द. खणसार/23

The ascetics are fed daily keeping under consideration the prevailing season- winter, summer and rainy season, and knowing full well their Flatus, Bile and Phlegm nature of body, as well as their labour and disease, self-torture penance and fasting etc.

Many persons specially ladies take recourse to dieting to reduce their body weight and make them look smart and slim. But such people are in the wrong because the Acharyas have ordained to lessen the passions rather than making the body lean and thin. It is necessary to keep the body healthy in order to curb the passions.

न केवलमयं कायः कर्शनीयो मुमुक्षुभिः आदि पु. 20/5

The body is the Superb and only medium for religious meditation, prayer and worship or spiritual upliftment.

सर्वात्मना माध्यम देह युक्तः कल्याणकारक 3/4

Indeed, health is the best friend of man in the world. Health is happiness. There is no wealth greater than a healthy body. An unhealthy person is a burden to himself as well as for his kith and kin. Heart is the citadel of human body. Cessation of heart functioning is the cessation of life. Ancient medical books in Sanskrit regard restrained and balanced food, calm and serene thoughts and pure conduct as the first requisite for the healthy functioning of heart. Many such references are available in the medical journals of the learned and renowned physicians like Charak and Sushrut, who regard a healthy disposition and harmonious life system to be the mainstay for proper heart care.

Almost all the modern medical researches on health and hygiene support these ancient principles essential for a sound health. A pure balanced diet, regular exercise, disciplined conduct, mental peace and contentment are very essential for a healthy heart. It has been discovered through many research works on human health that our food and drinks are closely and deeply related with heart diseases. The decrease and increase in our blood cholesterol depends on what and how much we eat. Excess of calories and continuous use of some particular food articles increases the quantity of cholestrols harmful for the heart.

This quantity of cholestrols can be regulated if balanced and nourishing food is taken with a little restraint instead of a heavy food. These two precautions should be taken in lessening fatness of body as well. By decreasing the quantity of calories in diet body weight can be reduced, for the unused excess calories change into fat, and in ninety percent cases it is the main cause of making the body bulky. Restraint on food and drinks is very essential to check High Blood Pressure and Diabetes (Sugar) also. If we do not abstain from consuming unwanted edible articles, the above two maladies go out of control.

Rise in cholesterol, B.P., Sugar and fatness are mainly responsible in creating heart diseases. So it is very essential for us to pay full and proper attention to our food and drinks for the safe functioning of heart. We should eat as much food as is necessary to keep physically and mentally fit. For this it is imperative on us to have right knowledge of food science and utilize it by acting accordingly. There are only two ways for it; first, to mould one's life style according to the available knowledge on health and hygiene; and secondly, to consult some qualified and experienced dietician and follow his instructions to the letter.

But at first a man should watch whether or not his weight is in accordance with his length and age. If your weight tallies with these, or it is a bit less, then well and good. If the weight exceeds the limit, gird up your loins to reduce it. For this put some checks on your diet. Lessen the calories consumed previously, reduce the diet a bit and also abstain from some edibles. Change your food habits. Stop the undue consumption of fats and edible oils. Take dessert of fresh fruits after meals instead of a sweet dish. Eat plenty of green vegetables and salad with food. By and by you will notice wonderful results of this change in your health.

Light weight of body is very useful. It reduces work load of the heart, checks formation of harmful cholesterol and makes it easy to keep Hypertension and Diabetes under proper control.

Excess of cholesterol is the result of not only bulky body; but consumption of fatty foods also has a direct impact on it. It is worth mentioning that cholesterol is naturally present in meat foods, or edibles like milk received from animals, not in green vegetables or fruits. The largest quantity of cholesterol is found in eggs, liver of animals and milk products like cream, butter, condensed milk, cheese and ice cream etc.

More fatty things increase cholesterol in human body. The fried foods are most injurious from this point of view. Edibles called fast foods and junk foods viz Hamburger, Cheese, French Fries, Triple Sandwich containing cheese and cream, and Italian p^{ee}ja and some traditional Indian dishes viz Potato cakes,

fried and baked food preparations contain a very huge quantity of fats. The sorry fact is that all the baked tasty food articles and dainty dishes containing fats are highly injurious to body.

In general fats are of two kinds: One saturated fat (संतृप्त वसा) and second unsaturated fat (असंतृप्त वसा). Saturated fat is injurious because it adds to the L.D.L. portion of cholesterol. But unsaturated fat is health giving to some extent because it adds to the H.D.L. portion of cholesterol. Scientists have found that some edible oils as Safflower oil (करड़ी का तेल), Sun Flower oil, Soyabean Oil, Maize oil, Rapeseed oil and Cotton seed oil are rich in unsaturated fats. Food cooked and fried in these oils is better from the health point of view, although it is also not free from calories. Since Coconut oil, Palm oil, vegetable oil and milk products butter and pure ghee are the store houses of saturated fats, food cooked and fried in these oils is highly injurious to the body.

The recent studies and researches in food science have confirmed the fact that the consumption of fresh vegetables and fruits, germinated pulses and whole grains is very useful for the health of human heart. Since green vegetables contain dietary fibre in sufficient quantity, regular consumption of vegetables lessens cholesterol in blood. Fruits like pear, apple, banana and orange are more useful from this point of view. Green leafy vegetables, beans, peas, fresh ghee chilli and karela are quite useful vegetables for health.

All these fundamental rules of food and drinks apply to one and all. It is wrong to presume that only aged persons or heart patients should follow these rules. Scientific studies have made it clear that amassing of fats in the arteries starts from the very childhood. But its rapidity in later years depends very much on the food habits of a man.

This fact is not unknown to any body that regular exercise is a boon for health; specially its utility in escaping from heart diseases beggars description. Light exercise adds to the working capacity of the heart and it learns to do more work in less oxygen. Obviously its requirement of oxygen becomes less in general circumstances as well. Besides, exercise sharpens the blood circulation in the coronary arteries. New arteries come into existence in the catchment area of the narrowing and tightening arteries and these help their level best to maintain the blood circulation in proper order. Oxygen reaches the blood easily by doing so.

Regular exercise decreases the process of the formation of blood clots also. It reduces the greasiness of plethoric blood particles and blood saturation. Thus it lessens the possibilities of heart attack. Exercise helps in putting a curb on diabetes, H.B.P. and obesity as well. But it is advisable to be a little cautious in

taking exercise after the age of 35 years. Heart patients must consult the doctors in this respect before doing any physical exercise. To start taking exercise abruptly and inadvertently, or taking exercises in excess beyond one's capacity may prove fatal.

As a matter of fact it is wise to take Aerobic exercises after a certain age. Fast walking, slow race, cycling, swimming and rope jumping come in the category of Aerobic exercises. These provide necessary oxygen to the body muscles. The heart patients can also benefit from these exercises if taken according to the instructions of the doctors. But limited walking is the best exercise for heart patients and aged persons.

Discipline is most essential in order to take full benefit of exercises. Daily regular exercise for a short period is more beneficial for health than irregular exercise taken for a longer period. The modern science admits the fact that yogic exercises prove a boon for heart, muscles, blood circulation and lungs. But these yogic exercises should be undertaken under the guidance of some expert yoga instructor.

Life discipline has its own utility and value in human life. In order to keep the heart healthy and fully competent, it is necessary to follow the discipline of a whole life style. Smoking and drinking are highly injurious to human heart. Tobacco and tea both contain caffeine which is a harmful substance for the human body. A diabetic person who suffers from Hypertension as well, or smokes has many times greater chances of heart attack. Besides, a man should always remain tension free and cheerful for good health. It is both insensible and harmful to get unnecessarily excited or worried over trifles. A healthy and positive attitude towards life leads to peace of mind and body, and provides happiness and internal joy. This philosophy of life is the key to a healthy body, mind and heart.

In winter, summer and rainy season the flatus, Bile and phlegm characteristic of the physical contribution in different persons have many adverse effects on their body. Therefore, to keep the body healthy it becomes extremely necessary to maintain them in right proportion. While stating the good results of sickness free robust health Acharya Somdeva Suri states in 'Yashsitalak- 695' (यशस्तिलक 695):

अनेककक्षमेवेदं शरीरं योगिनां गृहम्।

This body is a temple helpful in meditation. It is why the ascetics keep the body satiated with the food and water of meditation.

The human body is the temple of God; so, in saluting a human being, we simply bow down before our Lord.

Every atom of the human body is sentient. It thinks, feels, and acts independent of the mind, and has its own sphere of activity. This explains the irresistibility of habits, and all spontaneous actions of man.

It has been stated in the 'Nitishatak':

अनेकदोषदुष्टोऽपि कायः कस्य न वल्लभः

Despite being possessed with so many defects this human body is dear to all. While commenting on body and sorrow in 'Jai Dhawal 40/529' Acharya Virsen has gone so far in his statement that a living being suffers from sorrow even when the body is destroyed. Therefore, Soul is closely related with body.

शरीरं छिज्जमाणे जीवस्स दुःखोवलंभादो।

Body is matter, still it does well-being of the Soul. It has been stated in 'Tatvartha Sutra':

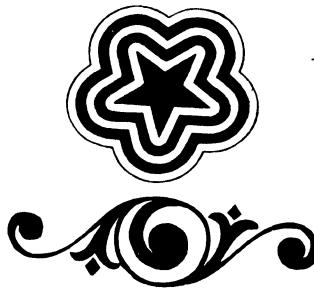
शरीरवाङ्मनः प्राणापानाः पुद्गलानाम्।

Acharya Nemi Chandra has also stated in 'Gommatsaar Jivakand':-

अण्णोण्णुव पारेण य जीव -जीवकाण्ड 606

Mutual well-being of body (matter) and Soul is quite natural. The Jain concept of living (जीव) leads to the real life that suffers no death or any other loss. Eventually it blossoms into the pure, virtuous and eternal status for the ever living Soul. Jainism upholds the real spirit of life as such, without making any discrimination in any sense. Thus it is the best concept of life in the universal sense, as everything expounded by Jains is true to the universality.

"The very laws of health punish those who break them. They require no human agency to find out the offender, or to administer justice in their behalf."



On pure food & day Dining

'Eat to live, but do not live to eat.'

The main stay of a building is its foundation and that of a tree its roots. Likewise, the survival of a living being depends on food. In the absence of some type of basis, nothing can exist in this universe for long. All living creatures of the world right from the one sensed to the five sensed take food to maintain their bodily existence; be they men, birds, beasts, insects and even trees and plants. The sustenance of the body depends upon the diet taken by the living being. In short; every living being in the universe depends on food for survival. Nature also provides food to all living beings keeping in view their disposition.

Giving the definition of food in Ayurvedic medical system it has been stated "आहियते अन्ननलिक" or "यन्तदाहारः" i.e. whatever is taken by the intestines through the mouth is known as food. Accordingly food is the substance which passing through the intestines is absorbed by the body and performs three main functions- (i) To compensate for the loss caused in the body in different ways, and help in its development (ii) to generate heat or energy in the body, and (iii) to keep control over the above mentioned two functions of food.

The first function of food is accomplished by proteins, mineral salts and water, the second is performed by fats and carbohydrates, and the third is done by vitamins and again mineral salts. The muscles inside the body are always on the alert and in action for all type of bodily activities and movements. As a result a lot of body energy is consumed and this loss of energy goes on unhindered. Hence daily new food articles are required to make good this loss of energy. Besides, during the growth stage of the body necessary nutrients and energy are also supplied by food for the alround development of the body. Hence from the view point of body hygiene the suitable food is that which (i) generates necessary amount of energy in the body (ii) compensates the daily bodily loss and supplies necessary nutrients for the growth of the body, and (iii) regulates the different chemical changes always going on inside the body.

While telling the utility of food the Ayurvedic medical science has called food the main sustenance of body- "प्राणिनां पुनमूलमाहारो बल वर्णोजसा च" i.e. which provides it vigour (vitality), complexion (glamour or lustre) and smartness (activity). Besides, it has also been emphasized and instructed that a man should

take the required quantity of food as can be easily digested by him, neither extremely less nor more.

Food is necessary not only for the fulfillment of the daily needs of our body, but is also essential for the sustenance of the life of all living beings. Food nourishes the body; therefore, it is the main stay for the safety and growth of body health. It is a self established fact that nobody can survive without eating food, and when one cannot keep alive one can do nothing. Hence it is but necessary to survive to do something and eat to live. This makes it amply clear that food is required by a man to carry on his life.

The food consumed by different persons daily is of three types- simple or pious (सात्विक), Royal (राजसिक) and vicious (तामसिक). Pure, moderate and easily digestible food is called simple food. Such food keeps the body light, mind and soul pure and holy. Consuming highly tasty, spicy and fried foods comes under the category of royal food. Such food keeps the mind restless and unbalanced and makes men irritable and angry by nature. Eating non-vegetarian food viz meat, eggs and taking intoxicants like alcoholic drinks and drugs etc. is known vicious food. Vicious food makes the mind and body dull, blunts the thinking and discriminatory powers and makes a man narrow in out look, better and cruel by nature. The simple food is regarded superb, royal food of medium type and the vicious food of the lowest category.

Ācharya Charak has cautioned us to be careful in food consumption. He states “हिताशा स्यानिमताशा स्यात्” i.e. a man should take useful and healthy food in a moderate quantity. It means that a man should observe restraint in food and eat moderately easily digestible, tasty and fresh food suitable for his physical constitution and nature. Over-eating is always harmful, however rich and nutrient the food may be. A gluttony who lives to eat and eats more has a large belly but small mind.

Man is a social and rational animal. Society is a group of individuals. Different individuals in a society have their own different ways, means and standards of living, different ideologies, different type of movements and food habits etc. The thoughts and actions of one person do not tally with those of other men. Its main reason is their heredity, environment and food habits. Food influences the body and character of a man most.

Food is of different types:-

णोकम्म- कम्महारो कवलाहारो य लेप्पामाहारो।

ओजमणोविय कमसो आहारो छब्बिहोणेयो॥

But there are mainly two type of foods:-

-
-
- 1. Vegetarian food-** It includes food stuffs prepared with grains, cereals and vegetations etc. Such foods pertain to non-killing of living organisms and are derived through agriculture i.e. cultivation of land, or milk obtained from cattle. A vegetarian diet mostly keeps the mind pure, and body calm and unperturbed.
 - 2. Non-Vegetarian food-** It includes meat and egg eating etc. Such unnatural food instigates vicious instincts and develops criminal mentality in man, which ultimately demoralise and degrade him.

Diet & Dispositions:-

It is common observation that diet leaves a deep impact upon the life of living beings. We daily see that the animals which live upon vegetarian food look calm and peaceful like the elephant but the carnivora presents the spectacle of restlessness and cruelty. On visiting a zoo we find that the meat-eaters are very uneasy and they emit extremely detestable and filthy odour. At times it is so nauseative and unbearable that one actually vomits or gets sick. The carnivora is irritated easily and gets excited by mere simple inducement.

The outward features and forms of meat-eaters differ with those of the vegetarians. Modern research has shown that vegetarianism leads to longevity. Meat diet is the cause of several unique diseases. Criminal tendencies are also encouraged thereby. In this respect we must look to the Nature's directive for mankind. Our teeth formation etc., resemble with those animals like monkeys, which are herbivorous. This Nature's evidence shows that we do not belong to the carnivora class.

The Russian thinker Tolstoy after due enquiry and mature thought observes: "Meat- eating encourages animal passions as well as sexual desires. Several men and women have clearly told that meat-eating encourages animal passions."

Egg is not Vegetable:-

Pure vegetarians should carefully bear in mind the fact that egg eating comes under the category of non-vegetarian food. Some moderners profess that eggs come under vegetable; for there are some vegetable eggs. Therefore they take in egg-preparations under the false notion of vegetarian diet. Hence it is necessary for strict-vegetarians to be highly cautious, else fish or egg preparations may violate their sacred vow. Fish is a living animal. That is why apparently fish-eating will come under the category of meat-diet.

To treat egg on par with milk is as erroneous as to call a horse, a cow. Milk is the stage of food before it is transformed into blood, while egg contains blood and other constituents of flesh. The highly revered Jain saint PujyaPada in his monumental book 'Sarvartha-Siddhi' defines egg in these significant words:

“The covering, which is composed of the white shell and blood, which is hard like the nail and which is globular or oval in shape is the egg.” Therefore, vegetarians should in no way ever take egg to keep their vow of Ahimsa intact.

Sir Henry Thompson F.R.C.S. says: “It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom The vegetarian can extract from his food all the principal ingredients necessary for the growth and support of the body, as well as for the production of heat and force.”

Those, whose conscience is still alive ought to bear in mind these significant words of Plutarch: “Oh, unnatural assassin, whom we call man, and who is a hundred times more savage than the wild beasts, who compels you to waste the blood of innocent animals? Why kill and martyr so cruelly these gentle beings who harm no one, but who are so useful to you, who aid you in your labour, are your faithful companions and furnish you with clothing to cover you and milk to feed you? What more do you require of them? Does not the ground produce sufficient fruits and grains for your food?”

It is noteworthy that meat is not our natural diet. Rousseau says: “To demonstrate that longing for meat is not natural in man, it is sufficient to point out that children look with indifference on all kinds of meat and show their delight for natural food, fruits.” The vegetarian diet exercises a salubrious influence on the harmony of the body and the beauty of the Soul. Meat is repulsive to the right.

In this regard the words of George Bernard shaw are ever memorable:

*‘We are the living graves of murdered beasts,
Slaughtered to satisfy our appetites
We never pause to wonder at our feasts
If kine, like men, can possibly have rights.’*

These days some silly persons try to preach that milk diet is also non-vegetarian, but this is far from truth. If milk had been taken under non-vegetarian diet man must have been termed as a carnivora, since every baby gets its sustenance at least from his mother’s milk.

U. Nu, the Primeminister of Burma has made thoughtful observations: “The sense of physical well-being that results from vegetarian habits, though pleasant and important is nothing to the consciousness of mental and spiritual cleanliness that one feels as a vegetarian. I verily believe that the aura of a habitual and confirmed vegetarian must be brighter and purer than that of any non-vegetarian. This feeling of peace and spiritual cleanliness has of course a foundation in the fact that the vegetarian does not directly or indirectly cause

harm or injury, loss of life or suffering to any other living being in the world. Humanity loses its right to be called such, when it ceases to be humane.”

Some incorrigible defenders of non-vegetarian diet show the audacity to tell that vegetarian food is on par with meat diet. This view is strongly refuted by Zoroastrians thus: “Vegetables have life but no mind or feelings. Besides taking a small part of a tree does not kill it. Fruits when ripe are automatically separated from a branch, and offered to men and animals as food. A tree can offer hundreds of fruits without dying.”

Dr. A. Kingsford of the Paris University observes; “Animal meat may directly engender many painful and loathsome diseases. Scorfula itself, that fecund source of suffering and death not improbably owes its origin to flesh-eating habits.”

The vegetarian creatures in the universe are in majority. Vegetarian food is most suitable for the human consumption. It keeps the living beings hale and hearty and assists in their mental and spiritual upliftment. There exist some meat eating living beings also in the universe, but they are few and far between.

“It is pity that discarding pure food like sweet meats and vegetable etc., the wicked hanker after meat like demons.”

Ibid 116-1-2

A living being who acts in violation to the laws of Nature must suffer in future. Meat eating is contrary to the holy plan of Nature. At length it leads a man to the threshold of Hell. Innumerable mobile and immobile beings reside in meat. A meat eater has to bear the sin of killing these living organisms.

“Meat is not produced from grass, wood or stone. Unless life is killed meat cannot be obtained. Flesh-eating, therefore, is a great evil.”

Mahabharata, Anusashan Parva 110-1-3

A meat eater spreads different type of pollution; viz, air, water and soil pollution in nature, and moral pollution in human society. Ultimately these pollutions leave an adverse effect on the physical, mental and moral health of society and nation. It shatters the whole structure of national life and society. The vicious effect of meat eating on the mind and morals of a man gives birth to terrorism, communal disputes and wars etc. in society and the nation.

“Meat-eating is uncivilized.”

“Meat-eaters take repeated births in various wombs and are put every time to unnatural death through forcible suffocation. After every death they go to ‘Kumbhipaka Hell’ where they are baked on fire like the Potter’s vessel”

Mahabharata, Anusashan Parva 116-1-2

There is no room for violence in Vegetarian habits. If a man wants to keep away from violence, he should adopt vegetarianism. Violence is not the creed of man, but it is an outcome of the spurious food taken by him.

“It has been observed in many research works that our food and drinks are closely and deeply related with our mental attitudes.”

Therefore, every human being should take food after proper thought whether it is edible or not. If some physical deformities are visible in a person, he should realize that his food is not compatible for the body and is wanting in its nutritional value in one way or the other. Deformity reveals the features of a man, and features show his character. A pure and balanced diet is a means to retain good health; and a healthy mind resides in a healthy body. A healthy mind helps in the formation of a holy character. Indeed, our daily food governs our thoughts and actions. It has been said:-

As you eat, so you think

As you think, so you become.

i.e. so is your character.

In truth, our thoughts form our character. Therefore, it is very essential for a man to pay heed to edible and non-edible food stuffs to keep his thoughts sublime. Purity of food develops the intellect and sharpens the memory. It has been said:-

आहार शुद्धौ सत्त्वशुद्धिः सत्त्व शुद्धौ ध्रुवा स्मृतिः।

Purity of food ascertains purity of life, and purity of life makes the memory superb and mind stable. The growth of body also depends on wholesome food. It has been said:-

‘Our body is what we eat.’

Indeed, man is a slave to his stomach. The way to a man’s heart goes through the mouth. That is why ladies try to win the heart of their spouses or kith and kin by cooking for them dainty dishes sweet and delicious in taste. As a matter of fact pure food and a balanced diet are required to keep the body in proper working order. The body works as a boat to sail us across the ocean of the world. Hence we should keep the body like boat safe and sound. The body can be kept safe only through proper and vegetarian food, not by filling the belly with unhygienic vicious and impure food stuffs.

The Jain Acharyas have assigned as much significance to moral health as to the body. A pure mind is essential for dedication to religion, a pure body is needed for a pure mind and pure food is a must for a pure body. Unfortunately the so-called civilized world still abounds in people who lead a barbaric life of the primitive pre-stone age and feed themselves on animal flesh like the brute

nomads whose mainstay of life was hunting wild animals for food and safety. Such people believe in the doctrine of violence and do violent deeds. The path of non-violence is meant not only for ascetics, but also for all living beings.

Mahatma Gandhi, a living example of 'Simple living and high thinking' also conveys to us the message of truth and non-violence. He says:-

'Truth quenches the thirst of falsehood, love subdues anger and non-violence reigns supreme over violence.'

Unique message of Jainism- Day dining:-

In the modern times man has become gluttony. He feeds his body day in and day out. He starts filling his belly as soon as he gets up in the morning with bed-tea and goes on satiating the demand of the taste hungry tongue till late in the evening, or until he goes to bed. Some-times he goes to bed even after midnight due to professional compulsions, forced by circumstances or due to enjoying recreational programmes on T.V., Stage and in picture houses. On such occasions he takes meals at home, in hotels or at a friend's house after midnight. Generally some people sleep soon after drinking milk. Infact, his day begins with bed-tea and ends with supper and bed time glass of milk. All such dietary habits are harmful for a man's body, mind and soul. The medical experts advise people:

"Be temperate in eating, drinking, sleeping, amusing and in all things."

Man is not made only for food. Simply taking food should not be the be all and end all of the living beings. The life of such people is worthless. Infact, the life of only such a person who eats to live, and for the upliftment of Soul by performing daily religious chores is meaningful and successful. Such a man alone can do something worthwhile in his transitory life. In the Jain scriptures and 'Mahabhart' as well great emphasis has been laid on day dining and abstention of meals after sunset.

Not to take meals after sunset is one of the essential symbols of Jainism. One who takes meals after sunset is known as a devil or a beast; viz an owl, for generally no bird except an owl takes meals at night. If one who is born in Jain community takes food (after sunset) at night, it is a matter of shame for him, and it is worth deciding whether such a man can be called a human being in earnest; for he is a devil in human shape. A person who takes meals at night is no better than a non-vegetarian. Its main reason is that tiny bacterias which remain unseen by the naked eyes are born in the cooked food stuff soon after sunset. They enter the human body along with food and drinks and give rise to many diseases.

जैनेन रात्रि भोजनं न करणीयम्

Hence, the devotees of Lord Jinendra should never take meals after sunset. As far as possible he should discard night-meals for ever under all circumstances.

Those who find themselves too weak to practise this penance in totality should atleast take a vow to avoid night meals for a certain period in a year or fix a time for night meals in the beginning. If some body violates the rules of taking food laid down by Lord Jinendra and takes food at night, he has to suffer many physical and mental agonies caused by various type of diseases as a result of night meals. Besides, he has to bear many bodily and mental tortures on going to the other world after physical death in this world. Further more, such a living being has to roam from world to world for a long time in the cycle of births and deaths.

चत्वारि नरक द्वाराणि प्रथमं रात्रिभोजनम्

“Taking meals at night, sexual intercourse with other’s wife, feeding on roots (viz carrots, radish and potato etc.) and eating pickles- all the four are gateway to hell. Night meals is at the top of these evils.”

The great sage Markandeya states:-

अस्तंगते दिवानाथे आपो रुधिरमुच्यते।

अन्नं मांससमं प्रोक्तं मार्कण्डेय महर्षिणा॥ मार्क. पु. अ. 13 श्लो. 2

Drinking water after sunset is equivalent to drinking blood, and eating food grains is as good as meat eating. It has also been said:-

मृते स्वजन मात्रेऽपि सूतकं जायते किल।

अस्तंगते दिवानाथे भोजनं किमु क्रियते॥

If mere death of a kith and kin makes a man unholy and unchaste, and renders him untouchable to the extent that he cannot touch the divine idols and sacred scriptures for a specific period; likewise does not a man become impure and unchaste at the setting (doom) of the all illuminating sun. Then is it advisable to take meals in such an unholy state of the body rendered unchaste after sun set? Certainly, it is a sinful deed.

The above slokas clearly reveal that the evils of night-meals stated by the ancient sages are correct. On the basis of the study of these books written by ancient saints and seers, the modern scientists and physicians also lay stress on taking meals before sunset. Moreover, meals taken after sunset are not easily and properly digested. Lack of proper digestion of food results in stomach-ache generates indolence, weakens intelligence and adds to mental disorders and maladies. Therefore, a man should either take his last meals 36 minutes before sunset, or forego meals that evening, if circumstances do not favour taking meals before sunset. Likewise meals should be taken 36 minutes after sunrise in the morning.

Benefits of day dining:-

1. By day dining the digestive system remains in proper working order.
2. He who shuns night meals all together reaps the good fruits of many penances. It has been said:-

ये रात्रौ सर्वथाहारं वर्जयन्ति समुधसाः।

तेषां पक्षोपवासस्य फलं मत्सेन जायते॥

The wise person who abstains from night meals completely is blessed with the benefits of a fortnight's fasting in a month.

3. The sun rays contain vitamin D. He who takes meals in day time, obtains Vitamin 'D' free from the sun light.
4. The vow of non-violence is observed by day dining.
5. The environment mostly remains pure and free of tiny germs (bacterias) in the ultra violet rays of the sun in day time. Hence, meals taken in a pure environment of day time are health giving.

Harms of Night Dining (Meals):-

1. A man becomes guilty of killing innumerable living organs by taking meals at night.
2. For want of sufficient natural light at night the mobile and immobile living beings are killed. It gives rise to many diseases as given below:-
 - (i) A lice in food causes Dropsy.
 - (ii) A spider in food causes leprosy.
 - (iii) A bee in food causes cholera.
 - (iv) An ant in food causes acidity.
 - (v) A lizard in food causes death.
 - (vi) A hair in food causes hoarse voice.

Some crafty men put forward the wrong argument that if light is so essential at the time of taking food, why not to take food in Tube or Mercury electric light at night. The question arises whether the so-called civilized but really arrogant and self-deceiving people can obtain sufficient and as much light by illuminating millions of electric mercury tubes as is naturally received from the Ultra Violet rays of the highly luminous star- the Sun, which provides light and heat, and works as a natural germicide agent as well. The truth is that the electric bulbs and mercury tubes attract a large number of fire worms and other poisonous germs and insects, specially in the rainy season. When food is taken in electric light, it is common observation that these germs which fly to and fro in the air, enter our food and make it poisonous and inedible.

Those who take meals at night despite their knowledge of these proven

facts, naturally invite death to their door. The persons who want to escape such disastrous results of night meals, must abstain from this vicious habit of taking meals after sunset without any further misgivings. Vegetarian foods to be discarded at night are of four kinds:

- (i) Cereals (Pulses and bread etc.)
- (ii) Liquid food (Milk and churned curd etc.)
- (iii) Milk Products (Sweet meats prepared by channelising milk into condensed milk and cheese etc.)
- (iv) Tasty vegetable products (Jams and jellies etc.)

He who prides in calling himself a Jain must abstain from the use of all the above mentioned four type of foods at night. Giving up night meals is a true symbol of Jainism. Therefore, every Jain in name and conduct should defend his religious identity by taking meals only in day time, not before sunrise or after sunset. It has been said:-

दिवसस्य मुखेचान्ने मुक्त्वा द्वे द्वे सुधार्मिकैः।

घटिके भोजनं कार्यं श्रावकाचारं चंचुभिः॥

A true Jain whole heartedly dedicated to the sublime principles of Jainism should always take meals in day time leaving a margin of at least 36 minutes i.e. 36 minutes after sun rise in the morning and 36 minutes before sun set in the evening in every season. Some ignorant people assert that so long as the prints on the palms remain visible, it is day time. But they are in the wrong to think so; for palm prints can be seen in the full moonlit night as well.

We can ward off diseases by judicious choice of food light. From our own laboratories experience, we observe that carbohydrates oxidized by air, only in the presence of sun light. In a tropical country like India the quality of food taken by an average individual is poor, but the abundance of sunlight undoubtedly, compensates for this dietary deficiency.

-Prof. N.R. Dhar D.Sc. J.H.M. (Nov., 1928) P. 28-31)

***“ANIMAL FOOD FOR THOSE
WHO WILL FIGHT AND DIE;
AND VEGETABLE FOOD FOR THOSE
WHO WILL LIVE AND THINK.”***



The Theory of Fasting

The Hindu, Jain, Bodha and Sikh are some prominent religions of Indian origin. All these religions have their own separate philosophy, culture, modes of prayer and worship, and their own rituals. Some traditions and customs of these religions are in common; Viz fasting. Almost all these religions believe in fasting, though some- what differently. Most of the followers of these religions observe fasts in practical life. Even Islam, a religion of non-Indian origin attaches great significance to fasting, e.g. the Muslims observe one month's day time fast during the month of Ramjan.

Fasts are of different types as given below:-

- (i) **Anupvas (अनुपवास)**- To accept only simple water.
- (ii) **Anshan (अनशन)**- To discard all cereals.
- (iii) **Upvas (उपवास)** - To accept neither food nor drinks including water.
- (iv) **Prosdhopvas (प्रोषधोपवास)**- प्रोषधे पर्वे उपवासश्चतुर्विधाहारपरिहारः -To discard four type of foods on festival days.
- (v) **Langhan (लंघन)**- Not to eat anything due to stomach trouble.
(लंघनं परमौषधम्) i.e. Fasting is the best medicine. or remedy.

Followers of almost all religions believe in the above mentioned fasts and observe them from time to time. But mainly the followers of Jainism give special importance to these fasts. If these fasts are observed with proper understanding, they will bear better fruits. While defining a fast 'Charitsaar' and 'Amitgati Shravakachar' states:-

उपेत्याक्षाणि सर्वाणि निवृत्तानि स्वकार्यतः।

वसन्ति यत्र स प्राज्ञैरूपवासोऽभिधीयते॥

Fast is that when one dwells in his inner soul getting rid of all worldly activities, i.e. when one lives closer to his Soul renouncing the allurements of the five senses. Such is the opinion of other learned scholars also about fasting.

Fasting is justified from the scientific point of view as well. According to medical science the body becomes light and active by fasting. On keeping a fast one feels as if one is soaring high in the sky. Fasting removes lethargy, sharpens the wit and adds to knowledge. The students who are gluttony and take excessive meals many times a day are generally found dull minded and indolent. Mostly

they sleep for long hours daily. He who keeps a fast once or twice a week never suffers from any malady; and he keeps the doctor away. Fasting keeps the growth and balance of body in proper order and affords spiritual power.

Mere discarding of food is not fasting. The attachment for food should also be given up along with non-eating; otherwise it will be called simply non-eating or starving. No doubt some people keep fasts, but in the evening eat dry fruits like ground-nuts, almonds and currant etc. Besides that day they either lie in bed like idlers doing nothing, or particularly devote that day in visiting cinema halls, seeing T.V. or listening to vulgar film songs on Tape Recorder and so on. Specially ladies who become free from kitchen work wash clothes on that day. As a matter of fact the day of fasting should be devoted to self-introspection and spiritual gains. According to Jain scriptures non-eating of certain food-stuffs for a specified period on some auspicious days, if not followed by religious dedication is not real fasting, but it is simply starving of the body. Most of the time of the fast day should be exclusively devoted to religious activities. On the fasting day a man should pass most of his time in a temple, perform prayer and worship, and meditate and study the sacred books there. On that day a man should keep the body hungry, but feed his Soul. On that day a man should not sleep long in a soft cushioned bed, rather sleep for a short time on a mat on the floor. Doing so brings the utmost blissful results of fasting to a fast keeper.

The above statement about fasting is pertaining to a common fast. The Jain Acharyas have stressed not only on the discarding of food and drinks in fast, but also stated that the beneficial fruits of fasting can be reaped even without giving up food. They add:-

अष्टोत्तरशतं पूर्णं यो जपेदपराजितम्।

मनोवाक्काययुक्तः सन् प्रोषधफलमश्नुते॥ आ. गुरुदास प्रायश्चित्त 3/5

The person who observes the three preventions (controls) of mind, speech and body, and repeats the invincible sacred hymn of obeisance to the five deities one hundred and eight times reaps fruits equivalent to one fast. This rule applies only to those persons who are incapable of real fasting or cannot forego meals due to certain unavoidable reasons. Fasting by the physically weak persons may prove harmful; for it can spoil the ratio and proportion of acidity and phlegm in their body, which creates obstacles for them in the performance of religious chores like meditation and study of scriptures.

Fasting- a scientific outlook:-

Besides being helpful in spiritual upliftment, fasting is no less useful for a happy and prolonged life. The presence of extra white blood corpuscle in our

body and their root cause acidity is dangerous for life. Infact, the ruddiness of blood and the sweetness of taste, are the obvious symptoms of a happy life and love; and the presence of white or yellow coloured or colourless corpuscles, and bitter and vivid tastes in the mouth, is the symptom of disease, jealousy and unhealthy life; and in a way it gives line-clear to the train that leads us closer to death.

If the foreign matter in the human body dominates it, the results are disastrous and fatal; because it creates not only blockade in the veins and arteries but it also makes the whole body poisonous by a rapid chemical change in the body. Consequently, the essential and prominent organs of the body like the liver, heart, lungs and veins etc. get infected, and the movement of the whole system of the body grows slow by and by. As a result the system stops functioning, and in other words it is termed 'Death.'

"If the foreign matter is present in the human body and a man is aspirant to get rid of it and lead a happy and prolonged life; 'Fasting' can render the body not only free from foreign matter but also relieve it from sickness and sorrow, and thus a man can himself lead a happy and peaceful life in the world and also inspire others to do so."

Spiritual Benefits of Fasting:-

The block headed persons who do not understand the real mottif behind observing fasts, merely render their body lean and thin by fasting and such other rituals. But the saintly persons and scholars undergo self torture ridding themselves of their mental infirmities with the help of their learning and wisdom, and reap the right fruits of fasting. It has been said:-

मूखास्तिपोभिः कृशन्ति देहं बुधाः मनोदेह विकारहेतुम्। स.कौ.

The third method of fasting:-

दशाध्याये परिच्छिन्ने तत्त्वार्थे पठिते सति।

फलं स्यादुपवासस्य भाषितं मुनि पुंगवैः॥२॥ आ. उमास्वामी तत्त्वार्थ सूत्र

Dedicated study of the 'Tatvartha Sutra' consisting of ten chapters, with full devotion gives the fruits of keeping one fast.

Some people blindly keep fasts on the 5th, 8th & 14th day of the bright and dark fortnights every month, but they are unaware of the significance of such fasts. Consequently they do not reap the suitable fruits of their fasting. The utility of keeping fasts on the 5th, 8th and 14th day of every fortnight of the month is stated below:-

अष्टमी चाष्टकर्मार्ज्नी सिद्धिलाभा चतुर्दशी।

पञ्चमी च ज्ञानलाभाय तस्माद् त्रितयमाचरेत्॥ पूज्यपाद. श्रा.भा. ३/८४ पृ. १९८

अष्टम्यामुपवासं हि ये कुर्वन्ति नरोत्तमाः।

हत्वा कर्माट्टकं तेऽपि यान्ति मुक्तिं सुदृष्टयः॥ आ. सकलकीर्ति भाग 2/34 पृ. 25

The persons endowed with Right belief observe fast on the 8th day of every fortnight to put an end to the eight Karmas. Similarly, fast is kept on the 14th day for the attainment of Psychic power (i.e. to attain the 14th stage of spiritual ascendance), and on the 5th day fast is kept with the aim of attaining absolute knowledge or enlightenment.

The persons who observe 'प्रोषधोपवास' fast on the 14th day, attain Salvation crossing the 14th stage of spiritual ascendance. It has been further said:-

प्रोषोद्यं नियमेनैव चतुर्दश्यां करोति यः।

चतुर्दशगुणस्थानान्यतीत्य मुक्तिमायुयात्॥

When the human belly is totally empty of food, our consciousness and wisdom are at the climax, and our complete energy and mental awakening develops. In the absence of food in the body, all activities of the body are reduced to the minimum and no energy is needed for digestion as well. Thus the total energy of the body, which otherwise remains divided into different organs accumulates in the mind and thereby the mind becomes capable of enlightenment.

The utility of fasting lies in self-absorption, in knowing oneself and in giving sublimity to our consciousness and keeping our whole energy in an awakened state. Therefore, during the period of fasting a man should become so much absorbed in one self that he should have no more sense and knowledge of body left. Only then fasting is successful and meaningful; otherwise fast will not be fasting, merely starving.

Fasting makes our mental environment pure and we are able to establish a communion with Nature. Consequently we are saved from environmental pollution during fasting. The real purpose behind fasting is that temporarily cutting ourselves from our body and forgetting all about it we should reside in our inner-self and loiter in it so that we may taste the bliss of our energy and consciousness in an enlightened state.

The fruitful results of fasting are stated below:-

उपवासेन शोष्यन्ते, यथा गात्राणि देहिनः।

कर्माण्यपि तथा क्षिप्रं संचितानि निःसंशयम्॥ ध. प, आ. अ. पृ. 28/16

Just as keeping a fast makes the bulky body of a person lean and thin, likewise undoubtedly the pre-accumulated Karmas are also quickly expiated by doing so.

Fasting is a form of *tapa* (austerity) and it is indulged in principally as a process of self-purification and spiritual meditation. If kept in the true spirit, such a fast certainly ennobles and elevates the individual, morally and spiritually, no less than physically and mentally.

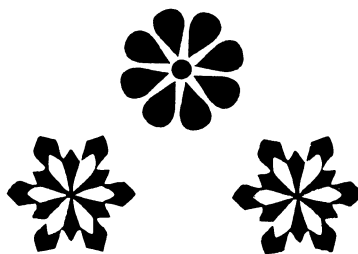
उपवासफेलन भजतिनराभुवनत्रयजानुमहं विभवम्।

खलु कर्ममलप्रलयादिश्चिरादजरामरकेवलसिद्धसुखम्॥ आ. प्र मोक्षप्राप्तये. 554

As a result of fasting a man attains the supreme glory and grandeur of taking births in all the three ages and having vanquished the filth of Karmic matter, soon attains for certain the infinite bliss of the immortal rank of Siddhas, viz enlightenment and Salvation.

In modern times, many union leaders and politicians use fasting as a means of social blackmail and political weapon, which at times, degenerates into simple hunger strike, even though it may be called a fast unto death. Mahatma Gandhi was, perhaps, the most pre-eminent in employing fasting as a political device and a powerful non-violent weapon in India's freedom struggle, political awakening and social reform, but with him it was also a means of self-purification. Moreover, many naturopaths, including Gandhiji himself, believe in the efficacy of fast as a cure of a number of diseases and ailments and for keeping fit.

Try to live a simple, sincere and serene life repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, temperance in diet, diligence in appointed service, fidelity to every trust and childlike trust in God.



Secret of Happiness

'Three S's make a man happy- Saintliness, Soundness of body, and Sageliness of mind.' **Garrian**

'Half the world is on the wrong scent in its pursuit of happiness. Happiness comes not from having and getting but from giving and serving.'

Man in the world always remains sad and miserable due to many sided worries and anxieties of life. He is always hurried and worried in his vain search for happiness. Many fears haunt him day and night, and keep him awe stricken for ever. The calamities of life make him coward and fatalist. Hunger and thirst go on teasing and torturing him, and he never gets rid of the malady of birth and death. Just as a man blind by birth while treading over an uneven dungeon land stumbles time and again at every step; likewise, a worldly being bereft of the true knowledge of 'self' has to wander in the pitch darkness of worldly attachments in the different states of existence, viz, hellish life and animal state etc.

A living being while roaming in the worldly prison, and feeling the pangs of birth and death due to migration of Soul, luckily gets an opportunity in human state of existence when he can shatter all shackles of Karmic matter and get liberation from the prison of the universe. But alas! in human state he wastes away his precious life time in the allurements of family and home life. He lays waste his powers in the fulfillment of his so-called duty and responsibility for his kith and kin, and nears and dears. He is grinded ruthlessly by Mammon during his mad race in the accumulation of wealth and attain prosperity. No sooner is this human state of existence nearing an end than the poor fellow laments and bewails due to the horror of unforeseen future in the next birth. He repents for his folly in letting the golden opportunity for liberation slip, but then it is too late to mend and the clutches of death devour him. Whenever, as a result of the good deeds and Karmas of his previous births he is reborn as a human being, then again he fails to avail himself of this golden opportunity. As usual he is caught in the net work of worldly attachments and detachments woven by himself. And thus the whirling of the wheel of life goes on till eternity.

Unfortunately the worldly beings have pinned their deep rooted faith in their body. They feel fully assured that this human body is their unique possession and their only saviour. They mistake the body as their real self and

their own possession. Hence they feed the body and adorn it to keep it in good humour. But the ignorant fellows starve their Soul which is their immortal possession. Such a wrong conception the worldly beings retain in their mind about their perishable body. Due to this misconception they believe such persons their friends and well wishers, as provide them petty bodily gains i.e. sensual pleasures, and they regard such persons their enemies as cause the slightest uneasiness or injury to their body. Indeed, they live for the body and work hard strenuously to provide comforts and luxuries to their body flesh. It is why the things which prove a little helpful and pleasure giving to the body are dear to them, and the things and objects which are likely to cause some hurt to the body are distasteful for them. Therefore, people hoard and aspire for the things dear to them, and shun and destroy the objects which prick them. All this leads men to maintain attachment and detachment with men and things of the world.

A human being does all worldly deeds under this false notion of love and hatred, attachment and detachment. Therefore, the root cause of all worldly misery is man's misconception of 'Self' in body. This is wrong belief; for as a matter of fact this body is like a temporary abode for the human Soul. As a rule every living being has to vacate this transitory house of the body at an appointed time. Under these conditions how can this body be termed his own possession for a living Soul. Therefore, the conception of Soul in the body cannot be called right faith, rather it is misbelief. This clearly proves that there is none else to keep a living being imprisoned in the worldly prison but his strongly founded wrong belief of assuming the body as Soul.

A living being conducts all worldly affairs to appease the body due to his wrong faith in it. But indeed the well-being of the body is not the well-being of the Soul.

'Whatever action is beneficial to the Soul is harmful to the body, and whatever action is beneficial to the body is harmful to the Soul.'

Swami PujyaPad Acharya (From 'Istopdesha')

A living being's deep attachment for body is at the root of his Karmic bondage. But body is not our real possession, nor will it stay with the Soul for ever. The union of the body and Soul is temporary. The Soul is eternal and it assumes the shape and size of the body in which it lives. But the body perishes. Sometimes the body grows, sometimes it decays; sometimes it is fit and healthy, sometimes it is sick and rotten. The human Soul can never keep calm and contented, nor enjoy everlasting bliss by maintaining affinity with the body; rather it will remain anxious and distressed for ever.

Sometimes a compassionate true saint bewares the erring living beings

engrossed in worldly attachments through his blissful sermon, "O noble Souls! The fathomless ocean of peace and happiness in search for which you are loitering outside is waving and ebbing in your inner-self, not in the body but in the Soul." How strange it is that a musk deer carries musk in its belly and the deer is enamoured by its fragrant intoxicating smell, but due to some misconception it mistakes the smell not to exist in its own body and seeks for it somewhere else outside in the forest. So it frisks from place to place, runs hither and thither in the woods in search of musk till it gets exhausted by fatigue but all in vain. The reason is that the poor creature fails to recognize the reality.

Likewise is the condition of human beings. We often go all wrong in our search for happiness. We try to get it by narrow outlook on life in objects external. It is marvellous to know how much of the peace, the quiet and the happiness of life depends upon the management and control of our senses. We seek happiness everywhere but not at the right place. It is not to be found in luxurious living; rather in the simple elemental things of life- unselfishness, kindness and consideration for others; but above all true happiness lies in the realization of human Soul.

Therefore, we should divert our attention to our inner Soul from objects outside. We shall attain peace and happiness only after becoming introvert. Then all our uneasiness will be removed and the shackles that hold us in bondage and keep us unhappy will be shattered by and by. Our inner soul abounds in unlimited and eternal spiritual treasures. Why do we regard our selves poor and miserable then? Let us throw a glance at our real self whole heartedly at least once for a while everyday.

All creatures in the world are running in one direction becoming slaves to their senses. They are using all their bodily and mental powers to quench the ever growing thirst of their senses for pleasures. They are always engaged in satiating and pleasing their senses by providing them more and more food for gratification. Their whole life span fritters away and all their vigour and valour is consumed in this mad race for sensual gratification, still their thirst is never quenched. Just as on drinking saltish water the thirst instead of being quenched is aroused all the more, likewise the glamorous charming objects of the bewitching world fail to satisfy the senses to one's hearts desire. Wants and desires of a man multiply in geometrical progression, how can then the desires of the innumerable living beings be fulfilled when every human being wants to become the monarch of all he surveys. Unfulfilled desires and wants leave a man sad and miserable. Infact, desires persist for ever in the heart of a man.

'There are two ways of being happy. We may either diminish our wans or

augment our means; either will do.'

Benjamin Franklin

But it is easier to minimise our wants than to add to our means beyond the proper limit.

Shri Gunbhadra Acharya has stated in the 'Atmanusashana' thus:-

आशागर्तः प्रतिप्राणि यस्मिन् विश्वमणूपमम्।

कस्य किं कियदायाति वृथा वो विषयैषिता॥ 36 आ.शासन

Every living being nourishes such a large number of hopes (desires) that the whole world seems petty like an atom to fill the deep pit of his hopes. In this situation how the desires of even one human being can be fulfilled with all the objects of the world to render him perfectly happy. Hence, it is futile to hope that man can ever get real happiness from material objects which contribute to his sensual pleasures.

The concept of happiness is not of the same tenure everywhere. It varies from person to person, and again it depends upon one's mood. At one time even the most minute bit of happiness captivates and grips one's mind, while at other times the greatest spell of happiness fails to uplift one's heart. Thus, it is extremely difficult to determine a common pattern of happiness for all, except that the liberation of the sublime Soul from the bondage of Karmic matter can be a true source of universal happiness.

O mundane Soul! You aspire to attain happiness in this world, but indulge in hateful deeds of fault finding, disdaining and torturing others. Then ponder well in the heart of your hearts, how can you keep happy by running after vain pursuits or hankering after sensual gratification. Happiness will come by the purification of the Soul, not by the gratification of the senses; and will not abide with you unless you confer it on others.

The holy saints say:-

जे त्रिभुवन में जीव अनंत सुख चाहें दुःखते भयवंत।

तातैं दुःखहारी सुखकार कहैं सीख कगुरु करुणाधार॥

The world abounds in innumerable beings. Every living being aspires to achieve happiness. Happiness cannot be attained simply by wishing, rather it can be achieved by knowing the true path of happiness and then following it whole heartedly with might and main. It is necessary to do holy deeds in order to attain happiness; otherwise it is impossible to get happiness. It has been said:-

पुण्येन लभ्यते सौख्यमपुण्येन च दुःखिता।

कर्मणामुचितं लोकः सर्वं फलमपाश्रुते॥

In this world sacred deeds beget happiness, and sinful acts beget sorrow. The living beings reap fruits in accordance with their Karmas.

He who performs noble deeds like worship of the omniscient and gives charities to the poor can never suffer sorrow in life. Good Karmas are formed only by good actions. When these Karmas come into operation, a living being reaps good or bad fruits according to his Karmas. The real happiness does not lie in the enjoyment of worldly objects, rather it is attained by lessening our wants and renouncing sensual enjoyments.

Someone has rightly said:-

“To feel bliss in sensual pleasures is but a dream, to be for ever engrossed in these is a living death. These vanquish peace and happiness both of body and Soul.”

In the modern times the ignorant man is overbusy in amassing the material goods. He has sold his Soul to Mammon. He hopes to derive pleasure and happiness from these material goods, and always remains under the misconception that therein lies happiness. Thus, he has misconceived this temporary sensation of sensual pleasures as the real happiness. He is mistaken to think so. Just as a dog goes on sucking a dry bone; again and again, mistaking the blood coming out of its own jaws oozing from the bone; similar is the condition of the worldly people who hope to get happiness from material objects.

The life of every living being is being put to an end by death which keeps no calendar, and youth is being brutally crushed by old age. Despite this daily observation in practical life, this foolish fellow is not giving due attention to his own well-being intentionally closing his eyes to the ways of the world and ignoring the laws of Nature. The pleasures and joys of material objects which thrill a human being temporarily take flight, never to return again. As regards future happiness, it is quite uncertain. Perhaps a man may never taste of it. But the irony of human life is that the block-headed poor creature endeavors hard day in and day out in hoarding wealth and property through which he hopes to derive happiness in life. A man sells even his body and morals to mint money which he falsely considers a means of happiness. Beware:-

‘Do not call him happy who has the most wealth, but to him who has the fewest troubles.’ *Apollodoms*

Even if the hunger of fire may be satiated by consuming heaps of straw, fuel and oil etc. and the thirst of the ocean may be quenched by the inflow of thousands of rivers and rivolets merging in it, a man’s craving for sensual pleasures can never be satisfied. All sensual pleasures leave a bitter taste in the mouth after gratification. This is why only the ignorant persons indulge in them, while the wise and saintly people shun them.

‘Happiness is not the negation of sorrow and vice versa. These are the two emotional states of Mind.’

All the living beings are constantly migrating in the four states of sorrowful existence. Only in human state of existence he can be destined to get rid of the worldly cycle of births and deaths through severe austerities. Human state of life once missed is hard to be regained. If a pearl slips from the hand of a person and falls into the forest fire, can it be found again? It is said:-

वाडवात्यगतं रत्नं करात् किं पुनरीक्ष्यते।

One who is wise utilizes a thing on recognizing the worth of the precious thing. Only such intelligent persons can attain real happiness.

Man is a victim to his hopes and desires which in no way can provide him lasting peace and happiness. That is why a poet has written:-

आशाहि परमं दुःखं नैराश्यं परमं सुखम्।

यथा संछिन्द्य कान्ताशां सुखं सुष्वाप पिंगला॥

i.e., The desire for any sensual pleasure is fraught with sadness, it is pains giving; to give up desires is highly pleasure giving. When Pingla left the hope of meeting her spouse, she enjoyed a sound sleep of happiness.

Likewise, all those who remain enchanted by the net-work of hopes remain miserable for ever. But those who are able to break the frail cob-web of hopes and discard all ambitions, who dedicate themselves to their beloved Soul, become extremely and perfectly happy. The famous English dramatist John Webster also condemns ambition saying:-

‘Ambition is a great man’s madness

That is not kept in closed pent rooms.’

Therefore, if a man wants to make the precious moments of life successful and happy, he should ignore all ambitions and bid adeu to all hopes. The truth is that hope and despair go hand in hand in life.

In the ups and downs of life, despair often takes hold of a man-uninvited, unwanted and unknowing. Sometimes despair standing in a dark lane shatters our dreams and makes our future doubtful; sometimes it shakes violently our faith, which many times proved our life treasure and a support to raise us from frustration and mental depression. If sometimes we feel unsafe on the economic front the clutches of despair take hold over us by and by, and sometimes the darkness of despair swallows us in the realm of love, or when we are scorched in the pinching heat of faithlessness by our trusted and loyal men. However, when the stream of tears soothes our despair we feel relieved and peaceful.

No hope survives for long. Likewise, no despair stays for ever. Every hope

is followed by despair, and every despair ends in new hope. In such moments we should observe patience, work with patience, have faith in ourselves and in our capability to do a work. If we have worked sincerely and honestly, we need not fear about the results. Ultimately success will knock at our door with its resultant happiness.

No situation of complete despair or perfect hope ever arises in life. Such a situation may be created in a story or in fiction, but in real life it never happens that a full span of life may be beset with hopes or engulfed in despair. At a particular moment we may be highly hopeful in a mission, still a faint shadow of despair lurks in our mind. There exists some room for hope also in despair. In an atmosphere rampant with intense despair of modern times, many problems vex us. Still man does not give up his strong desire to live.

Despite the adverse situations all around us, we celebrate festivals and take pleasure in holding functions. We live by creating an imaginary safety vault around us. A man cannot live without the feeling of safety, however imaginary it may be. Such a time inevitably comes in the life of every person, when he is completely downcast and despair fully envelops him. But by hook or crook he breaks the shell of despair and comes out of it, and there in lies his strength and a ray of hope for a happy future. Ups and downs, joys and sorrows, hopes and despair are closely connected with life. The whole life passes in making preparations to live cheerfully. But the joyful moments of life take a flight hastily; while even a single moment of despair hangs heavy on our head and robs us of our happiness.

A great scholar has warned that we should not pin hopes in any body, except our Soul divine. If we go on nourishing hopes in external objects, we shall meet despair for ever. We should not pin high hopes even in ourselves. No doubt every person should be optimistic, but he should not be over ambitious. Every person should have his pious ambitions, his dreams in life. But those dreams should not be evil dreams. A man who is not conscious of his power and reality cherishes high expectations from himself, and ultimately suffers greater despair. In short, we should take for granted despair as a part and parcel of life, and keep happy.

It is but natural that the feet of every pedestrian are essentially covered with dust, but without the cover of such dust on one's feet neither the journey can be completed nor one can reach one's destination. Therefore, if a man begins to lament and bewail on the slightest touch of sorrow and suffering in his life, he can never reach the desired goal in life. It is well said-

'Where there is sorrow, there is holy ground.'

Infact, life is a cobweb of joys and sorrows. The poet writes:-

*Joys and sorrows are woven fine
A clothing for the Soul divine.*

All that comes in our observation in the world in the shape of happiness is fraught with a hidden sorrow; for no worldly object can provide us permanent joy and happiness. Sorrow lies inherent even in the attainment of happiness, and there is sorrow in the deprivation of happiness as well. Here is an illustration:-

A man was pauper like a church mouse. He did not possess sufficient ways and means to earn his bread and butter too. Even the look of materially affluent and prosperous people made him sad. He wished to find some hidden treasure all of a sudden, so that he might also lead a happy life. One day the man sat much distressed, sad and gloomy. Meanwhile a giant passed that way. When the giant asked him the cause of his misery, the man related to him that horrible tale of his poverty and expressed his desire to lead a happy prosperous life. The giant promised, "I shall make you prosperous. You will have to work for me in exchange for it." The distressed man assured the giant, "I shall do as you bid. But make me extremely rich and prosperous."

In some days the giant made the poor man an affluent person and the man began to lead a prosperous rich life. One day the giant reminded the man, "you had pledged to work for me. Now do my work." The man replied, "I remember my promise very well. Please tell me what I have to do?" The giant said, "I feel thirsty. Bring me human blood to quench my thirst." In order to fulfil his promise, the man murdered a person and drinking his blood the giant quenched his thirst. Thereafter, the giant and the man began to work for each other.

The killing of many innocent persons one after the other pricked the soul of the man. So one day he prayed to the giant to set him free from this hateful deed. But the giant turned a deaf ear to his appeal. The man felt more and more distressed on performing this condemnable sinful deed perpetually. Now he remembered the by gone days of his life again and again. No doubt, he was poor at that time. But he led an independent life and his Soul was pious. He knew that it was difficult to get out of the clutches of the wicked giant. Therefore, he preferred to commit suicide rather than submitting to the will of the giant for ever.

All of us are ready to do even the most heinous deeds in the hope of getting happiness through wealth and riches. Just as the ever growing demands of the giant could not be fulfilled, and it was becoming more and more difficult for the man to get rid of him; likewise a man can never relieve himself from the vicious circle of the demands of his kith and kin. Therefore, it is better for us to lead a detached life and renounce all allurements of the world. Only then the human Soul can experience eternal bliss on getting rid of the bondage of giant like family

life. Indeed, hankering after transitory worldly objects is the greatest cause of sorrow, and their renunciation brings happiness.

आत्म को हित है सुख सो सुख आकुलता बिन कहिये।

We are always in search of happiness, but happiness always eludes us like a mirage in a desert. The search of happiness is the beginning of sorrow. We do not seek joy, we seek happiness. What we term happiness, indeed, that is not happiness but facility. It is not clear in our mind- 'What the motto of life is?' Therefore, we meet with despair. If a man does not pass through a stage of despair, his life values are lost. Hence, we should accept despair a reality of life and take it lightly.

To sum up, a man should pray and worship, take pure and hygienic meals, do business activities honestly and justly, and take the necessary rest at the appropriate time. Religious dedication, benevolence, giving charities and serving the down trodden and miserable, and loving all creatures 'Both men and birds and beasts' will provide him ineffable bliss. In this unstable world religion alone is stable. It is possible to attain unhindered and eternal bliss only through religion and sincere dedication to one's Soul.

Neither wealth nor rank will ensure happiness. Without love and charity and peace of mind you may be rich and great and powerful, but you cannot be happy. Happiness is a perfume you cannot pour on others without getting a few drops yourself. Regard the happiness of others, and so be happier yourself. Have a merry word for every child, a gentle word for all your neighbours; speak frankly with friends and kindly to your servants to win happiness.

"No man's life is free from struggles and mortifications, not even the happiest; but everyone may build up his own happiness by seeking mental pleasures, and thus making himself independent of outward fortune."

Humboldt

Live a natural life- natural in body, mind and spirit- and your life will be happy, peaceful and ever prosperous. Violation of natural laws entails endless troubles.



Success in Life-When?

"Success is not a matter of luck or of genius. Success depends on adequate preparation and indomitable determination."

D.S. Kaplin

"Success is nothing but successive series of efforts to achieve something, concentrated and crystallized. It is the glorious crowning of many a failure and fruitless labour."

"Success in life is rarely due to merit or intrinsic worth. It often is the outcome of felicitous conjunction of favourable circumstances coupled with daring and impudence."

"The secret of success is constancy to purpose."

Every living being in the world aspires to attain the supreme heights of success in life. Now the question arises what true or real success in life means? The answer to this question lies in another searching question- 'After all what is the ultimate goal of human life?' According to Jainism the final goal of human life is Salvation. Likewise, the whole of Hindu philosophy also assigns the supreme place to salvation in human life in its motto of life 'धर्म, अर्थ, काम एवं मोक्ष' (Religion, Wealth, Sex and Salvation).

Generally speaking different people have different aims in life-for men differ and their tastes differ; and achievement of that desired aim is termed success in life. But as a matter of fact all these goals of man's life ultimately urge him to attain his final destination- liberation from the cycle of birth and death i.e. Salvation. Death is not the end of life, it is the beginning of a fresh life; for the immortal Soul moves on from body to body until and unless it attains Salvation.

The renowned English poet also writes:-

Life is real! Life is earnest!

And the grave is not its goal,

"Dust thou art, to dust returnest,"

Was not spoken of the Soul.

H.W. Longfellow

Hence, the success of man's life lies in realizing his super-most goal Salvation.

Man in the world wants to make his life happy. He strives hard day and night to obtain peace both of mind and body, still he remains unhappy and restless for

ever. The main reason of all our sorrows, suffering and restlessness is our desire to enjoy sensual pleasures by possessing more and more material objects of the world. But peace and happiness can come in life only when man discards the enjoyments of the physical world and tries to obtain spiritual bliss. A man has to sacrifice something for obtaining another thing. He has to follow the principle of give and take.

The physical objects have to be discarded in order to obtain the spiritual things. He has to forego transitory sensual pleasures and gratification for the sake of eternal peace and happiness. The sweet fruits of life can be obtained only by renouncing the sugar coated bitter pills of sensual enjoyments. Only such persons win alround glory in the world as bid adeu from afar to the physical objects taking them as transitory and sorrow giving; and they alone succeed in achieving matchless happiness. Therefore, we should make our sincere efforts to discard the non-self objects taking them as other's things; and should make true attempt to achieve the real self taking the self as our own. There in lies true happiness and well being of living beings.

Desires are the root cause of restlessness and multiphareous miseries in human life and lead a man to utter failure in life, and ultimately to his doom. Desires are limitless. They know no end. The more a worldly being accumulates objects of luxury and worldly enjoyments, the more he is allured by them and the more he desires to achieve them. When all his desires are not fulfilled and calamities befell him due to the intense over flow of Karmic matter of the misdeeds of previous lives, a living being feels unhappy. Only the person who has realized the true mission of life and who has obtained appropriate and a sound knowledge of the reality and true nature of worldly objects can subdue his desires and attain genuine success in life.

Those who dance to the tune of ever- increasing desires and cravings of the flesh on the world stage attain their ultimate annihilation in the long run. The fickle and weak-minded man being entrapped in the labyrinth of longings befools himself. The saintly English poet Alexander Pope throws light upon 'Human Folly' in these heart touching and inspiring words:-

*See some fit passion every age supply
Hope travels through, nor quits us when we die.
Behold the child, by Nature's kindly law,
Pleased with a rattle, tickled with a straw:
Some livelier play thing gives his youth delight,
A little louder, but as empty quite:
Scarfs, garters, gold amuse his riper stage,*

*And beads and prayer- books are the toys of the age:
Pleased with this bauble still, as that before;
Till tired he sleeps, and life's poor play is O'er.*

These words of wisdom find no place in the hearts of the maddening crowd running a mad race to occupy the place of distinction and which they erroneously deem success in life. We should regard a person who has minimised his attachment for non-self objects to the lowest possible limit, as a successful man in life.

Since times immemorial roaming from world to world in different births in a sad state of mind all human beings have been incessantly trying for the fulfillment of their desires. But still the worldly beings have not been successful in obtaining the secret of a successful happy life despite their being on the threshold of world- bewitching space-age. The high priest of Nature William Wordsworth conveys his inner anguish on the ignorance of such moderners who are entrapped by the alluring life of lust and luxury annihilating the finer feelings and divine attributes in the following words:

*The world is too much with us, late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours:
We have given our hearts away, a sordid boon.*

The gentle-man of this age has confined his attention to either the outer world or the universe of senses, where brute-in-man is red in tooth and claw. The worldly people take uncommon pride in man's unprecedented progress in materialism and call it a symbol of man's success in the world and the climax of civilization. But we must acknowledge the truth that man is virtually decaying and all this outward glory is not a mark of his success but failure in life. In his vain attempt for the conquest of Nature he has become a slave to his body- a sordid boon indeed.

Man has been suffering defeats one after the other in his internal sphere despite subjugating the external physical powers and holding sway over them. Man who is blowing his own trumpet about his supreme victory over celestial powers after his so-called conquest of Nature is suffering the disgrace of defeat in his own field of inner life. The internal sphere and his own celestial field implies- body, senses and the mind. The thought currents of ambitions which are constantly rising in his mental field and the unabated strong craving to obtain material comforts and luxuries, which is ever growing day by day in his restless mind are making man a slave to the flesh i.e. his body, senses and mental aspirations. What a paradox it is? It has been said:-

जो आशा के दास हैं वे हैं सबके दास।

आशा जिनकी दास है सब जग उनका दास॥

It may be possible once to fill a sieve with water but desires can never be fulfilled. One who owns one hundred rupees aspires to get one thousand; likewise one who is master of one thousand cherishes the ambition to become a millionaire and thereafter multi-millionaire. A multi-millionaire nourishes the hope of obtaining a kingdom and a king desires to be the sovereign ruler of the kingdom of heaven. Thus, a man's ambitions are always on the increase. Sometimes due to these ever growing aspirations and cravings people lose their precious life too. It is rightly said:-

मक्खी बैठी शहद पर रही पंख फैलाय।

हाथ मले अरु सिर धुने लालच बुरी बलाय॥

i.e., A fly sat on honey, wavers its wings, repents and tosses its head to and fro to come out of it, but in vain. In truth, avarice is the root of all evils.

Ambitions (Desires)- root cause of sorrow & misery:-

A man grows old; all his five sense organs become weak and rendered serviceless; he has to become dependent on others for life journey; he is forced to seek the help and support of others even for the petty routines of life; still his ambitions and desires have no end. Ambitions remain alive and young in his heart for ever, and never grow old and die. In his short span of life a man goes on making plans after plans to accomplish different deeds to his heart's satisfaction. He begins to regard himself an architect of his children's life and vainly toils hard day in and day out to make various provisions for his future generations before he gives up his ghost. Besides his own heart's longings for the worldly enjoyments are never fully satiated till the dooms day. Passing through the ups and downs of life under these mental conditions a stage comes in a man's life when unwillingly he has to bid adieu to this world. Who can imagine of the feelings which a person whose ambitions are still alluring him and creating a stir in his heart, experiences at the last moment of his life?

It is the nature of ambitions and desires that as soon as some desires of a person are fulfilled, the flame of the fire of ambitions instead of being extinguished goes on rising higher and higher, and being scorched and depressed with the burn of ambitions, a man goes on irrigating the ambition-tree whole heartedly with still greater diligence and zeal to keep it more fresh and green, blooming and fruitful.

Ambitions cannot be bound in limits; for these are limitless. It is probable that in the beginning a person may aspire to achieve a limited definite goal, that may

be his be all and end all. But as soon as that fixed goal is achieved his ambitions take a long jump all of a sudden and the limits of his ambitions are extended then and there. Thus his desires go on multiplying day by day, till one day he breathes his last leaving his ambitions and desires unfulfilled. No body can even find a more loyal and better companion than desires even after long seeking; for desires never desert a man even in weal and woe. Friends and companions, kith and kin, rank and prestige, worldly accumulations, health and wealth all may desert a man in particular situations, but desires never forsake a man.

On coming into the world a man becomes indifferent to the omniscient Lord Divine; his ambitions and desires for worldly enjoyments and sensual pleasures are mainly responsible for it. Man's hankering after worldly allurements leads him astray from God. Ambitions keep the mind of a person too absorbed to find time to attend to his spiritual development and devote himself to the prayer and worship of the divine beings.

Ambitions and desires hang so hard on the head of a person that they go on pinching him and creating a stir in his mind waking or sleeping, sitting or walking, and doing any other activity. Desires keep company with a person at every spot and keep him engaged in ruminating and making gigantic plans for future. These do not part company from a man even for a while, may he be in a train, bus, bullock cart, aeroplane, lift, shop, home, market place, dungeon, woods, desert, assembly hall, function and the like.

Expressing his views on ambitions Lord Ram says:

"Ambition is the greatest sorrow giving of all the sorrows present in the world. Ambition leads to the greatest calamity to him as well, who never steps out of his home."

How strange it is that even when a person seeks shelter in the dungeons and lonely woods, or goes on the mountains and some other secluded regions renouncing everything to escape the troubles and responsibilities of home and family life, desires stick him there too like leech and go on fattening day by day feeding on his mind. Their scope goes on widening every moment. Desires go on weaving their cobweb even in the hearts of life long prisoners or even those who are condemned to death by hanging. They do not spare these poor fellows as well. Even solitary dwellers fail to escape the onslaught of desires.

Even the persons most patient by nature become awe stricken by desires in the same way, just as a man blessed with perfect eye sight becomes terrified on failing to see anything in a pitch dark night. Desires render miserable and gloomy even to the most cheerful persons of calm and quiet nature.

Desires lead a man astray throughout life. The whole life time of a person

passes away in roaming and toiling for the fulfillment of desires; but all in vain. At length a man has to succumb to his destiny repenting and wringing his hands in despair. But what's the use of all this restless murmur?

One in whom desires flourish on a large scale and are in the highest bloom, is always ready to under go all type of turmoils and tortures to achieve them. Even if he has to bear disgrace and ridicule to the maximum limits, he remains whole heartedly engaged in his attempt for the fulfillment of his desires. Whatsoever hard ships and obstacles he may have to face in the achievement of his cherished desires, he does not mind it.

As soon as man's one desire is partially fulfilled, new aspirations surround and prick him one after the other. Still a man over powered with desires dedicates his energies to relieve himself of these new sorrows and sufferings born out of his partially insatiated desires. Thus he may have to face untold miseries, yet he does not forsake his desires.

There are innumerable such affluent persons as always dance attendant at the command of desires, despite their being extremely rich. They go on burning for ever in the great fire of discontent and unfulfilled desires. Such persons are never destined to have a glimpse of real peace and bliss lying inherent in their inner self even for a moment.

To earn money by just means is right and advisable. A proper utilization of wealth is also justified. Limited accumulation of wealth is also justified. Limited accumulation of wealth for an emergency may also be sanctioned. But it is improper and unwise to fall a victim to the desire of hoarding riches for the sake of hoarding. Undue accumulation of wealth beyond the proper limit in an individual's hand gives rise to the pride in wealth by him. As soon as pride in wealth takes hold of a person he becomes blind and arrogant. Of all the prides in the world, pride in wealth is the most powerful. A person maddened with wealth- pride starts looking at all others with contempt and begins to treat the 'haves not' likewise. Its evil effects are no less pains giving.

Sinful acts right from the lowest category to the most deadly type crimes are committed daily in human society. Desires lie hidden for certain somewhere at the root of all these criminal and sinful deeds. As soon as the demon of desires overpowers a person, all power of discrimination between right and wrong, honesty and dishonesty, just and unjust, religion and sin is lost in him. Everything becomes possible and feasible for him then. Then his motto becomes 'End justifies the means.'

In this universe he alone is pauper like a church mouse, whose aspirations and ambitions are limitless and endless. Only he is an affluent person, who is fully

calm and contented at heart. If a man makes hoarding of wealth and property criteria of perfect happiness, he is greatly mistaken. Material achievements are in no way a measurement of success in life. On the contrary a man under going great miseries due to lack of worldly riches and amenities of life like food, clothing and shelter can experience perfect bliss in life and may be termed the most successful man of the world.

The king of Vidarbha country usually remained very sad and gloomy. Great efforts were made to make him cheerful and lively, but all in vain. At length a mendicant advised and assured the king that if on procuring the shirt of a perfectly happy man, he put it on himself he could experience perfect happiness in life. The royal attendants were dispatched in all the directions to search out a perfectly happy man. But for long such a perfectly happy man could not be traced out anywhere. In the long run after constant and vigilant search a happy looking shepherd was glanced grazing the sheep in a forest. On approaching him the shepherd informed the king's messengers that no sorrow and misery ever troubled him in life and that he was a perfectly happy man.

When the king received this message he was puffed up with joy. He atonce commanded his retinue to summon the shepherd in the royal court. In pursuance to the state summons the next day the shepherd was presented in the royal court. When the king asked him to give his shirt to him in exchange of a handsome reward, the nude shepherd at once spoke, "Your majesty! Where from should I fetch a shirt to offer it to you? I never put on a shirt. What for should I keep such worldly possessions unnecessarily, when I can carry on life well, and keep hale and hearty even without them?"

The king stared amazed in the face of the perfectly happy poor shepherd. Soon after he realized the secret of supreme joy and perfect bliss, which lies in the least possible attachment with the worldly objects. The minimum is the tendency of a man to hoard worldly possessions, the maximum are his chances to experience perfect bliss. The poet advises-

सदा सन्तोष कर प्राणी यदि सुख से रहा चाहे।
घटा दे मन की तृष्णा को यदि दुःख से बचा चाहे॥
सागर में जितने बुदबुदे हैं आकाश में जितने तारे।
वृक्षों में जितने पल्लव हैं उतने अरमान हमारे॥

The ever growing desires of a man will never come to an end. Hopes live eternal in the heart of a man. An ambitious person may go on running the race to satiate his desires more and more, he may become the monarch of all he beholds and thus he may be dead tired of running, still his mad and futile race

for material pursuits will never come to a stop. As soon as man's vain race to fulfil his hopes and ambitions is over, the very day man will begin to taste the nectar of supreme bliss. Therefore, to put reins to our ambitions and desires is the best course of life for a man. Many sovereign kings, emperors, rulers and Tirthankaras were born in this world from time to time. They also breathed their last leaving behind all precious treasures of this earth which is a storehouse of multiphaneous pearls, diamonds and minerals etc. But the ignorant man is ready to lay down his hard got precious human life coveted even by the gods in order to obtain the transitory dazzling treasures and material objects of the universe. What a strange paradox it is! What a bad bargain!

It is quite impossible to satiate almost all desires of man. The more a man tries to fulfil his physical wants, the more his desires go on multiplying day by day leaving him restless and discontented in life for ever.

Once four poor youth reached a saint endowed with many spiritual powers. They appealed to the sage to tell them an easy way to earn money. In order to help the ambitious youth, the saint prepared four miracle wicks possessed with the magical power to fulfil the cherished ambitions of anybody. Handing over the magic wicks to the four youth, the sage directed them, "March in the direction of the Himalayas. On reaching there you will find a hidden treasure at the spot wherever a wick falls down. Dig out the hidden treasure from the spot and come back with the vast wealth you find there."

The four youth set out in the direction of the Himalayas taking the wicks. On reaching there, the wick in the hand of one youth fell down all of a sudden. When he began to dig out the spot he glanced a copper mine there. He atonce informed his other companions about the incident and urged them, 'Take out as much copper from the mine as you desire.' On hearing his words, his companions jeered him saying, "O fool! What shall we do on getting this petty metal. Despite being huge in quantity, it will fail to root out our poverty. Come along and march ahead." But the youth retorted, "You may proceed further. I shall not march any more further." So saying he came back home taking copper to his heart's desire.

Deserted by their one companion, the remaining three youth marched forward. They had hardly travelled some distance when the wick of their foreman fell down. When he started digging the earth, he discovered a silver mine at the site. On seeing the silver mine, he spoke cheerfully, "Friends! Let us dig out utmost silver to our heart's fill from the mine and return home. What is the need of going any more further now?"

On hearing his suggestion the remaining two youth thought in their mind that so far they had come across with only copper and silver mines. Therefore,

fortune must smile on them one day and a little ahead they were sure to find a gold mine. Hence they refused to follow his counsel and marched ahead in the hope of a better fortune. They had hardly taken some more steps, when the wick dropped from the hands of one of the two as well. Overwhelmed with joy he started digging the land. His joy knew no bounds when the yellow metal in the gold mine dazzled his eyes. Puzzled at heart he appealed to his companion, "Well friend! Let us dig out big clumps of gold from the mine and retreat on our way home."

Still the fourth youth was not satiated and pondered in his mind that it was quite probable that a mine of some more precious stones might exist a little ahead. With this thought he decided to march alone still further. On travelling some distance he got perturbed. The scorching heat of the mid-day sun and the fatigue of the journey pricked and tortured him. He went astray in the dungeon and tottering hither and thither he gave up his ghost.

The above illustration proves that a man should not rear insatiable unlimited ambitions in his mind. The persons who give a long rope to their ambitions and cravings ultimately meet a premature and miserable end in their life. The depth of the sea water may be fathomed any how, the innumerable stars in the sky may be counted by some device, but the ever growing desires sheltered in the human heart are beyond comprehension. All desires cherished by a person are never and can never be fulfilled even by miracles.

The greatest sorrow of the world lies inherent in desires. Therefore, it is essential to make efforts to undo this cause of sorrow. Conquer desires and then you will realise that you have conquered all sorrow and misery. Two things are necessary for it. First, the necessities of life should be reduced to the minimum. By doing so desires will be so restrained that neither a special effort will be needed to fulfil them, nor any special expenditure required for the purpose. Indeed, then these will be no more vain desires rather become unavoidable necessities of life, in the fulfillment of which a man will feel no difficulty, and hence no sorrow and suffering involved. To sum up, in this world nothing is really difficult for one who is free from desires.

"Misery is gone in the case of a man who has no delusion, while delusion is gone in the case of him who has no desire, desire is gone in the case of him who has no greed, while greed is gone in the case of him who possesses nothing."

The meaning of true happiness:-

Happiness is not the negation of sorrow or Vice Versa. These are the two emotional states of mind. The important thing for true happiness is to know how much a person is pleased and contented with his present life. A wise man must

try to remain cheerful with what he has obtained in life at present. Despite possessing everything to one's heart's desire, one fails to achieve the desired peace and happiness in life.

The question arises- In one's opinion is there any such thing wanting in one's life on the achievement of which one will be able to get the desired happiness? Is one fully sure that if one's cherished desire is fulfilled one will get real happiness? To put such questions to one self is very significant. Doing so checks one from passing life in a mechanical way in vain, and reminds one that one should try to attain real bliss by taking life more seriously. One should not waste life for nothing. Paying more attention to life means that one should try to utilize every moment of life meaningfully and derive the maximum spiritual pleasure and relief from it.

As far as human life is concerned many such occasions come which provide us extreme pleasure or lead us into the sea of misery. But if we take both joys and sorrows lightly, and regard them as part and parcel of life, we shall never succumb to despair. One main problem with us is that we begin to think and plan so much about future that we miss the real charm of living in the present. Therefore, if perchance those sweet dreams, which we cherish in our life come true, we fail to understand how to utilize those pleasant moments. Then we are bewildered why we feel so much despair or boredom. The real fact is that even then we feel discontented in one way or the other and it seems to us as if our ambitions and desires are still incomplete.

Infact, we are never satisfied with our many achievements and are always eager to attain something more, and more and still more. Although such a time of perfect contentment never comes in our life. Thus, we fail to enjoy our present achievements as well. The truth is we do not get happiness on the attainment of a thing, rather we get an idea of cheerfulness with the fact how we are passing every moment of life. If you are not pleased with your present position and whatever you possess, you shall not feel happy even when you get all those things to obtain which you aspire. You can obtain real happiness only when you learn to live in the actual moments of the present time.

Children are experts in enjoying these actual moments of life, because they do not know to ignore the present in the hope of the future. This is why they succeed in getting the true enjoyment of life while living in the present. In this context we may say that children can prove helpful to us in guiding us on the right lines. When we see them living in the present to their heart's content ignorant of and careless about the past and future, we should think that they are imparting to us the same message that we should not spoil the pleasures of our present life

unnecessarily and make our life miserable by worrying too much about the future.

The success achieved by unrighteous deeds will certainly produce sorrow. Postpone not righteous acts; now is the time for them. Your righteous acts will be remembered and remain to your credit at your death. Birth is the same for all; men become distinguished by their actions in their lives.

Of course, you may live your life, and live it with a zest, unfolding your personality to the fullest stature, bringing out the best in you, and putting in your utmost efforts for making life a success in every possible respect, for your own good and for the good of others. For the common run of men and women, Jainism advocates a course of life which consists in a happy blending of the three living activities, Dharma, Artha and Kama and which tends to make a person a good, noble, gentle, happy and successful citizen of the world.

This is the best and easiest way to enjoy life in the real earnest and obtain the true bliss of life. Thus, if a person manfully discards all his unlimited desires, Liberation itself knocks at his door. There in lies the genuine success of life. A single minded dedication to the true mission of life is infact the most essential ingredient for success in life.

All that we can say is that any man who believes in working hard, is blessed with reason and calm judgment, is master of self and has conquered all desires, has sincerity of purpose and a sense of dedication in whatever he does, possesses the courage to face up the failures enough to break ordinary spirits, is bound to achieve prominence and success in life both in the physical world as well as in the celestial regions where he dwells on attaining his ultimate goal Salvation.

Sentiment has no place in this matter- of-fact world. The successful man of the world has to blunt all his sentiments to make his sagacity keen.



Time- A Supreme Power

'Time is the most precious commodity in the world, not a minute should be wasted.'

-Anon

'Know the true value of time, snatch, seize and enjoy every moment of it. No idleness, no lethargy, no procrastination; never put off till tomorrow what you can do to day.'

-Chesterfield

'Forget the past, live in the present, welcome the future.'

Every activity in the world is subordinate to time. The times of arrival and departure of trains are fixed; a school bell rings in time; the seasons have their particular time of rotation and so on. Thus every activity of nature is running a race on the track of time. Generally there is no change in the time table of Nature. Whenever there occurs the slightest change in this time table, it results in disaster and suffering. If the trains do not observe punctuality of time and run late they cause great inconvenience to the travelling public. If there is no down pour of rains at the appropriate time, there lurks the danger of drought and famine. Therefore, punctuality of time is a must for every activity. But to make the best use of time is an art. A man who is ignorant of this art may learn all other arts, still he remains imperfect.

Time is a precious jewel. It is Kamdhenu (कामधेनु) which fulfils the cherished desire; it is the bestower of wealth and prosperity. You shall get, whatever you demand of it. There is a saying:

Time is money.

Time becomes gold when it is heated in the fire of adversity. It becomes a pearl on entering the womb of the cunch-shell of opportunity. Whatever achievements are being made in the world to-day or have been made so far and will be made in future, are all the gifts of Time. Not even a single leaf can shake without the blessings of Time.

Time becomes a friend of a person who tries to befriend it. On being a friend Time spreads flowers in the path of the dedication of a person who is dedicated to some mission. On the contrary time works as an enemy of a person who disregards and fritters it away. The success of life lies in amity with time, not in enmity. So we should utilize Time by making it our sincere friend. A proper

utilization of time can raise us to the pinnacle of glory, while wastage of time can lead a man to his doom.

Time is a great killer.

The very time a living being is born, Time takes hold of him in its clutches and the man begins to march on the path of his grave. Time makes no distinction between the rich or poor, saint or sinner, young or old, man or woman and educated or uneducated. Time gives its due share to everybody in his proper turn. There is a saying:- 'Opportunity knocks at every door but only once.' Some people hold opportunity by the forelock; others either fail to recognize it, or let it slip due to their indolence.

Time conducts well with all and sundry. But some people do not make the best use of time and do not give time its due significance. Hence they are ruined by Time. There is an English proverb:

Time and Tide waits for no man, and every minute wasted is wasted for ever.'

Therefore, a man should utilize time to the maximum. He should never sit idle. Besides, a man should not postpone on tomorrow, what he has to do to-day. No man should live under the illusion that he can do such and such work later on in manhood or old age when he gets retirement from the pressing problems and responsibilities of domestic life and business. Remember, tomorrow never comes and Time once passed never comes back. There is a saying:-

'As every thread of gold is valuable, so is every moment of time.'

Canon Farrer

Therefore, a wise man should not lie in wait for an opportune time to start good and noble deeds. It has been said:-

शुभस्य शीघ्रमशुभस्य कालहरणम्।

We should be hasty and jubilant in doing pious deeds; but lethargic and hesitant in indulging in sinful acts. Indeed-

'The time for doing a thing must not be allowed to pass by.'

James Allen

The insensible and indolent people go on postponing works again and again, till the proper opportunity slips away and they are left wringing their hands. The learned and intelligent people utilize their time by doing right things at the right time. Time is the wisest counsellor. Therefore, every second of time should be properly utilized for personal upliftment and social welfare. Nothing should be left undone for future. He who forms the habit of post-poning works can never succeed in life. An English poet has rightly said:-

*Life is short
Art is long
Opportunity slipping*

Therefore, do to-day, what you intend to do tomorrow; and do now what you plan to do to-day.

कल करे सो आज कर, आज करे सो अब

Indeed, 'To-morrow I will live and start the mottif of life' - the fool doth say. 'To-day itself is too late, the wise men have lived and fulfilled the true mission of life even yesterday.'

Unfortunately, we waste much of our time in pondering over the past and preparing for the future, but seldom think of the present. Man's thoughts are mostly concerning his future, which is the most uncertain of all things. It is useless waste of vitality to harbour gloomy thoughts of the future, and thereby deprive oneself of the relish of the fruitful present.

In the world every thing except time can be purchased with money. Even if an affluent person on his death bed may open the coffers of his safe and pay to doctors a fabulous sum of money to save him from the clutches of death even for five minutes to convey his last message to his kith and kin, it will be all in vain. It has been said:-

क्षणं वित्तं क्षणं चित्तं क्षणं जीवति मानवः।

यमस्य करुणानास्ति धर्मस्यत्वरिता गतिः॥

Wealth is destroyed in no time; the state of mind is disturbed in a moment and the flame of human life is extinguished in the twinkling of an eye. Time is a great killer and spares neither the high nor low; the rich or the poor, men, birds and beasts. Even magnificent buildings and grand monuments tumble down in course of time. It has been said:-

'The hammers of builders are followed by the hammers of Time.'

But Time cannot assail our invincible Soul. Soul alone escapes and resists the incessant and fatal beatings of the hammers of Time; for Soul is immortal and cannot be vanquished. Time promotes perfection of the human soul. It unfolds the mysteries of life, and enlightens man in the path of eternal bliss.

Extremely complex are the ways of divinity. Divinity is the theme of every religion; and true religion alone treads the earth unfurling its flag from age to age riding on the chariot of cruel Time. Therefore, a man should devote himself heart and soul to follow the tenets of true religion as early as possible, and reap the rich harvest of Salvation knowing full well the transitory nature of life and all worldly objects. The acquisition of knowledge and wealth may be delayed for

sometime; but spiritual upliftment and emancipation of Soul needs immediate and quick action.

अजरामरवत् प्राज्ञो विद्यामर्थं च चिन्तयेत्।

गृहीत इव केशेषु मृत्युना धर्ममाचरेत्॥ मित्रलाभ

The wise men should acquire knowledge and earn wealth considering themselves unaging (not prone to old age) and immortal (not prone to death). But they should practise religion without loss of time knowing full well that death holds them by the forelock:

Time is most powerful in the world. No body can throw a challenge to time, nor stop the quick flow of time. With every passing day and night, Time takes a quick flight. Those who can keep pace with Time succeed in life. Those who slumber and waste time are left lagging behind in the race of life.

Time makes a beggar a sovereign ruler and a monarch a street beggar. Sometimes Time makes a block head a learned scholar, at other times Time deprives a man of all his wisdom and converts him into an irrational beast. Under the auspices of Time even a downtrodden and rugged person rises to the high status of a multi-millionaire or Vice Versa. Time crowns a layman as king in an instant, and the same Time dethrones a mighty ruler in the twinkling of an eye. Time may cause the holy bath of a person by thousands of pitchers full of sacred water fetched from the seven seas and holy rivers; again Time may send a man in exile into a dungeon. Time may force even a great warrior, trained and skilled archer to hold a begging bowl in his hand and roam the streets begging for alms from door to door. It has been said:-

काल बड़ा बलवान है सबहि को नचाय।

पाण्डु पुत्र भी माँगते घर-घर भिक्षा जाय॥

Strange is the movement of Time. Even glorious, saintly and affluent great men are prone to joys and sorrows, prosperity and adversity at the hands of Time. It has been stated in the 'Panchatantra' as well:-

अवश्यम्भाविनो भावा भवति महातामपि।

नग्नत्वं नीलकण्ठस्य महाऽहिशयनं हरेः॥28॥

Even the divine Mahadeva himself has to remain nude for lack of garments and Lord Vishnu has to sleep on the coil of the many hooded serpent 'Sheshnaag' for want of bed. What a paradox of Time!

Only a person who finds protection at the hands of Time can remain safe. If Time is adverse, no living being can survive against the will of Time violating its rules. A thing which is safe-guarded by Time can survive even without any armour. On the contrary even a well guarded thing succumbs to death or

destruction when Time is opposed to it, e.g. a helpless person can remain safe in a dense forest infested with wild beasts like lions and tigers etc., while a man made safe by all possible devices in his own sweet home breathes his last and meets untimely death. It has been said:-

समय समय का फेर है समय बहुत बलवान।

भीलन लूटी गोपियाँ वही अर्जुन वही बाण॥

i.e. Time makes all the difference; Time is very powerful. The Gopis (most dear to Lord Shri Krishna) were plundered by the Bheels (a forest tribe), despite the protection of Arjun (the matchless archer and renowned Hero of Mahabharata dedicated to Lord Krishna) with all his skill in archery.

Here is another fine illustration:-

All preparations were complete to crown Ram the king of Ayodhya next morning. The capital city of Ayodhya was tastefully decorated with buntings royal flags, multicoloured garlands and welcome gates. The whole city was illuminated with millions of earthen lamps on the eve of the grand coronation ceremony. But lo! at dawn the young prince Ram was seen treading the thorny path of the forest with his beloved and loyal wife Sita and younger brother Laxman. He was sent in exile by his own father Dashratha to keep his vow. Such are the strange ways of Time!

यत्चिंतितं तदिह दूरतरं प्रयाति यच्चेतसापि न कृतं तदिहमश्रुपैति।

प्रातर्भवामि वसुधाधिपचक्रवर्ती सोऽहं ब्रजामि विपिने जटिलस्तपस्वी॥

Even a noble Soul Lord Jinendra Tirthankara Aadinath, to honour whom the great Indra also attended on his family home with folded hands for six months prior to his coming in the womb of the holy mother; who was the originator of human civilization i.e. who imparted training to the ignorant masses in the means of earning livelihood at the outset of KaramBhumi (कर्मभूमि) and whose son Bharat endowed with nine spiritual embodiments was a sovereign ruler, roamed the earth hungry and thirsty for six months by the curse of bad Time. Is it not a strange phenomena of Time?

No living being in the world dares and is capable of violating the unwritten constitution of Time. A thief steals the wealth of a person in the pitch darkness of night, a burglar snatches chain from the neck of a person in isolation; but Time fearlessly robs a living being of his invaluable possession of life even in broad day light. It has no compassion for the helpless creatures, no pity on any living being and no dread of any body.

सर्वं यस्य वशादगात् स्मृतिपंथं कालायतस्मै नमः।

i.e. I pay my homage to the all powerful Time, before whose sovereignty everything crumbles leaving merely its faint memory behind. Some scholar has rightly stated:-

प्रत्यायान्ति गता पुनर्न दिवसाः कालो जगद्भक्षकः।

Time once lost is lost for ever. It never returns.

‘Lost wealth may be replaced by industry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone for ever.’ **Chesterfield**
It is said:-

कालेन कीलितं सर्वम्।

All object of the world are held in the bondage of Time. Nothing escapes the spell of Time. Time swallows everything animate or inanimate.

कालेन बलिरिन्द्रः कृतः कालेन व्यरोपितः।

Time raised Bali to the high rank of Indra, and in due course deprived him of that high status.

समय एवं करोति बलाबलम्

It is Time that makes a man powerful or weak.

“There is no time like the present time. The best is yet to be. Remember that and be of good heart. He who wants to make a success of his life, should keep a strict watch on time and never let it slip from his hand. Time also honours him, who gives due regard to Time and also evaluates it. Works done at the right time raise a man to the pinnacle of glory. Therefore, a man should form the habit of observing punctuality of Time; otherwise no success can be achieved in any deed. What good it is to beat drums when the proper ceremony is over? It has been said:-

बारात निकल जाने पर ढोल पीटने से क्या लाभ? का बरसा जब कृषि सुखाने।

What benefit comes out of rainfall after the crops get dry due to drought? Likewise, we should do a work at the appropriate time when it should be done; otherwise the results will not be satisfactory. It does not matter much, if we are slow in our performance; but we must enter on our sacred errand at once. There is an English proverb:-

‘Slow and Steady wins the race.’

It has also been said:-

गच्छन् पिपीलिको याति योजनानां शतान्यपि।

अगच्छन् वैनतेयोऽपि पदमेकं न गच्छति॥

Even an ant which goes on moving constantly can travel a hundred miles, where as the highly glorious bird Garud when it is not in motion cannot travel

even a step. According to a Chinese saying even a thousands of mile long journey commences with a step.

Not only great implements are significant for the successful performance of a work, but it is also necessary to devote time to use these implements. He who goes astray from the path of Time, cannot obtain the desired goal. A man should accomplish self-upliftment before Time renders him too weak and old to work.

‘So long as this body is in good health, oldage is at a distance, the senses are strong, and some days of life are yet left, the wise man should vigorously strive for his highest good. What does it profit a man who starts digging a well when the house is already on fire.’

- **Bharti Hari**

It has been said:-

सयवत्स्वाथ्योऽयं देहः यावत्मृत्युश्च दूरतः।

तावदात्महितं कुर्यात् मृत्युकाले करोति किम्॥

A living being can work for personal well being and enrich his Soul, so long as his body is hale and hearty, and away from the clutches of cruel death. When the dooms day approaches closer, a man cannot achieve anything worthwhile. He who goes on post-poning the sacred mission of self-realization and upliftment of Soul at the right time when his body is ebbing with energy and all the five senses are intact and in perfect working order is indolent, impotent, deceptive and coward. Such a man can never climb the ladder of success in life. Indeed, the present is the most suitable time to dedicate to self-upliftment. It has been said:-

नालसाः प्रानुवन्त्यथान् न च शाश्वत् प्रतीक्षिणः।

न च लोकापवादभीता न क्लीबा न च मायिनः॥

Those who play with Time, Time also makes a game of them. While frittering away the precious treasure of time a man should beware lest he should repent later on. Lord Ram made the most suitable use of time; therefore, he got rid of the worldly ailments. Likewise, many people attained the Supreme goal of life by timely action.

‘The real secret of how to use time is to pack it as you would a portmanteau, filling up the small spaces with small things.’

-**Sir Henry Hadow**

Time is properly utilized only when a person marches ahead on his mission being always vigilant. He who is lost in slumber misses the goal, while he who is vigilant reaches his destination. Time is dynamic; it is always on the move. Therefore, embark on your mission dauntlessly and go on marching till the final

goal is attained; otherwise time will slip away leaving you slumbering in the lurch. None but Time can wake a living being from the deep slumber of indolence.

The sun runs daily on its wanton course. Consequently it illuminates the world. The rivers go on flowing for ever. It is why flowing waters are always pure and compatible. If you neglect Time, Time will also turn a blind eye to you. If you stop, Time does not stop with you.

In the world there are some such people also as waste the whole of their life time in eating, drinking, sleeping and playing. Life is given to man not for satisfying the palate and creation of progeny. Man is born for some noble cause. Underlying this human life is Nature's holy plan. There is a blissful panorama of spiritual life beyond this materialistic life of sensual gratification as well. Therefore, every moment of life should be dedicated to attain the supreme goal of life.

The irony of life is that half of the life time passes in sleeping, and a significant part of life time is consumed by illness and problems of the world.

Childhood is spent in playing and chattering, youth in merry making and sensual pleasures, and finally comes old age with shaking limbs, faded memory and lost eye sight. Hence, pause and ponder for a moment when you shall enlist yourself to do such deeds as will be helpful in the achievement of the real purpose of life i.e. liberation of Soul. The poet warns:-

टिक टिक करती घड़ी सभी को मानो यह सिखलाती है।

करना है सो जल्दी कर लो घड़ी बीतती जाती है॥

Tick the Clock says-stick, tick, tick.

What you have to do, do it quick.

To sum up, "If you kill Time, Time will kill you." Time is life. To kill Time is therefore a form of suicide. A day or an hour wasted, is therefore so much life forfeited.

A man may find ample time for any amount of work, if he has only the mind to do it. God has given him ample capacity and ample opportunity for work, and has reserved ample reward for his work.



Speech- An Index of Personality

*'Speech is precious and should be used not to wound but to heal,
not to darken but to enlighten, not to condemn but to please.'*

'Speaking without thinking is shooting without taking aim.'

'A man is known by his dress and address.'

Speech occupies an extremely significant place in human life. Any body can turn a foe into a friend and Vice Versa by force of his speech. He can convert a violent person into a non-violent submissive man, make a sinner a holy sage, a rogue a gentleman, turn a person boiling with rage into a forgiving soul, make an awe stricken person a fearless hero, turn an irreligious rascal into a dedicated religious saint, a perplexed man into a calm and quiet tension free person and make a diseased person a hale and hearty man by his sweet speech and inspiring words.

The speech of noble souls beggars description. The galaxy of great men visible in the world is the gift of their captivating and soul stirring speech. They conveyed even their harsh message through sweet speech just as a doctor makes even a bitter medicine compatible through sugar coated pills. If we have sweet discourse with others, others will also treat us likewise. Therefore, in our own interest we should use sweet words in our conversation with others. People who are honey tongued win admiration and honour from all; whereas the ill spoken persons are disliked and condemned everywhere. Our speech can win us the bliss of the seventh heaven, or throw us into the deepest hell; so far so that a human being can attain liberation as well through his nectar like sweet words. It is why a mundane soul should always ponder and then speak after properly weighing and judging his words. It has been rightly said:-

Think before you act,

Think twice before you speak.

Indeed, speech is the index of a man's personality. His scholarship and conduct are also known by speech. Here is an illustration:-

Two students studied grammar and literature at a teacher's hermitage. One day in order to test his pupil's knowledge of language, pointing to a leafless tree stood in front, the teacher asked them to translate into Sanskrit the sentence

"A dry tree stands here." The grammarian stated:-

शुष्को वृक्षास्तिष्ठत्यग्रे।

But the student of literature stated in a polite speech using tender words:

नीरस तरुरिह विलसति पुरतः।

The grammarian had not learnt the use of sweet speech. So he spoke in a harsh, figurative and complex verbose language; while the literary person in his poetic sweet and rhythmic speech made enliven with freshness even that dry log of wood. Infact, the success of our day to day worldly dealings depends on the politeness of speech.

In his daily conduct of worldly life a man should utter words cautiously after careful thinking. A harsh, rude and impolite speech can become the cause of social bitterness and disputes. Draupadi gave rise to the great war of Mahabharata by her sarcastic remark- 'A blind man's son must be blind'- used for Duryodhana. History abounds in such inauspicious examples. A thorn pricking the body can be easily pulled out, a wound in the body can be healed up in due time by medical treatment, but the hurt caused to the heart by an unwise remark made by an insensible ill tongued person is hard, rather impossible to be undone. Thus the thorn of foul speech pricks the heart for ever. Bharatrahari states the same fact thus:-

वाक्शूल्यो हि निहर्तुं न शक्यः स हि हृच्छयः

Arms piercing the body can be pulled out, but the arrow of speech pierces right through the core of the heart causing irrevocable injury to the targeted person. An English writer says:-

'A sword inflicts a less grievous blow than the tongue, the former wounds the body but the latter hurts the Soul.' *Pythagoras*

Hence, it is difficult to heal up the wound of speech. The same thing has been stated in the 'Panchtantra' thus:-

रोहति साचकैर्विद्धं छिन्नं रोहति चासिनां

वाचा दुरुक्तं बीभत्सं न प्रहोहति वाक्क्षतम्॥109॥

A wound caused by arrows can be healed up, and a cut caused by a sword can be remedied but the abrasion caused by foul speech can never be patched up.

Sometimes, an inadvertently spoken foul word may become the cause of war between two nations. In recent past the boastful utterance of Pak. President General Ayyub 'How can the Dhoti clad short statured Priminister of India (Shri L.B. Shastri) match us?' We shall hoist our national flag- the green colour rectangular cloth piece with the crescent moon inscribed on it- over the rampart of the famous Red Fort in Delhi (India), and the retort of our worthy Priminister

Shri Lal Bahadur Shastri- 'We shall capture Rawalpindi, the capital of Pakistan walking leisurely' gave rise to the India-Pak conflict in the year 1965.

Likewise, the second world war waged between Germany and the Allies was the result of harsh speech. Hitler, the chancellor of Germany used to take meals in an hotel in his early life, when he worked as a labourer. Generally he paid the hotel bill daily by earning petty wages through his labour. As ill luck would have it, Hitler could get no work anywhere for two or three days. Therefore, fraught with the pain of starvation he urged the owner of the hotel, "I am awfully hungry. Please let me have meals on credit for some days. As soon as I get work somewhere, I shall clear your bills with my wages." The master of the hotel fed him on credit for three or four days. Unfortunately Hitler could get no work anywhere successively on the fifth day as well. That day too he reached the hotel out of pocket and apologised the owner of the hotel for delay in payment and requested him for further meals on credit. Now the patience of the hotel manager gave way and he spoke abruptly, "I have been feeding you on credit for the last four days. Now no more food on credit, Leave the hotel at once."

The miserable hungry Hitler appealed to the Hotel owner politely touching the toes of his boot, "Sir, I have not been able to get work anywhere. No sooner do I get work somewhere than I will repay your bills without fail. Please let me have meals on credit to-day as well." The Jew master of the hotel thundered to his attendants, "Kick him out of the hotel." These harsh words of the Jew hurt the feelings of Hitler to the core of heart. He felt disgraced and realized the pangs of penury. He pledged there and then to seek revenge on the Jews.

Hitler hastily left the hotel premises and got recruited as a soldier in the German army. By his valour and sharp intelligence by and by he got promotion after promotion in the army ranks, so far so that one day he became the General in the army. Ultimately, he became the Chancellor of Germany. Within one month after assuming the supreme position of Chancellor, he put to death more than one lakh Jews out of his bitter hatred for the Jews developed by that disgraceful hotel incident. Finally, he plunged the whole world into the clutches of the second world war with all its disastrous results. Such is the adverse and horrifying effect of foul speech. Therefore-

"Control the tongue. It is a little member and boasteth great things. It defileth the whole body. It is an unruly evil full of deadly poison." **St. James**

Proper words spoken on an appropriate time have a soothing effect like nectar. Unhealthy and pinching words spoken out of context work as poison. Even if you feel enraged with a person for some action, give expression to your feeling of resentment in a sublime manner, and also try to go into the depth of

a fact before giving expression to your reaction to it. An extrovert (बहिर्मुखी) person should try to bring depth in his conversation. Whatever he speaks should not come as an explosion of ideas before the people, but he should speak when and as much is necessary after deep pondering. It has been said:-

अदेशकालज्ञमनायतिक्षयं यदप्रियं लाघवकारि चात्मनः।

यच्चाबवीत् कारणवर्जितं वचो तद्वचः स्याद्विषमेव तद्वचः॥१०॥

i.e. The words of a person who speaks unnecessarily contrary to the culture of the land and age inauspicious and unpleasant speech displaying his own shallowness without proper knowledge of place and time should be regarded equivalent to poison.

In day to day conduct of life a person should try to speak sweet words pleasing to the ears knowing full well the subject matter, region, age and context. Every person is always eager to hear sweet and pleasant speech. The use of appropriate and restrained speech spreads glory in the world and also creates a thrilling sensation of peace, joy and happiness in the soul. Only a sweet speech leads us to the bliss of heaven and lends tranquility and cheerfulness to the hearts of others. It has been rightly said:-

ऐसी वाणी बोलिए मन का आपा खोय।

औरन को शीतल करे आपहुँ शीतल होय॥

Indeed, 'it is great misfortune not to possess talent enough to speak well or sense enough to hold one's tongue.' **La Bruyere**

No living being is born after learning pleasant or unpleasant, sweet or harsh, pious or vulgar speech from his mother's womb; rather he begins to speak the civilized or uncivilized, sane or insane speech of the company he keeps or under the influence of the environment in which he is born and brought up. Therefore, if you want to make the future of a child bright, kindle in him the spirit of speaking sweet, pleasant and saintly words by your own example and restrain the evil feelings in him. Every evil should be nipped in the bud. The speech of a person reveals his caste, creed, clan and family etc. A poet has written:-

कुलप्रसूतस्य न पाणिपदमं न जारजातस्य शिरोविषाणम्।

यदा यदा मुञ्चति वाक्यबाणं तदा तदा जातिकुलप्रमाणम्॥

i.e. No lotus symbol is imprinted on the palm of a person born in a high family, nor horns grow on the head of a person with low birth. In general observation they both look alike; but whenever any one of them speaks, we automatically get a proof of their tribe and family.

We make distinction between a cuckoo and a crow through their speech.

The sweet melody that bursts from the throat of a swan in its natural rhythm, the duck cannot give out the same melody even after hundred years of training. Therefore, a person should try to copy the speech of a swan not of a duck. A boat can sail across a river even when it peddles in water, but as soon as water enters the boat, it loses its quality of taking us across the river. Hence, we should beware lest water should enter the boat. Likewise, even if a person lives amidst harsh speaking vulgar people, he should abstain from imbibing their harsh and vulgar language; otherwise he will also fall a prey to harsh speech. Even Gods pay homage to a person who always sticks to his words like the legendary truthful Harish Chandra; who is firm in his resolve, does not waver even in adversity, does not take recourse to the evil ways of life under all odds, and above all who does not go back on his words.

Speech makes a clear distinction of a soldier, General and king. Once a king set out for a stroll in the royal garden. On the way he felt thirsty. On looking around he caught sight of a cottage at a stone's throw. A blind man lived in the cottage. The king fetched a soldier attending on him to go to the cottage and bring a tumbler full of water for him. The soldier reached the cottage and spoke to the hut dweller, "O blind man! give me a tumbler full of water." The blind man could not bear this arrogant tone. He at once retorted, "Be off! I have no water for petty soldiers like you." The soldier returned disappointed.

Thereafter, the king sent the General to fetch water. On approaching the hut dweller the General spoke, "O blind man! Give me water. You shall be paid for it. If you defy the order you will have to bear the consequences." The blind man turned a deaf ear to his bait and threat as well, and as before he refused to supply water to the General also. When the king saw the General also returning empty handed, the king himself set out on this errand. On coming close to the thrash hold of the cottage, first of all he paid homage to the blind old man. Then he urged, "Revered Old man! my throat has become dry with thirst. I shall feel highly obliged, if you give me some water to quench my thirst."

The old man seated the king with due respect and spoke, "O king! You are most welcome to my humble cottage. It is my good luck to serve water to such a high dignitary. Please tell me any other service that I can render to you." On drinking water the king spoke politely, "Worthy Old man! You cannot see; then how did you make a distinction among a soldier, General and king who all came to take water from you?" The blind man smiled and replied, "The status of every person can be known by his speech." It has been said:-

कम बोलो, बोलो भला, बोलो मधुर बोल।
बोल तोल सँ हृदय बढ़े, मिनख पणारो मोल॥

A gentle person should always speak tender words sweet like nectar. The saintly people weigh their words before speaking. Right is the saying:-

यथा चित्तं तथा वाचो यथा वाचस्तथा क्रिया।

It is why that the worldly people have faith in the sermons of saints and try to act accordingly. The saints also pour their nectar like sweet speech on the human beings harassed by worldly miseries and perplexed by vain fears. The true saints never utter harsh words and invoke no curse on any body. It has been said:-

युगान्ते प्रचलद्मेरुः कल्पान्ते सप्तसागराः।

साधवः प्रतिपन्नार्थाद् न चलन्ति कदाचनः॥

i.e. the mount Meru may shake at the end of the present age; and all the seven seas may waver at the end of a cycle (कल्प), but the true saints never dwindle from the divine message imparted by the holy Lord Jinendra.

A rain drop turns into a pearl on falling into a shell under auspicious stars (स्वाति नक्षत्र). Likewise, sweet speech becomes precious and soothing at an opportune time. Therefore, all human beings ought to make use of tender words wherever and whenever they open their tongue. Only such speech is hailed with adoration by one and all. The scriptures say:-

वचस्तत्र प्रयोक्तव्यं यत्रोक्तं लभते फलम्।

स्थायी भवति चात्यन्तं रागः शुक्लपटे यथा॥

i.e. A man should use his speech at a place where it has some utility and carries some weight. Just as colour applied only to white cloth is stable and has a lasting effect, likewise words spoken proper to the occasion and place alone are meaningful. A person who speaks at random and out of context has to suffer disgrace and is condemned by all, even if he may be master of rhythm 'Brahaspati.' The great English poet Shakespeare writes:-

"Words without thoughts never to heaven go."

Therefore, all wise persons always speak sober words that convey any sense. They shun insensible prattling. Only such thoughtful words pave the way to heaven and Salvation. Some persons like parrots go on chattering all the time in season and out of season the charming axioms they have crammed. Some others there are who have these axioms in their hearts but fail to give expression to their feelings like dumb persons. But there are some such persons as well, in whose hearts these axioms vibrate and also find an out let in speech amidst cultured audience. Only such right type of speakers, scholars and philosophers become venerable in this world.

Sweet speech is born of loving kindness and is free of any deceit and comes from the heart of the righteous among men. Sweet speech free of harm to anyone brings happiness both here and hereafter. One who speaks with all his heart sweet words to all pleasing everyone and hurting no one will never suffer poverty. Righteousness here and merit here after result from sweet speech; unhurtful speech is the mark of true culture. Kind words give great pleasure. Knowing it, why do men insist on speaking cruel words? When kind words are there for one's ready use, if one uses unkind words it is like one preferring fruits that are unripe to ripe ones.

Talking for the sake of talking is a symbol of ignorance. Much common talk is unnecessary and foolish. So be accustomed to listen rather than to talk; do not offer opinions unless directly asked for them.

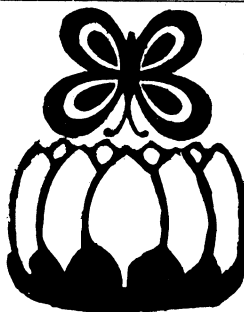
Once Mahatma Gandhi was staying at Birla house in Bombay. A gentleman came to meet him at night and became busy in discussion. During discussion when the context of virtues and vices came, the gentleman said to Gandhi Ji, "Gandhi Ji! I have subdued anger. You may test me. Even if you abuse me a hundred times, I shall not get enraged." In reply Gandhi Ji said, "Gentleman! Why should I spoil my tongue by abusing you for the sake of testing you.?" Indeed, it is not wise to exhibit one's strength or capability by indulging in futile discourse.

To sum up, it is well to speak little, better still to say nothing unless you are quite sure that what you wish to say is true, kind and helpful. Before speaking think carefully whether what you are going to say has those three qualities; if it has not, do not say it.

Remember-

"What you keep by you, you may change and mend, but words once spoken can never be recalled."

Roscommon



World- A Stage

'The world is a stage and all creatures are actors there on.'

'This world is a comedy to those who think, a tragedy to those who feel.'

Dramas are generally staged and witnessed by all-young and old, men and women, educated and uneducated in almost every civilized country all over the world. No doubt people of every age group see dramas, but they hardly ever learn any lesson from them. They see dramas merely for fun and entertainment, not to burden their minds with the message they convey articulately or symbolically. As a matter of fact we should try to understand the moral lesson behind whatever we hear and see on the stage.

The bitter truth is that these stage patrons and drama viewers rarely try to know even the word meaning of drama. On an analysis of the Hindi word नाटक we get न+अटक; here न means negation and अटक means to get indulged. Hence नाटक means 'not to get indulged.' Therefore, while witnessing a drama the wise spectators do not get indulged in it. They see drama for the sake of seeing it. Thus it clearly signifies that while performing our role of life on the world stage we should see being detached whatever is there in the universe without being allured by it, not being indulged in it. We should make a clear distinction between good and bad, right and wrong, just and unjust, moral and immoral, and truth and false hood during our short stay on the world stage. We should accept and welcome whatever is good and useful for our mental and spiritual upliftment, and shun and discard unhesitatingly whatever is harmful for our Soul and leads us to our downfall.

The Jain and non-Jain Acharyas have compared life to a drama. It has been said:-

लोकोऽयं नाट्यशाला रचित सुरचना प्रेक्षको विश्वनाथो,
जीवोऽयं नृत्यकारी विविध तनुधरो नाटकाचार्यः कर्म।
तस्माद्रक्तं च पीतं हरितं सुधवलं कृष्णमेवात्र वर्णः।
धृत्वा स्थलं च सूक्ष्मं नटति मुनटवत् नीचकोच्चैः कुलेषु॥

This beautiful looking bewitching world is a stage. The director of this world stage is the omniscient and omnipotent lord divine. This is because He sees and

knows the whole world at a glance i.e. He is the knower and observer of this universe. But he is not the creator or annihilator, nor the perpetuator of this wide world, rather all objects; of the universe have an eternal existence and an automatic movement. He simply watches and observes every action and movement of every living being in this world. A living being performs every activity on the world stage by himself, reaping the good or bad fruits of the Karmas of his previous births. He has to assume different shapes and sizes of physical body in the world in different births and has to under go the pleasures and pains of the various categories of heaven and hell. Karmas are the guiding force which work as directors to make a living being dance on the world stage. Sometimes a living being takes birth in a higher state and sometimes in a lower state of existence getting concrete or abstract body black, white, yellow or red etc. in complexion. Thus playing a role in the drama of life in the worldly existence a living has got indulged and stuck in the worldly allurements forgetting his real nature and purpose of life. Intruth, a living being acts as a puppet in the world at the hands of Karmas which hold the strings. The same thing has been stated in 'Amrit Kalash' by the immortal singer of spirituality the Supreme Acharya Amrit Chandra thus:-

अस्मिन्नादिनि महत्यविवेकनाट्ये।

वर्णादिमान् नटति पुद्गल एव नान्यः॥

रागादि पुद्गल विकार विरुद्ध शुद्ध।

चैतन्य धातुमयमूर्तिरयं च जीवः॥१४४॥ अमृत कलश

He alone gets indulged in the drama of the world, who is lost in the darkness of ignorance. But an intelligent soul understands well that in this thoughtless grand drama and dance of life ceaselessly continuing from times immemorial it is the body (matter) that performs the various movements assuming different shapes, sizes and coplexions. The real truth is that the real self (Soul) is made of the animate matter which is different from the in-animate matter (of which the body is made) held in bondage of passions like attachment and malice, and the five senses and so on.

Describing the real position of a living being in this world, a poet writes:-

God is a great examiner.

This world where we all are sitting is an examination hall.

This human life is an answer book.

The time allowed is only three hours.

The question papers have been distributed.

The 1st bell ends the childhood.

*The IInd bell ends the youth.
You have written nothing so far in your answer book.
And the IIIrd bell goes to end the old age.
Your answer book is still blank.*

If a living being misses the golden opportunity of self-meditation in this world, he will have to pass through the cycle of births and deaths, joys and sorrows again and again. So he should follow a path which will set his soul free from the worldly migration. There is a sloka in this context:-

*यावत्स्वाथ्योऽयं देहः यावत्मृत्युश्च दूरतः।
तावदात्म हितं कुर्यात् मृत्युकाले करोति किम्॥*

Just as at sunset the various birds flock together coming from the different directions and perch on separate branches, but at dawn they again fly in many sides. Likewise the living beings which come in the universe from all the four states of existence, on the completion of their life span again go back to the different states, and the wheel moves on rotating unhindered. Acharya Pujyapad Swami has stated the same thing in a Sloka of Istopadesha:-

*दिग्देशेभ्यः खगा एतत् संवसन्ति नगे नगे।
स्वस्वकार्यवशाद्यान्ति देशे दिक्षु प्रगे प्रगे॥१॥*

The person who understands the ways of the world well, and still does not plan for his safety and well-being in any way, drowns in the ocean of the world. Only the person who has firm determination and full self-confidence can swim across this ocean with safety. For this a person should possess that innate strength which enables us to stand on our own feet, i.e. we should have our strength within. 'Strength Within' also denotes the ability to hold our own against opposing forces so that neither a powerful outside foe, nor the inner foes of passions and temptations can pull us to pieces.

"Nothing can ever permanently hold capacity in check or obscure merit. In life's contest some win wealth and reputation, to others it is given to labour without recognition and for scanty reward; but to every honest worker whatever be his field, there comes in some degree the joy of endeavour, the satisfaction of accomplishment on the world stage."



Duty Lends Greatness to Man

"I slept and dreamt that life was beauty. I woke and found that life was duty."

"We are in this world to do what we wish, but to be willing to do that which it is our duty to do."

"To work is thy duty, reward is not thy concern."

A man becomes great only by doing his duty, not by mere tall-talk.

कथनी करनी अलग जहाँ धर्म नहीं पाखण्ड वहाँ।

A man should always do his duty. That is his superb religion. No religion in the world excels duty. As we talk, so should we act. Our actions should be in accordance with our professions. Only then a man can achieve greatness and become a guide to others.

The poet of the 'Kural' Valluvar insists that you do your duty, "Doing your duty is more precious than life itself. Scriptures are forgotten and re-learned easily, but bad living, leading to dereliction of the duties laid down on you, cannot be easily lived down."

Duty is closely allied to truthfulness of character, and the dutiful man is, above all things truthful in his words as in his actions. He says and does the right thing in the right way, and at the right time.

To do a thing whole-heartedly and to the best of his ability is every man's duty. Happiness consists in activity. Such is the constitution of our nature; it is a running stream, and not a stagnant pool. Activity is health to the mind as well as to the body. Neither for our holiness, nor for our happiness, is negligence of duty helpful.

Make your own prospects by doing your duty. Do not wait for these to fall from heaven. The way to make your prospects is to be always ready to do thoroughly and willingly not only your own duty, but every other piece of work you get an opportunity of doing. Be thorough, put your whole heart and soul into your work. Do not do things by halves. The greater part of the business of this world is done not by the genius, but by the man who is thorough and dutiful.

Trust in God and do His will; He still will guide and bless you. Do the work assigned to you, with all fervour, at your best; be it high or be it humble, your task is set by Him. Do not make excuses that as others are not doing their duty

towards you, you are also justified in neglecting your duty to others. It is easier to show other people their duty than to do our own. Preachings are more plentiful than practice, but they are not powerful.

The world is not a place for doing things leisurely. Whenever you have to do a duty, do it at once, without thinking of the possible obstacles in the way of your accomplishment. A soldier's duty is:

*Their's not to make reply;
Their's not to reason why;
Their's but to do and die.*

Infact, performance of duty at the cost of his life brings honour and glory to a dedicated soldier. Whatever you do, do it wilfully, intelligently, carefully and whole heartedly. Do not take a duty as burden but as a boon and rejoice that you alone have been deemed fit and capable for doing the noble work entrusted to you.

Human life is a stern reality. There is no room for romance here. Man is always being rubbed and polished by circumstances for displaying his innate brightness. In every sphere of life, and in every kind of work, there is ample scope for the fullest manifestation of one's real merits. If you would attain undying fame and glory, be dutiful, work untiringly for the good of the world, love all men sincerely, and honestly devote all your means and facilities to fulfil your duties in life. Whatever you do, do with the best of intentions, with the sincerest devotion to your duty, for the greatest good of the world, and in the name of God.

Heaven judges the primary motive of all your acts; man judges their results. So, if you would please both God and man, see that your motive is good, and that your earnest efforts are conducive to achieve glorious success.

Every man has some duties to his Self, to his kith and kin, to his society, to his nation and mankind. Duties towards self imply personal upliftment- physical, mental and moral or spiritual. It is a man's sane duty to perform actions helpful in the attainment of the above goals. Man is a social being, and it is why he is duty bound to work for the welfare of his society. He should try his level best to sow seeds of concord, not discord in his society. The well-being of society is his own well-being as well. Besides, a man should be loyal to his nation. He should never indulge in anti-national activities, rather he should be always ready to become a martyr in the defence of his nation. Who lives when the nation dies? Above all a man should shun narrow nationalism and work for the universal brotherhood of mankind.

In the modern world tyranny, immorality, lawlessness, terrorism and

pollution are rampant in all spheres- social, economic, moral and political etc. It's main reason is lack of dutifulness and deliberate negligence of duty. If we throw a glance on the social field, the panicky conditions prevailing there is the result of corruption and mutual bitterness. Infact, today in every field of work everybody claims and demands his rights, nobody cares for his duties. But rights and duties go hand in hand; for one man's rights are another man's duties and Vice Versa.

Now a days everybody aspires to become the supreme head in every social, religious and political organisation or cultural and educational institution. A person may grab the highest position of supreme head in a set-up by hook or crook, but he cannot prove himself equal to the task and trustworthy so long as he does not deserve the post and is not dutiful. Infact, the worth of a supreme post lies in serving the people and society self-lessly by becoming trust-worthy. Likewise, in the political field also the supreme politicians and heads of states should do their duty entrusted by the masses by becoming trustworthy. Only then a person can be called a political leader in the right earnest. Otherwise he will become corrupt and indulge in corrupt practises. By doing so he will ruin himself and rain disaster on the masses as well. It has been said:-

यथा राजा तथा प्रजा। i.e. Like king, like subjects.

If a ruler in a kingdom is corrupt, the masses will also become corrupt. If the king of a country is polite, gentle, trustworthy, ideal, dutiful and dedicated to public welfare, the people of the land will also imbibe his good virtues and follow suit to him; and lead the nation to progress and prosperity. To-day every person in a country wants to become the supreme head of the nation without possessing the necessary ability and capability to execute the assigned job, but is unconscious of his duty. A nation where every person hankers after the supreme position of the head of a state and where people are more conscious of their rights than their duties, is sure to meet its doom one day- 'बहुनायकाः विनश्यन्ति।' There is mention of it in the 'Mahabhartar' as well:-

यत्र सर्वेऽपिनेतारः सर्वेपण्डितमानिनः।

सर्वेमहत्त्वमिच्छन्ति तत्र राष्ट्रं नित्यदुःखितम्॥ महाभारत

A nation where every one poses to be a leader; where everyone regards himself an erudite scholar, where everyone wants his own prominence, suffers perpetual misery.

A European philosopher was taken round Paris city. After his minute observation and thorough inspection of the city, he was asked to give his opinion about the city. The philosopher replied- A nation which possesses great riches

and boundless wealth, abounds in grand and lofty buildings and is equipped with brave warriors and a strong army, is not really great. I regard a nation great, ideal and noble, where self-sacrificing, charitable, benevolent, men of lofty character, dedicated and dutiful persons dwell in abundance.

The top leaders and high brass of the nation who are depraved, inefficient, duty shirking and scheming politicians are the main cause behind whatever terrorism and corruption prevails and is still on the rise in a nation. If the leaders follow the right path themselves, no untoward incident will take place in the nation. In the ancient past also there have been men of character and principles, and renowned national leaders like king Janak and Chandra Gupta Maurya. No incidents of thefts, robbery and murder worth speaking ever happened in their reign. The world renowned explorer and traveller Magasthene has thrown ample light on the political, economic and social scene of India in that age in four to six chapters in his book consisting of sixty four chapters. He writes that the masses in the reign of Chandra Gupta Maurya were not addicted to stealing and such other vices. Therefore, no body ever felt the need to lock his doors.

But in the modern times everything is happening to the contrary. Thefts are being committed even in broad day light despite the use of very strong security locks. It's main reason is that to-day politics has become 'the last resort of scoundrels' and the rulers themselves instead of being the wellwishers and defenders have become the exploiters and tormentors of the subjects. So long as this type of diplomacy continues, neither the rulers nor the masses will ever be happy and prosperous.

If the masses want to be perfectly happy, they will have to be vigilant and exercise their franchise judiciously to elect men of character dedicated to their duty. Only such 'Nation Builders' can-

*Build a nation's pillars great
And raise them to the sky.*

To sum up, dutifulness wins glory to a person and helps him to safeguard the rights of the man in the street. But alas! sincerity and dutifulness are gradually becoming a rarity in this world.

"Who are the worst people in the world? Those who know their duty, and do not practise it."

-Rev. Henry Martyn

Good Company- A Ladder for Self-upliftment

'Good, the more communicated, more abundant grows.'

Milton

*Of all the pleasures given on earth
The company of the good is best;
For weariness has no birth
In such a company sweet and blest.*

Sir Edwin Arnold

'A man is known by the company he keeps.'

Proverb

"Good company and good conversation are the sinecure of virtue."

A swan and a pig both enter a pond. The swan floats over its clean water, but the pig enters its bottom and tramples the mud there with its feet. The clean water and mud both are dear to these creatures according to their inherent natures. Likewise, a human being becomes in character according to the environment in which he is born and brought up. Environment leaves a deep effect on people. Two type of human beings are found everywhere in the world-good or bad, gentle or wicked.

A gentle person is always good. He gives a uniform treatment to every living being. He is always engaged in ridding the miserable creatures of their misery. Besides, he remains busy in showing the right path to the rogues also. He never dwindles from his noble path and gives up his gentleness. A great scholar has rightly said:-

'Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can.' **John Wesley**

But just as even on feeding milk to a snake, it vomits poison, likewise a rogue gives bad treatment even to the good persons in return for their benevolence. He sticks to evils instead of learning a lesson in goodness from the virtues of gentle persons. But what so ever may happen to a good man it cannot cause him perplexity or sorrow, for he knows its cause and issue.

A gentle person and a rogue can be compared with a calf and a leech respectively. When a calf goes to a cow to drink its milk, feeling of affection develops in the heart of the cow for her young one, and milk begins to flow from the udders of the cow naturally. The calf drinks milk of its mother without causing her the least injury or pain. But the nature of a leech is contrary to it. It sucks blood from the udders of the cow leaving her nectar like delicious milk. Likewise, a rogue always adopts evils from others instead of imbibing their noble virtues. Indeed, there is never an instant's truce between virtue and vice. Goodness is the only investment that never fails.

The world abounds in innumerable human beings. But amongst them rare are humane. Among them those who do their own well being as well as that of others can be counted on finger tips. The sweet company of selfless and benevolent gentle persons is hard to find. If by chance luckily we get the inspiring good company of such noble souls for a few moments, the cycle of the migration of soul of a living being from world to world will come to an end one day. It has been said:-

क्षणमपि सज्जन संगतिरेका, भवति भवार्णवतरणे नौका।

Momentary company of good persons works as a boat to sail us across the ocean of the world. Indeed, the blessings and glory of good company is a beggar description. Nothing in the world can match it.

If all the pleasures of the world are placed in one scale of the weighing machine, and even a temporary company of good persons in the other, the scale of good company will prove to be heavier. No other pleasure excels the pleasure of good company. It is said:-

“बिना सत्संग विवेक न होई”

A man cannot learn prudence without good company. In the absence of prudence a human being cannot discriminate between right and wrong, good or evil, just or unjust, and what is worthy and worthless. The worldly migration of human beings cannot be stopped without knowledge of what is worth doing and worthless. Therefore, good company is very essential and significant. Even a mean person attains greatness under the influence of good company. It has been said:-

कीटोऽपि सुमनः संगेऽहो आरोहति सतां शिरः।

In the company of a flower even a worm finds a dignified place on the head of noble and great persons. Just as on getting the shelter of the glamorous eyes of a bewitching beauty the dark eye salve (काजल) looks charming, likewise even a wretched person also becomes glorified on getting the blessing of the company

of gentle and good persons. Again, deadly poison also works as a healing agent like nectar for body on getting the company of an expert physician; and even a stone assumes the shape of a venerable idol at the touch of the hands of a skilled sculptor; likewise, the wretched persons and rogues also get rid of the mud and mire of sinful karmic matter on getting the sweet company of gentle and noble persons. In the 'Hitopdesh' this fact has been stated thus:-

असज्जनः सज्जन संसंगति करोति दुःसाध्यमपीह साध्यम्।

पुष्पाश्रयाः शंभुशिरोऽधिरूढा पिपीलिका चुम्बति चन्द्र बिम्बम्॥

Even a rascal achieves success in a hard task under the soothing influence of good company. Even an ant sitting in a flower on the head of lord Shiva kisses the crescent moon. It is said:-

काचः काञ्चन संसर्गाद् धत्ते मारकती द्युतिम्।

तथा सत्सन्निधानेन मूर्खो याति प्रवीणताम्॥

Just as in the contact of gold the glass pieces give the lustre of pearls; similarly, even fools achieve wisdom by the blessing of gentle persons. The worldly people regard Sandalwood cool by nature; and the full moon on a moonlit night is regarded still more cool than Sandalwood. But the pious company of good and gentle persons is regarded more soothing and tranquillizing than both of them, because the silvery beams of the moon and the Sandalwood paste provide momentary relief and coolness but the company of good persons affords relief and calmness to a person for ever.

There is a legend in 'Vaishnav Purana':-

Once a controversy arose between sage Vishwamitra and Vashistha over penance and good company. Sage Vishwamitra attached greater prominence to penance, while Vashistha held good company in greater veneration. The two sages reached the many hooded serpent 'Sheshnaga' to seek his verdict. Sheshnaga replied that he felt restless under the heavy load of the earth holding it on his hood. If anyone of the two sages was ready to shoulder this burden, he could breathe freely and give an honourable decision. At this sage Vishwamitra spoke, "I am ready to stake the achievements of my ten thousand year long penance and austerities for it. Let the earth take seat on my head." Consequently the earth began to waver; panic and a cry of distress spread throughout the world. As soon as sage Vashistha observed this pendulum like movement of the earth and restlessness of the worldly people, he spoke, "I put at stake the fruitful achievements of my good company of half a second for it." No sooner did he utter these words than the earth became stable on his head. This

illustration clearly proves that good company is more sublime than even penance.

The worldly ailments of other persons are remedied by the soothing effects of good company. It has been rightly said:-

संगति कीजे साधु की, हरे और की व्याधि।

A man is judged by his company. When water comes in contact with lemon juice it turns sour, in the contact of Neem tree leaves, it becomes bitter; the rain drops of Swatistar turn into camphor on falling over the banana leaves; milk changes into poison on entering the mouth of a snake and a water drop is converted into a pearl in the contact of a pearl-shell. The learned poet has rightly said:-

कदली सीप भुजंग मुख, स्वाति बूँद गुन तीन।

जैसी संगति बैठिये, तैसी ही फल दीन॥

If honesty in thought, word and deed is the best policy, then goodness must bring us success in life. There is no limitation to goodness; we can help ourselves to it. Then why not try a little good thinking and good doing taking inspiration from good company. Indeed:-

"It is only the great-hearted who can be true friends; the mean and cowardly can never know what true friendship means." **Charles Kingsley**

*The great English dramatist John Webster preaches us like a saint:-
"Let good men, for good deeds covet good fame
Since place and riches oft are bribes of shame."*

THOUGHTS FOR THE THOUGHTFUL

- (i) Serve. Love. Give. Restrain (the Indriyas and mind). Be good. Do good. Be kind. Be pure. Be patient.
- (ii) Grow. Expand. Evolve. Destroy separateness. Mix with good and saintly people. Develop cosmic love. Become selfless.
- (iii) Be temperate in eating, drinking, sleeping, amusing and in all things.
- (iv) Keep the reasons pure. Free yourself from egoistic notions. Destroy I-ness and mine-ness. Attain liberation. Be free. Enjoy Bliss.

Eight Fundamental Virtues of Jainism

"In the sacred writings of the Jain faith, there are many wonderful sayings which are universal treasures."

Dr. Roymond Frank Piper (Prof. University of Newyork)

The very fundamental virtues abstaining from meat, wine, not taking food after sun-set, taking pure and simple food, drinking straining water etc. are such useful religious principles, which according to Shri ManiLal Hudani, "One who follows strictly the principles of Jainism will always keep best health, noble thoughts and peace of mind." Indeed, holy thoughts, an affectionate conduct and pure food are the essential and useful ways to good health and freedom from disease.

1. Abstention from Meat eating:-

According to the 'International commission' meat is not the food of man.¹ The animals whose food is meat rear their youngones on meat diet from the very birth. If a man feeds his children on meat diet from birth, they cannot survive.² The formation of man's teeth, eyes, palms, nails, veins, digestive system and physical frame is quite contrary to the meat eating animals.³ It is for certain that meat is not man's natural food.⁴

According to a report of the Royal Commission about fifty percent of the cattle butchered to procure meat suffer from T.B. As a result meat of these animals when eaten by men causes them T.B.⁵ Scientists on health and hygiene point out that meat diet requires four times more digestive power for proper digestion than vegetarian food.⁶ Therefore, in the words of the renowned doctors of the world meat food causes many terrible diseases like indigestion,

1. *Inter-Allied Food Commission Report London, -July 8.1918*

2. *Prof. Moodia: Bombay H. League Publication -No. XVII. P. 14.*

3.4. *Meat Eating A. Study (South I.H. League) -Vol. I PP. 3-5.*

5. *Royal Commission on T.B. reports that it is a cognisable fact about 50% of the cattle killed for food are tuberculous and T.B. is infectious.*

-Bombay H. League Tract No. 17 P. 19.

6. *Science tells us that 4 times, as much energy has to be expended to assimilate meat than vegetable products. -Ibid P. 15*

Kidney Pain, Intestine diseases and Liver trouble etc.¹ Dr. Josiahhold Field's opinion is that 99% deaths are the out come of the diseases caused by meat eating.² Hence, in the words of Mahatma Gandhi 'Meat eating is the root cause of many fatal diseases.'³

Meat eating does not add to manual power. The vegetarian animal horse is considered so powerful that throughout the world the power of engines is counted in Horse Power. A horse may starve but will never eat meat. The scientific discoveries in the field of Botany prove that vegetables consist five times more nutrients than meat.⁴ According to a statement of Sir William Cooper C.I.E. butter, wheat, rice, dry fruits, vegetables and fruits etc. provide man greater vigour than meat.⁵ It is also erroneous to believe that meat eaters prove better soldiers in the battle field and are more brave than the vegetarians. Who can challenge the bravery of immortal warriors like Bhishma Pitameha, Arjun and Maharana Pratap etc. and that of Prof. Ram Murti, who were purely vegetarians?

It is also sinful to eat the flesh of animals which die a natural death and are not butchered for procuring meat food, because in the flesh of dead bodies germs which remain invisible to the naked eye go on developing every moment, and when the meat of these dead animals is eaten these germs are also consumed.

1. *World-fame Medical Experts- Graham, O.S. Fyler, J.F. Newton, J. Smith etc. corroborate the fact that meat-eating causes various diseases such as Rheumatism, Paralysis, Cancer, Pulmonary, Tuberculosis, Constipation, fever, Intestinal worms etc.*

- Meat Eating A Study, P. 15

2. *Flesh eating is one of the most serious causes of diseases that carry 99% of the people that are born. -Ibid. P. 15*
3. *Mahatma Gandhi : -Arogya Sadan*
4. *Many people erroneously think that there is more food value in meat. Scientists after careful investigation have found more food value in one pound of peanuts than in 5 pounds of flesh food.*

Health & Longevity (Oriental Watchman, Poona) P. 35

5. Food Stuff	Strength	Food Stuff	Strength
Almonds	91%	Corn Flour	86%
Grain	87%	Dried Fruits	73%
Unpolished Rice	87%	Cream	69%
Butter & Ghee	87%	Meat	28%
Wheat Flour	86%	Eggs	26%
		Fish	13%

Meat Eating A Study (South Indian H. League, Madras) P. 22

Some meat eaters argue that vegetables are also one sensed beings. Then why not to butcher a big sized animal and eat meat rather than killing many one sensed beings by eating different kind of vegetables?

Such thoughts are also insensible and improper because killing the two sensed mobile living beings is many times more grave sin than consuming the one sensed immobile organisms. Besides, killing the five sensed cattle like goats, cows, buffaloes and oxen etc. for meat food is infinitely heinous crime and sin. Existence of all life is impossible without food grains and water, but meat is not at all necessary for the stability of life.

According to the 'Vishnu Purana' - 'The men who eat meat are short lived and lead a miserable existence.'¹ The 'Mahabharata' states- 'Those persons who want to nourish and develop their body by eating the meat of other creatures take rebirth in lower state of beings after death and such persons are highly sorrowful.'²

Goddess Parvati tells her Lord Shiva- "Those people who kill animals in our name and offer their flesh and blood in our worship, will have to bear the untold miseries of Hell for millions of years."³ In the words of Maharishi Vyas- "Meat cannot be procured without butchering living beings. Hence a meat eater is guilty of killing creatures."⁴ Maharishi Manu states- "He who butchers a living being with his hands, sells or buys meat, cooks or eats meat, or directly and indirectly supports such actions is a great sinner of causing injury and violence to living creatures."⁵ In the words of Bhishma Pitameha, "The meat eaters are baked in boiling oil in Hell for years together."⁶ Lord Shri Krishna grumbles, "It is very sad that some people are running after meat eating discarding tasty foods like delicious.

1. अल्पायुषो दद्रिाश्च परकर्मोपजीविनः।

दुष्कुलेषु प्रजायन्ते ये नरा मांसभक्षकाः॥ -विष्णुपुराण

2. स्वमांसं परमांसेन यो वर्द्धयितुमिच्छति।

नास्ति क्षुद्रतरस्तस्मात् सनृशंसतरो नरः॥ -अनु. पर्व, अध्याय 116

3. मदर्थे शिवं कुर्वन्ति जीवघातनम्।

आकल्पकोटि नरके तेषां वासो न संशयः॥ - पद्मपुराण शिवं प्रति दुर्गा

4. Meat is not produced from grass, wood or stone. Unless life is killed meat can not be obtained. Flesh-eating, therefore, is a great evil.

- Mahabharata, Anushasan Parva. 110-13

5. Manu Ji: Manusmriti. -5-51.

6. Meat eaters take repeated births in various wombs and are put every time to un-natural death through forcible suffocation. After every death they go to 'Kumbhipaka Hell' where they are baked on fire like the Potter's vessel. - M.B. Anu 115-31

sweetmeats and juicy fruits etc.”¹ Maharishi Daya Nand Sarswati has also condemned meat eating as full of great evils.² Swami Vivekanand declared, “Meat eating is uncivilized and barbaric.”³

Several Muslim saints who are supposed to support meat eating have spoken against this evil. According to Maulana Roomy, “God does not approve of giving in charity thousands of treasures, keeping awake in the prophets memory for thousands of nights and singing thousands of hymns and offering prayers a thousand times with every hymn, even if you have caused hurt to the heart of the meanest of creatures.” In the opinion of Shiekh Saadi, “When a man feels great pain even on uprooting a tooth from the mouth, imagine of the great suffering of a creature from whose body is taken away life dear to it.”² According to Firdoshi, “The petty germs love their life as much as we people do; hence it is not proper to torture even the smallest creature.”³

Some of the mystics in Islam never encouraged the practice of slaughtering animals. What is called Ahimsa is completely observed during the period of Hajj, where the Muslims from all over the world congregate in the name of God. There were and there still are a number of Muslim saints and commoners, who abstain from meat eating. Hazrat Ali seldom took meat and would say, “Don’t make your stomach a tomb of slaughtered animals.”

As a matter of fact any kind of flesh-eating is not obligatory on the Muslims.⁴ The prophet often insisted upon the rights of dumb animals. Said He, “Do you love your creator? Then love your fellow creatures first, verily there are rewards for it.”⁵ He who keeps any one away from eating flesh will be saved from the fire of Hell.⁶ To quote Hafiz Aliaul Rahim Sahib, “Drink wine, burn the sacred Quran, put the holy Kaba to flames, live in an idolatry, but do not oppress the heart of any living being.” Indeed, the Hindu, Muslim, Sikh, Christian and Parsi etc. all religions oppose meat eating. Therefore, according to a statement of the Mahabhartta it is proper for those who aspire for joy, happiness and supreme peace to discard meat eating.⁷

1. *It is pity that wicked discarding sweetmeats and vegetable etc. pure food, hanker after meat like demons. Ibid. 116-1-2*

2. *Urdu Daily Pratap. Arya Samaj Edition (Nov. 30, 1953) P.6*

3. *“Meat eating is uncivilized” Meat Eating A Study P. 8*

4.-5. *“Voice of Ahimsa” Aliganj (India) Vol.-I, P.20-23.*

6. *Asma, Daughter of Yazid.*

7. *“He, who desires to attain Supreme-Peace should on no account eat meat.”*

Mahabhartta. Anu. 115-55

2. Abstention from Alcoholic Drinks:-

Wine is extracted from the body cells of many germs born after fomentation of some food articles. As a result of wine preparation all those tiny germs are killed. Therefore, wine drinking is violence for certain. Dr. A.C. Selman confirms that it is erroneous to believe that wine drinking removes fatigue or it enhances strength in body.¹ According to a research of French experts, "Wine drinking deprives a man from the feeling of love and affection even for his wife and children. A man forgets his duty, and falls into the evil habit of stealing and dacoity etc. A drunkard does not hesitate from violating the laws of the country. Besides, drink addiction causes many terrible diseases of the heart, stomach and liver, and is resultant for T.B. and Cardomyopathy etc."² Gladstone, the peace loving ex-Prime minister of England warns the drink addicted English society in very bold words that the three calamities of war, famine and plague together cannot cause so much misery as wine alone does.³

"A nation, addicted to drinking has its future completely doomed. A government which fattens its purse by selling alcoholic drinks to its people makes prostitution of its sacred function of making its people morally better and spiritually elevated. A nation of drunkards is morally and spiritually dwarfed section of humanity." Drink is more a disease than a vice.

"Drugs and drinks are the two arms of the devil with which he strikes his helpless slaves into stupification and intoxication." **Mahatma Gandhi**
Indeed, "Drinking is a curse."

3. Abstention from the use of Honey:-

Honey is the spitting of Honey-bees. It cannot be procured without uprooting and extracting the bee-hives. In this process innumerable eggs of the bees are crushed and mixed with honey. That is why in the Mahabhartta it is stated, "The sin committed in eating one drop of honey is equivalent to setting aflames seven villages. It is without doubt that the people who eat honey incessantly must

1. "Every class and kind of wine, whisky, brandy, gin, beer or toddy all contain alcohol, which is not a food, but is a power-ful poison. Thinking that it is a useful medicine, removes tiredness, helps to think or increases strength is absolutely wrong. It stupefies brain destroys power, spoils health, shortens life and does not cure disease at all."

- **Health & Longevity (Oriental Watchman P.H. Poona) P. 97-101**

2. "Wine causes to lose natural affection, renders inefficient in work and leads to steal and rob and makes an habitual lawbreaker. It is a prime cause of many serious diseases, Paralysis, inflammation, insanity, kindneys, tuberculosis etc." - **Ibid, P. 97**

3. "The combined harm of three great scourges war, famine and pestilence is not as terrible as wine drinking." - **Ibid. P. 97**

go to Hell.”¹ There is mention of total abstention of honey in Manu-Smiriti also;² on the basis of which Mahrishi Swami Dayanand has also counselled for discarding the use of honey in Samullas³ of the ‘Satyarth Prakash.’ ‘Chankya Niti’ also castigates honey as an impure and unholy thing.³ Therefore, honey eating is not proper and advisable.

It is not enough to discard meat-eating, alcoholic drinks and eating honey; we should not only shun such non-vegetarian foods, but also make people beware of the harmful effects by their use on their whole family:-

भजन् मघादिभाजस्त्रीएतादृशैः सह संसृजन।

मुक्तयादौ चेति साकीर्तिं मघादिविरतिक्षतिम्॥

i.e. the ladies who eat meat, drink wine and use honey or come in contact and take meals with men who consume these things, can never be of good morals. These things have been regarded condemnable in Padam Nandi- Panchvinshatika, as an abode of all maladies. Meat and wine etc. are originators of evil feelings.

4. Abstention of Non-Edibles:-

The Jain Acharyas have forbidden the consumption of such fruits, as are fruits no doubt, but naturally living organisms reside in these fruits; hence such fruits are also not worth eating. Acharya Vasunandi states:-

उंवार-वउ-पिप्पल- पिंपरीय- संधान-तरुपसणाईं।

णिच्चं तस - संसिद्धईं ताईं परिवाज्जयव्वाइं॥

The tree from which milk oozes is known as milk-tree or Fig tree. The fig fruit is the proper abode for the growth of mobile beings (त्रस जीव). Therefore, in ‘Amarkosh’ fig is also named ‘Insect fruit’ (जन्तु फल) and हेमदुग्धक. Therefore, to eat the five type of fig fruits, viz: Pipal, Gullar, Pilkhan, Banyan and Kak is the intentional killing of the mobile (त्रस) living beings. The root vegetables (कन्दमूल) carrot, radish, potato, garlic and onion etc. also contain mobile beings. According to Shiva Purana, “The house where roots like carrot, radish and potato etc. are cooked is like a cremation ground. The departed souls also do not visit that house, and he who eats gram along with cooked roots, cannot expiate his sins and do repentance even by observing a hundred ‘Chandrayan Vows’ (चन्द्रायण

-
1. सप्त ग्रामेषु दग्धेषु यत्पापं जायते नृणाम्।
तत्पापं जायते पुंसां मधु विन्द्रेक भक्षणात्॥ महाभारत
 2. वर्जयेन्मधुमांसं च प्राणिनां चैव हिंसनम्। मनु. अ. 2, श्लोक 177
 3. सुरां मत्स्यान् मधुमांसमासवं कृसरौदनम्।
धूतैः प्रवर्तितुं होतुं नैतद् वेदेषु कल्पितम्॥ चा. नीति अ., 4, श्लोक 16
-

व्रत). One who eats the inedibles consumes such a deadly poison, even by touching which a man dies. By eating brinjals which are the abodes of innumerable living seeds a man has to suffer the miseries of the most deadly Hell (रौरव नरक)”¹ In the words of Lord Shri Krishna, “The person who eats inedibles like pickles, jams and jellies etc.; roots (कन्द) like potatoes and sweet-potatoes, and fibre roots (मूल) like carrots, radish, onion and garlic etc. has to bear the tortures of Hell.”²

5. Abstention of Non-filtered Water:

Jainism has been proclaiming since times immemorial that all Vegetation, Water, Fire, Air and Earth are immobile beings with one sense organ of touch only. But the worldly people ridiculed them and did not agree to their view-point for long. Lately when Sir J.C. Bose proved scientifically that vegetation and even stones have life, the world came to know the reality and realized the truth of Jain philosophy. Likewise people went on declining from admitting that water has life. But captain Swavosarvi traced out through Scientific Researches that a small drop of water contains 36450 tiny worms.³ If we do not drink water after proper filtering, all these germs will enter the body, as a result of which besides violence there is danger of causing diseases. Manusmriti instructs people to drink water after filtration it with a piece of cloth.⁴ Taking precedence from it Maharishi Swami Dayanand has also counselled people in the 2nd Samullas of ‘Satyarth Prakash’ to drink water after proper filtration.

More than fifty years ago when the followers of Jainism professed ‘To drink water after proper filtering’ and ‘To discard night-meals’ they became objects of great ridicule. But to-day all civilized societies have begun to admit it and also propagate it. To-day it has become a symbol of ‘Health’ and ‘Civilization.’

1. यस्मिन् गृहे सदा नित्यं मूलकं पच्यते जनैः। श्मशानं तुल्यं तद्वेश्म पितृभिः परिवर्जितम्॥
मूलकेन समं चान्नं यस्तु भुङ्क्ते नराधमः। तस्य शुचिर्न विद्येत चान्द्रायणं शतैरपि॥
भुङ्क्तं हलाहलं तेन कृतं चाभक्ष्यभक्षणम्। वृत्ताकभक्षणं चापि नरो याति च रौरवम्॥ शिवपुराण
2. चत्वारो नरकद्वारं प्रथमं रात्रिभोजनम्। परस्त्रीगमनं चैव संधानानन्तकाय ते॥
ये रात्रौ सर्वदाहारं वर्जयन्ति सुमेधसः। तेषां पक्षोपवासस्य मासमेकेन जायते॥
नोदकमपि पातव्यं रात्रावत्र युधिष्ठिरः। तपस्विनो विशेषेण गृहिणां च विवेकिनाम्॥ महाभारत

अर्थात्:- श्रीकृष्ण जी ने युधिष्ठिर जी को नरक के जो (1) रात्रि भोजन (2) परस्त्री-सेवन (3) अचार-मुरब्बा आदि का भक्षण (4) आलू, शकरकन्दी आदि कन्द अथवा गाजर, मूली, गंठ आदि मूल का खाना यह चार द्वार बताये और कहा कि रात्रि भोजन के त्याग से 1 महीने में 15 दिन के उपवास का फल स्वयं प्राप्त हो जाता है।

3. ‘सिद्धपदार्थ विज्ञान’ यू.पी. गवर्नमेंट प्रेस, सरल जैन धर्म, पृ. 65-66
4. “दृष्टिपूतं न्यसेत्यादं वस्त्रपूतं जलं पिवेत्।” मनुस्मृति 6/46

According to Jain saints it is advisable to filter water with a neat and clean, double folded thick and strong piece of 36 finger wide and 48 finger long handwoven cotton cloth, which is not torn from anywhere. If the mouth of the water pot is more wide, a double folded cotton piece of cloth three times the width of the mouth of the pot should be used for the purpose. Thereafter, having washed the filter cloth with the filtered water, this impure water should be poured back again into the same stream or well from where the water was fetched without squeezing the cloth. It is not proper to argue that hand pump water is as good as water of a well, because it comes passing through the filter- net of the pump. The obvious reason is that the holes of the pump filter are straight and big enough for the tiny water germs to pass through them easily. It is also not correct to understand that the Municipal Water-works supply duly filtered pure boring water, then why to filter the tap water again? Germs breed again in once filtered water after 48 minutes. Therefore, it is proper to filter more than 48 minutes filtered water again in the aforesaid manner in order to avoid germs killing and for good health.

6. Abstention of Night Meals:-

सुरुदयत्थमणादो वाणीनिय- वज्जिदे असणकाले।

The proper time for meals taking is from 36 minutes after sunrise to 36 minutes prior to sunset; any other time is not suitable and proper. To appease the pangs of hunger and keep the body hale and hearty vegetarian food in day time is most nourishing and recommended by the Jain saints. By protecting the living organisms through day dining a reign of peace and happiness prevails in the whole atmosphere.

शरीरं धर्मसंयुक्तं रक्षितव्यं प्रयत्नतः।

i.e. such an effort is desirable as may protect one's own body and the body of other living beings.

As more germs breed in the atmosphere in the darkness after sunset, it is a grievous violence to dine at night after sunset or before sun rise and to make others do so. It is wrong argument to ask "What is the harm in dining after sunset in the dazzling electric light which turns the pitch dark night into glittering broad day light?" Science has proved that oxygen gas is good and carbon-dioxide is injurious to health. The plants and trees inhale carbon-di-oxide in day time and exhale oxygen. Consequently the atmosphere remains pure in day time and meals taken in pure environment are health giving. On the contrary, at night the trees also exhale carbon-di-oxide gas, which spoils the atmosphere. To take supper in such an atmosphere is harmful for the body. It is the characteristic of

sunlight to destroy the tiny germs and check the growth of the germs invisible to the naked eye. The dazzling light of the earthen lamps, gas lanterns and electric tubes and bulbs does not possess the natural power to annihilate these germs, rather it is the nature of these sources of light to attract mosquitos and insects. Therefore, scientifically also taking meals in the extremely bright artificial light is the cause of the growth of many diseases.¹ The members of the ultra modern high societies in the so-called civilized world rejoice in celebrating candle light dinner parties, which is most insensible and erroneous.

Meals taken in sunlight are easily digested. Therefore, according to Ayurveda also the most suitable time for taking meals is not night, but morning and evening.²

Even the sub-human beings like birds and pigeons also do not eat at night. Lord Buddha has also forbidden night meals.³ Lord Shri Krishna enumerated to Yudhisthira the harms of night meals and stated that taking night meals is the first out of the four causes leading to Hell.⁴ He has also asserted that abstention from night meals reaps fruits of spiritual upliftment equivalent to a fortnight's fasting in one month.⁵ In the words of the great sage Markendeya taking night meals is equal to meat eating, and drinking water at night is a great sin equal to drinking blood.⁶ According to the Mahabharata, "All worship, penance, vows, night waking, pilgrimage to Pushker Ji and lower vows of a night meal taking person become null and void."⁷ Therefore, taking or giving night meals is improper from every point of view scientific, religious and Ayurvedic.

7. Abstention from Violence:-

There is so much emphasis on non-violence in Jainism that it has become its distinguishing mark and its synonym. Violence in any form to any living being

1. *We can ward off diseases by judicious choice of food light.*

-Prof. N.R. Dhar D.Sc.: J.H.M. (Nov. 1928) P. 28-31

2. सायं प्रातर्मनुष्याणामशनं श्रुतिचोदितम्। नान्तरा भोजनं कुर्यादग्निहोत्रसमो विधिः॥ ऋषि सुश्रुत

3. मज्झिमनिकाय, लकुटिकोपम सुत्त, जिसका हवाला डॉ. जगदीश चन्द्र के महावीर वर्धमान (भ. जै. महामण्डल, वर्धा) पृ. 32 पर है।

4.-5. इसी ग्रन्थ के पृ. 514 का फुटनोट नं. 2।

6. अस्तंगते दिवानाथे, अपां रुधिरमुच्यते। अन्नं मांससमं प्रोक्तं मार्कण्डेय महर्षिणा॥ मार्क.पु.अ. 13 श्लोक. 2

7. मद्यमांसाशनं रात्रौ भोजनं कन्दभक्षणम्। ये कुर्वन्ति वृथा तेषां तीर्थयात्रा जपस्तपः॥

वृथा एकादशी प्रोक्ता वृथा जागरणं हरे। तथा च पुष्करी यात्रा वृथा चान्द्रायणं तपः॥ महाभारत

small or big is not permitted. Acharya Uma Swami writes in 'Tattvartha Sutra' (Chapter VII).

हिंसादिष्विहामुत्रापायावद्यदर्शनम् 117/9

दुःखमेव वा 117/10

i.e. by performing the five type of sins, viz violence etc. the material and spiritual mottifs are destroyed in this world and the other world and a man meets disgrace and suffers humiliation. In this very book he further writes:-

परस्परपग्रहो जीवानाम्॥ 5/21

i.e. the living beings should render mutual help to one another.

No doubt meat-eating, wine drinking, eating honey and inedible things, drinking unfiltered water and taking night meals are obvious causes of violence, but according to Mahrishi Pattanjali, "If we are the cause of violence, we are guilty of violence even when we do not commit violence ourselves." ¹ Therefore, we should abstain from such violence also, as we do not regard violence at all, viz:-

- (a) Violence in the name of fashion- To buy and use silken clothes and leather goods in place of cotton clothes, beautiful tin made suit cases, plastic and wooden boxes, plastic made purses and belts, and canvass shoes etc. Lipsticks are manufactured with the blood of some animals, and vanity bags with the skin of snakes, and fur coats are made by killing many innocent creatures. Hence we should avoid the use of such articles as far as possible.
- (b) Violence in the name of benevolence- To rush with a rod to kill snakes and scorpions, or to burn wasps and honey bees etc. in order to protect men from their bite and sting, even when they are moving peacefully or fleeing in terror. In the words of saint Dewatma, "Sometimes even poisonous insects have the right to tread on the earth. Therefore, it is wrong not to let them live peacefully under the pretext of personal safety."
- (c) Violence in the name of Trade- According to Mahabharata to buy and sell meat and leather goods for profit and instigate others to do so is violence.²
- (d) Violence in the name of Non-Violence- Mercy killing of animals or human beings suffering from fatal wounds or incurable diseases, under the pretext of ridding them from unbearable pain is clear violence.
- (e) Violence in the name of reform- To use pesticides to protect crops from pests, or to kill rats and locusts to safeguard green plants and vegetation is violence.

1. Personally to kill creatures, to cause creatures to be killed by others and to support killing are three mainforms of Hinsa. - **Patanjali the Yogdarshan 2/34.**

2. He, who purchases, sells, deals, cooks or eats flesh commits hinsa. - **Māhabharata (Anu.) 115/40**

The more we do so, the less the crops grow.

- (f) Violence in the name of Religion- To offer animal sacrifice in temples and mosques, or in yajans in order to appease and please gods and goddesses or in the hope of entering paradise is blasphemy and direct violence.
- (g) Violence in the name of food- Fishing and poultry farming to get meat and eggs for human consumption is nothing else but violence. Some tribesmen and barbaric communities eat even poisonous snakes and Lizards, and relish pickles prepared with frog legs.
- (h) Violence in the name of science- In Zoology experiments are done on cockroaches, frogs and hares etc. in order to study the internal structure and functioning of human body. Monkeys, fish and rhinoceros etc. are killed for preparing medicines. All this also comes in the category of violence.
- (i) Violence for sports- Hunting is a big game played to exhibit one's valour and bravery. Lions, deer and hynas are killed to procure their skin or to adorn their dead bodies as show pieces in drawing rooms. Even wild elephants are killed to get their bones for making bangles and such other articles of ivory.
- (j) Violence in the name of recreation- Bull-fighting, cock-fighting and partridge fighting etc. are arranged for recreation. Likewise, boxing among men, and torturing and teasing men and animals for recreation in different ways is also violence.

There is so much respect for life in Jainism that transgressions like over loading of animals, underfeeding them, tying them painfully and mutilating them etc. are not permitted.

8. Devotion and worship of the Arhantas-

According to the 'Shataktraya' of Shri Bhratri Hari, 'Arhantas' are the supreme of all the deities. It is said:-

एको रागिषु राजते प्रियतमा देहार्घधारी हरी,
नीरागेषु जिनो विभक्तललना संगो न यस्मात्परः।
दुर्वारस्मरघस्मरोगरगविषज्वालावर्लाढो जनः,
शैषोमोह विजृम्भितो हि विषयान् भोक्तुं न मोक्तुं क्षमः॥७१॥

- श्रीमद् भर्तृहरिकृत शतकत्रय।

i.e. Lord Shiva is the chief among lovers, who always keeps his dear better-half Parvati with him, and among the enlightened souls, the supreme deity Lord Jinendra of the Jains is main. None else can match him in renouncing the company of ladies as he, the rest of the people have become so engrossed in worldly attachments that neither they can enjoy nor give up the sensuous pleasures.

Devotion of the 'Arhantas' according to 'Skandha Purana.'

अरिहंतप्रसादेन सर्वत्र कुशलं मम।

सा जिह्वा या जिनस्तौति तौ करौ यौ जिर्नार्चनो॥७॥

सादृष्टिर्या जिने लीना तन्मनो यज्जिनेरतम्।

दया सर्वत्र कर्तव्या जीवात्मा पूज्यते सदा॥८॥ स्कन्ध पुराण, तीसरा ख. (धर्म खण्ड) अ. ३८

i.e. by the blessing of the divine Arhant I am quite well all the time. That is the true tongue with which to recite the hymn of Lord Jinendra¹, the mighty hands with which to worship Lord Jinendra, the lovely eyes which remain ever eager for the sight of Lord Jinendra all the time and the elevated mind which remains absorbed in the holy Lord Jinendra.

'Vishnu Purana' on devotion to the Arhantas-

कुरुध्वं मम वाक्यानि यदि मुक्तिममीप्सथ।

अर्हध्वं धर्ममेतंच मुक्ति द्वारमसंवृतम्॥५॥

धर्मोविमुक्तो रहोय नै तस्मादपरोवरः।

अत्रैवावस्थिताः स्वर्गं विमुक्तिंवागमिष्यथ॥६॥

अर्हध्वं धर्ममेतंच सवे यूयं महावला।

एवं प्रकारैर्बहुभि र्युक्तिदर्शनचर्चितैः॥७॥ विष्णुपुराण, तृतीयांश, अध्याय-१७

i.e. If you aspire to attain the Salvation-bliss, adopt Jain religion propounded by the Arhantas²; it is the only door open to attain Liberation. No other religion

-
- (1) (i) जिनेन्द्र= जिन (जीतने वाला) इन्द्र (राजा) कर्मरूपी शत्रुओं तथा मन को जीतने वालों का सम्राट।
(ii) जिन, जिनेन्द्र, जिनेश्वर, सर्वज्ञ, सबका अर्थ अर्हन्त अथवा जैनियों के पूज्य देव हैं।
(iii) जिन तथा जिनेन्द्र का अर्थ अधिक विशेषता से जानने के लिये देखिये, "श्री रामचन्द्र जी की जिनेन्द्र भक्ति"
(iv) जिनः दुर्जयकर्मठकर्मातीन् जयति निर्मूलयतीति जिनः। चन्द्रप्रभचरितम् पृ.-१
(v) हिन्दी विश्व कोश (कलकत्ता), जिन= जिनेश्वर, जिनेन्द्र, जैनियों के उपासक देवता।
(vi) हिन्दी शब्द सागर कोश (काशी), जिन= जैनियों के पूज्य देव।
(vii) भास्कर ग्र. नं. २ संस्कृत हिन्दी कोश (मेरठ), जिन= जैन तीर्थंकर।
(viii) शब्द कल्पद्रुम कोश, जिन= अर्हन्त।
(ix) शब्दार्थ चिन्तामणि कोश, जिन= जैनियों का देवता।
(1) अर्हन्त= अरि (शत्रु) हन्त (नाश करने वाला) कर्मरूपी शत्रु को नाश करने वाले अर्हन्त कहलाते हैं।
(क) हिन्दी विश्व कोश (कलकत्ता), अर्हन्त= सर्वज्ञ, जिनेन्द्र, जिन, जैनियों के उपास्य देवता।
(ख) हिन्दी शब्द सागर कोश (काशी), अर्हन्त= जैनियों के पूज्य देव जिन।
(ग) भास्कर ग्रन्थमाला संस्कृत हिन्दी कोश (मेरठ), अर्हन्त= जैन तीर्थंकर, जिन, जिनेन्द्र।
(घ) शब्द कल्पद्रुम कोश, अर्हन्त= जिन।
(ङ) शब्दार्थ चिन्तामणि कोश, अर्हन्त= जिन, जिनेन्द्र।
(च) श्रीधर भाषाकोश, अर्हन्त= जैन मुनि।

excels Jainism in paving the way to heaven and Salvation.

Devotion of the 'Arhantas' according to the play 'Mudra Rakshash:-'

प्राकृत- सासण मलिहंताणं पडिवज्जहमोहवाहि वेज्जाणं
जेमुत्तमात्तकडुअं पच्छापत्थं मुपदिसन्ति॥18॥

संस्कृत- शासनमर्हतां प्रतिपद्यध्वं मोहव्याधि वैद्यानां।
ये मुहुर्तमात्रं कटुकं पश्चात्पश्यमुपदिशन्ति॥18॥ मुद्राराक्षस नाटक चतुर्थोऽङ्क पृ. 212

i.e. Accept the Sovereignty of the Arhantas who cure the malady of the worldly attachments; they may be bitter for a moment only but later on preach eternal bliss.

प्राकृत- धम्म सिद्धिं होदु सावगाणाम्।
संस्कृत- धर्म सिद्धिर्भवतु श्रावकानाम्। मुद्राराक्षस नाटक चतुर्थोऽङ्क पृ. 213

i.e. May the house holders attain the religious perfection.

प्राकृत- अलहंताणं पणमामि जेदे गंभीलदाए बुद्धीए।
लोउत्त लेहिं लोए सिद्धिं मग्गहि गच्छन्दि॥2॥
संस्कृत- अर्हतानां प्रणमामि येते गम्भीरतया बुद्धेः।

लोकात्तरैर्लोके सिद्धिं मार्गेर्गच्छन्ति॥2॥ मुद्राराक्षस नाटक पंचमोऽङ्क पृ. 221

i.e. I bow to the Arhantas who attain liberation from the world, or Salvation through the sobriety of wisdom by following the divine path.

Statement in the 'Mahabharata' in praise of devotion of Lord Jinendra.

“काल नेमि निहावीरः शौरि शूरि जिनेश्वरः” अनु. पर्व अ. 149

There is mention of the installation of 'Lord Jinendra' in the astrology book 'Muhurt Chintamani' in the following sloka:

शिवो नृ युग्मेद्वितनौ च देव्यः क्षुद्राश्चरे सर्व इमे स्थिरक्षे।
पुष्ये गृहाविष्ण पयक्ष सर्प भूतादयोत्ये श्रवणे जिनश्च॥63॥ नक्षत्र 2

Rig Veda reveals its views on devotion to the 'Arhantas' in the following sloka thus:

इमं स्तोत्रमर्हते जातवेदसे रथमिव संमहेमा मनीषया।

भद्राहिनः प्रमतिरस्य संघग्ने सख्ये मारिषामावयं तव॥ ऋग्वेद मं. 1, अ. 15, सू. 94

I.e. O Lord Arhanta! You are the creator, you move the worldly cycle like a huge chariot with your wisdom. May your wisdom be utilized for our well-being. We wish to keep in company with you like a friend for ever. It further adds:-

तावृधन्तावनु द्यून्मर्ताय देवावदभा।

अर्हन्ताचितुरो दधेऽश्वे देवावर्तते॥ ऋ.मं. 5, अ. 6, सू. 86

i.e. the gods become holy on obtaining a part of knowledge from Lord Arhanta.
Devotion to the 'Arhantas' is exhibited in some other chapters of Rig Veda too:

इडितो अग्ने सनसानो अर्हन्देवान्याक्षि मानुषातूर्वो अद्य।

स आवह मरुतां शर्धो अच्युतमिन्द्रं नरोबर्हिषदं यजध्वज्॥ ऋग्वेद मण्डल 2, अध्याय 11

i.e. O Lord Agni (fire)! on this altar prior to all, the people worship Lord Arhanta wholeheartedly and then invoke Him. Worship the 'Arhantas' with full dedication like 'PawanDeva' (पवनदेव), 'Achutta Deva' (अच्युतदेव), Lord Indra (इन्द्र देव) and the other Gods.

अर्हन्ताये सुदानवो नरो असामि शवसः।

प्रयज्ञं यज्ञियेभ्यो दिवो अर्चामरुद्भः॥ ऋग्वेद मण्डल 5 अध्याय 4

i.e. He is omniscient. The Gods in heaven worship the person, who worships the 'Arhantas.'

It is quite obvious that there is mention of the devotion to Arahantas-Arhan = Jinendra, Jindeva, Jineshwar or the worship of Tirthankaras in Vedas and Puranas too. Now the question arises whether this Arhanta is the venerable deity of the Jaina's or some other divine being? According to the Hindu word meaning and in the Hindi dictionaries the word 'Arhanta' means the venerable deity of the Jaina's.

Not only this 'Rigveda' accepts the same characteristics and specifications of these Arhantas as stated in Jainism. 'O Lord Arhanta! You are equipped with the arrows of religion, bow of holy sermon and adorned with the ornaments of infinite knowledge, enlightened (omniscient) and free from attachment, bereft of passions like lust and anger etc. None else matches you in might; you possess infinite power.'¹

However, lest the Arhanta should be mistaken for some other divine being, the Rigveda itself makes it clear, "O Lord Arhanta! You are nude in body. We invoke you on the altar of yajna to attain peace and happiness."²

1. अर्हन्विभार्षि सायकानि धन्वाहनिष्कं यजमं विश्वरूपम्।

अहनिदं दयसे विश्वम्भवं नवाओजीयोरुद्र त्वदस्ति॥ ऋ. 2/4/33

2. द्वेनप्तुर्देववतः शते गोद्धरिथा वधूमन्ता सुदासः।

अर्हन्नग्ने पैजवनभ्यदानं होतेव सद्मर्योमि रेमन्॥ ऋ. 7/2/18

Shrimad Bhagwat Purana on devotion to the 'Arhantas.':-

नाभेरसा वृषभ आससु देव सूनुर्योवैवचार समदृग् जड योगचर्याम्।

यत्पारमहंस्य मृषयः पदमामनन्ति स्वस्थः प्रशान्तकरणः परिमुक्तसंगः॥१०॥

भागवत, स्कन्ध २, अ. ७

i.e. 'Rishabha, the incarnation' states that son of Sudevi Lord Rishabha was born to Nabhi, the son of Lord Agnindhra. He continued practising yogas consistent like a root; the sages bowed with reverence to his supreme divine rank, who enjoyed perfect health, calm subdued senses, and who renounced all worldly attachments and became Lord Rishabhdeva, the founder of Jainism."¹

Lest there should be misconception of some other great divinity by the name 'Shri Rishabha Deva'² in chapter V of Skandha 5 (स्कन्ध ५) of this very book³ it has been clarified that Shri Rishabha Deva had renounced the royal kingdom and become a nude ascetic, and on becoming Lord Arhant he attained Salvation after preaching the supreme religion of Non-violence.⁴

To sum up, the above eight virtues formulate a complete moral code of life for man for positive living; a fruitful living; an effective living i.e. making the most of life.

"Live and Let Live"

-
1. *Bhagwat Purana endorses the view that Rishabha Deva (1st Tirthankara of Jains) was founder of Jainism.*

Dr. RadhaKrishnan: Indian Philosophy Vol. II P. 287.

2. *प्रथम तीर्थंकर श्री ऋषभदेव का वर्णन हिन्दू पुराणों में भी मिलता है जहाँ उन्हें प्राचीनकाल का बताया है- Hon'ble Shri P.S. Kumar Raja Swamy Vir. Delhi.*
3. *The Brahmans have myths in their Puranas about Rishabha, the son of king Nabhi and Queen Meru. These particulars are also related by the Jains*
- Dr. B.C. Law: Vo A Vol II P. 7.**
4. *For details see "Lord Rishabha Deva" in Vol III.*

*Nature doth nothing so great for great men,
As when She's pleased to make them lords of Truth.
Integrity of life is Fame's best friend,
Which nobly, beyond death, shall crown the end.*

-John Webster



Good Literature- A means of Self-Upliftment

Literature is Life.

*"A good book is the best of friends
The same to-day the same for ever,
A kindly comrade gently mends
And keeps a man from constant care."*

*"The contributions of Jain scholars to literature in different
languages is the Pride of India."*

Prof. A. Chakarvarti (Retired I.E.S.)

Good literature occupies a significant place in the path of self-upliftment. Sacred literature is a strong support for a mundane soul to march on the path of meditation in the direction of his goal. In the initial stages every human being meditates taking support of one thing or the other; true literature also proves helpful to that meditator. The study, pondering over and contemplation of sacred literature renders the meditation of a mundane soul worthy and extensive. True teachers are not available everywhere, but sacred literature is available in every temple, literary home and study hall in abundance. Dr. A.N. Upadhyaya has rightly said, "Jain Bhandars are old, authentic and valuable literary treasures and deserve to be looked upon as a part of our National Wealth. Manuscripts on palm leaves are such a stuff that they cannot be replaced if they are once lost." But this sacred literature is fully utilized only when the mundane soul studies it properly with understanding and sees his reflection in it.

"It is not what we read, but what we understand and remember that makes us learned." ***Italian Proverb***

Literature is the sum total of the accumulated treasure of sublime knowledge. Whatever is written with a feeling of well-being of human beings is called literature. True literature is that which contributes to the well-being of all men, birds and beasts; and which leads the human beings engrossed in sensual pleasures in the ocean of the world on the right path. That which relieves from miseries of the world is termed good literature. There is abundance of literature in the world, but the literature which raises us on the pinnacle of truth is rare. On reading obscene literature a man is misled from the true path of character. On the

contrary by a study of sacred literature even an immoral person proceeds on the path of morality. The achievements of the small study of sacred literature excel the attainments by the study of millions of worthless literary works. Sacred literature awakens a spiritual aptitude in a man, gives him mental satisfaction, enhances energy of the soul and removes mental tension. Every human being should study sacred literature to get peace of body and mind, and perfect happiness. Next to acquiring good friends, the best acquisition is that of good books. Emphasizing the significance of the study of fine literature Lokmanya Tilak has stated:-

“I shall welcome fine literature even in hell; for it possesses so great power that where there is true literature, the spot will turn into heaven.”

The study of sacred literature is most essential for human life. Just as breathing air is essential for keeping alive; easily digestible pure food is needed to maintain bodily health; likewise the study of sacred literature is highly essential for spiritual upliftment. A right person is required for the study of and pondering over true literature as well. An unqualified person sometimes causes some harm to himself even after the study of sublime literature. It has been said:-

“Crafty men condemn studies, simple men admire them and wise men use them.”

The moral growth of a human being depends on the study of true literature. Human life is worthless in the absence of contact with sacred literature. True literature is evidently the message of the Tirthankaras’ for us. The man who wants to raise himself to the high status of a superman must study sublime literature. Study of fine literature is the only superb penance for the human beings in this fifth era (पंचम काल). It has been said:-

न स्वाध्यायात्परमं तपः

i.e. No superb penance excels study of sacred literature. It has been stated in Kalyankarak:-

“स्वाध्यायमादुएपरे तपसा हि मूलम्”

i.e. the great sages call the study of sacred literature the root of austerities. The study of sacred literature has been stated better than even giving charities. It has been said:-

कोटिदानादपि श्रेष्ठं स्वाध्यायस्य फलं मतः।

i.e. the result of reading, pondering over and contemplation of holy literature with full concentration is far better than giving in charity property worth even millions of rupees.

India is a highly spiritualistic vast country. Great religious personalities like

Purushottam Ram, Lord Mahavira and Lord Buddha etc. were born in this country. Never ending vast store of sacred literature exists in this sacred land to impart spiritual knowledge. This is why India is called the crown of all countries as regards spiritual knowledge. A poet has described the significance of true literature in touching words thus:-

अंधकार है वहाँ, जहाँ आदित्य नहीं है।

मूर्दा है वह देश, जहाँ साहित्य नहीं है॥

The Jain religious preceptors, saints and scholars have rendered remarkable services to the Nation as well as to the world by their lofty character and ennobling literary compositions. These literary compositions of the great Jain Acharyas like **Kundkundacharya, Umaswami, Samanta Bhadra, Pujoyapad** and **Jinasena** etc. cannot be ignored due to the fact that-

“No Indian vernacular,” wrote Mr. Lewis Rice, “contains a richer or more varied mine of indigenous literature than Jain works.”

Jains wrote on all subjects such as Religion, Ethics, Grammar, Prosody, Medicine and even on Natural Science.

Indeed, the moral upliftment of a society and nation depends on good literature. A society which suffers from lack of sacred literature can never experience of morality. The life of a nation where there is no fine literature is haggard and woe begone. Such a society or nation cannot progress even in all the three ages. It cannot march on a right path in the right direction. Literature is a mirror in which a person perceives his inner soul. If the mirror is neat and clean, the facial reflection of the viewer is clearly visible in it. If the mirror is cracked and soiled with dust particles, our reflection in it will also be dim and distorted. The people of a nation develop a mentality in accordance with the type of literature they get to read. Sacred literature is that priceless jewel which leaves the impress of the thought content of Gandharvas, Acharyas and Saints on our minds.

Just as good company inculcates good virtues in a man, likewise the study of fine literature imparts nobility, purity and simplicity to the ideas of a man. In this grand amphitheatre of the world the learned scholars have termed mind the root of all vices. This mind is extremely unchaste. The study of good literature removes all the mud and mire of the mind. If the passage of the entry of fresh and clean water in a tank gets blocked, germs breed in it. The water turns rotten; it begins to stink foul smell and a layer of moss spreads on its surface. Right in the same way for want of the study of fine literature the mental tendencies of a person become corrupt and gloomy. A man who does not take interest in the

study of fine literature becomes very narrow minded and meanness and selfishness take hold of his thoughts. Therefore, in order lest pollution of narrowness should enter our minds, we should study good literature.

History bears testimony to the fact that many devastating wars were waged in the world from time to time, which ruined many dynasties, societies and nations root and branch; but these could not annihilate true literature completely. It still exists in front of us even today in its original form. Adi Shankracharya put the sacred Jain literature to flames continuously for six months, still he could not vanquish it in totality. Even today many books of the sacred literature of the Jains like '**Dhawal, Jai Dhawal, Samyasaar** and **Moolachar** etc. are present before us. Not only Indian scholars but European scholars have also bowed in reverence to the greatness of these holy books. The Jiva Raj Granthmala at Solapur, the Siddhant Bhawan at Aara, the Bhartiya Gyana Peetha at Kashi (Varanasi) are rendering highly invaluable service in this direction; and many grand books of high literary and religious value are still available in the Red Temple of the Jains in Delhi and in the Sarswati Bhawans of many other ancient Jain Temples of India. Every year many aspirants for religious learning come to India from different foreign countries for their study. These Sarswati Bhandars which abound in sacred literature have proved of great eminence and good means for research workers as well. According to Dr. Jacobi-

“Sacred books of the Jains are old, avowedly older than the Sanskrit literature, which we are accustomed to call classical.”

It has been said:-

“Holy books are our best guides.”

Further much more has been said in praise of holy books:-

“Our sacred books are our Light houses erected in the great sea of Time.”

A man buys costly costumes and precious ornaments to adorn his body, invests huge sums of money to erect lofty buildings for residence and spends large amounts of money to buy luxury cars of the latest models to travel round the world. But alas! man hesitates to spend petty sums of money to buy good literature to enrich his soul and improve his life; nor he can spare daily a few minutes of his over busy materialistic life for the study of that sublime literature. So long as we do not dedicate ourselves to the study of fine literature our migration from world to world will never come to an end. Great and erudite scholars like Acharya Kundkund Swami also spent their whole life in creating sacred literature and its study. It is why he was able to reform and uplift his life. The names of such Acharyas are immortal to this day. Only sacred literature renders the soul enlightened and leads to Salvation.

From time to time, in various climes, in various languages, in various communities, appear literary works that are decidedly something more than literature. Some of them might be hailed as epics, some as dramas, some as philosophical treatises, some as simple guides to good living, some as universally valid moral maxims.

Once M.K. Gandhi was travelling from Johensburg to some other place. He had to cover full twelve hour long journey. Just at that time his one English friend Mr. Pollat gave him a book in the train. The book was entitled. "Unto the Last" written by John Ruskin. Mahatma Gandhi went through the whole book during his journey. The book left such deep impact on his mind that he gave up his practice as a bar-at-law and since then began to lead a simple life like a villager. It was the effect of fine literature which made Gandhi a saintly person and he became renowned as a Mahatma.

On the one hand while true literature uplifts the life of a man to the pinnacle of progress; on the contrary obscene literature pushes him into the deepest pit of downfall. A man marches ahead on the path of self upliftment by a careful study of good literature. If a man becomes enlightened by a proper study of fine literature, he can accomplish in a short time those noble deeds, that he failed to do in his whole life time.

'Reading maketh a full man, conference a ready man and writing an exact man.' **Bacon.**

*'My never failing friends are they
With whom I converse day by day.
From them I find delight in weal
And seek relief in Woe.'*

- Robert Southey

Salutation to the Jinagama:-

समणमुहुग्गदमंष्टं चदुग्गदिणिवारणं सणिव्वाणं।

एसो पणमिय सिरसा समयमियं सुणह वोच्छामि॥ पंचास्तिकाय

I bow to the Sastra that is revealed by Jinas, is the means of liberation from the four Gatis and leads to Nirvana: Listen! I describe that same truth in this work.



Drink the Nectar of Knowledge

Knowledge is Power.

“Gain knowledge; it adorns you if you are rich, feeds you if you are poor.”

“Knowledge is the rudder of life,

To sail across the ocean of the world.”

“You can safely walk upon thorns with your shoes on; shod with knowledge you can safely roam over the thorny world.”

“Knowledge is a peculiarly delightful puzzle. The more you know, the more hopelessly you are lost in the confluence of pleasant feeling of your own present ignorance, and increased enthusiasm for knowing still further.”

Skill has a prominent place in life. Every human being in the world wants to lead an artistic life. There is no such being as does not know even a single art or skill. It has been said:-

अयोग्य पुरुषो नास्ति।

In the world there are 72 skills meant for men and 64 skills for women. The skill of knowledge is the best amongst all these skills. Even after the acquisition of all the skills, if the skill of knowledge is not attained life remains incomplete and animal like. It has been said:-

“ज्ञानेन हीनाः पशुभिः समानाः”

i.e. an ignorant person is like an animal, or “Without education a man is like an animal.”

Knowledge has been regarded an important part of life. On acquiring the skill of knowledge a human being can roam in different parts of his own country and abroad. The skill of knowledge plays an important role in knowing the life style and culture etc. of the people of his native land and foreigners. A man of knowledge never gets sorrow in life anywhere in the world; rather he is welcomed and worshipped everywhere. It has been said:-

स्वदेशे पूज्यते राजा, स्वग्रामे पूज्यते प्रभुः।

स्वगृहे पूज्यते मूर्खो, विद्वान् सर्वत्र पूज्यते॥

i.e. a king is worshipped in his own country; a fool gets welcome in his own home alone, but a scholar gets reception everywhere. What ever the thing, whatever the kind of thing, to know it in its true nature, is knowledge.

A talented person has approach in every sphere of life. Every human being

gives him honour and extends him welcome. Knowledge is to be valued from whom soever it comes, in what so ever garb, seeing that we are not likely to know all things under the sun. A learned man may be crippled and ugly; even then he becomes a centre of attraction on reaching a grand assembly of scholars. It is clearly evident from the following illustration:-

King Vikrmaditya who was adept in politics was himself a great scholar. He always entertained and honoured the learned persons. He had selected nine scholars from the whole of India and assigned them special status in his court. On hearing his praises the highly learned sage Ashtavakra reached the royal court to participate in a conference of the learned. The sage was ugly and deformed in body. Consequently he came to be known as Ashtavakra. When sage Ashtavakra stepped into the royal court limping, the courtiers began to ridicule him seeing his ugliness and deformity in body. Seeing them laughing sage Ashtavakra also began to laugh with them. On finding him too laughing all the courtiers were wonder struck. King Vikarmaditya asked Ashtavakra the cause of his laughing. In reply Ashtavakra retorted- "I am laughing on realizing my mistake." The amazed king said, "What mistake have you committed?" The sage spoke, "I had come here cherishing high hopes that it was an assembly of learned men. I shall engage in learned discourse with them. But by mistake I have reached the gathering of tanners i.e. leather workers." Then being enraged the king and the courtiers all spoke to the sage, "Why are you talking rot thus? Talented Kshtrayats of noble clans and high caste Brahmins etc. are present in this council. Then why are you calling it a gathering of tanners?" At this the sage replied, "The attention of the leather workers is always fixed on skin, and that of the scholars on knowledge. You are laughing simply seeing the deformity of the outer organs of my body, not visualizing the underlying beauty of knowledge inherent in me. By this it seemed to me that you are leather experts not scholars." Hearing these words of reproach the courtiers felt ashamed and realizing their folly they began to apologize to the sage. Then the courtiers honourably seated the sage at a dignified place worthy of him. When Ashtavakra started his discourse in the assembly, all the councillors stared dumbfounded at him on listening to him and began to admire his sound knowledge. The king and the other scholars accompanied him to his house to see him off with honour. The reason for his honour and praise was his skill in knowledge.

It has been stated in the holy Bhagwat Gita:-

“न हि ज्ञानेन सदृशं पवित्रमिह विद्यते”

i.e. on this earth there is nothing as holy as knowledge; rather knowledge is most superb.

“Knowledge means that soul, mind, tongue and actions (thought, word and deed) should be in consonance with each other. Contrary to this is ignorance.”

Gita

न हि ज्ञानात्परं चक्षुः

i.e. the eyes of knowledge are superior to the physical eyes. The physical eyes can see merely the concrete objects with the help of light etc; they cannot see anything in pitch darkness. But the eyes of knowledge perceive and know everything concrete or abstract, visible or invisible both in light or darkness directly or indirectly. He who possesses the gift of knowledge attains self- well-being.

“ज्ञान भावनया जीवो लभते हितमात्मनः”

He who is endowed with knowledge can be polite to others and can get rid of sensual pleasures. It has been said:-

“विनयाचार सम्पन्नो विषयेषु पराङ्मुखः”

Knowledge is a skill which annihilates all the Karmas and relieves a man.

“ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते क्षणात्”

Many temples of learning have been established to obtain the skill of knowledge. The knowledge skill is the main reason behind all the inventions and discoveries that have been made in the world so far, are still being made in the present and will be made in future. A human being cannot move even a step without it and cannot progress in any sphere. A person devoid of knowledge cannot succeed in keeping his mind stable. The practice of knowledge skill is like a spear headed rod (अंकुश) to bring the mad elephant of mind under control.

णाणो व ओगरहिदेण ण सक्को चित्तणिगहो काअं।

णाणं अंकुसभूदं, मत्तस्स हु चित्तहत्थिस्स॥

भ. आराधना 65

The true purpose of knowledge is to make the character refined and sublime, not to mint money. It has been said:-

परं ज्ञानफलं वृत्तं न विभूतिर्गरीयसी।

तथा हि वर्धते कर्म सद्वृत्तेन विमुच्यते॥

A person gifted with Right Knowledge (सम्यग्ज्ञान) becomes an object of reverence in the middle worlds (उभयलोक) and soon reaches the abode of peace. He who has studied well and has arrived at knowledge free of doubts and delusions, has found the path of escape from life after life. It has been finely exhibited in the following sloka:-

श्रद्धावांल्लभते ज्ञानं, तत्परः संयतेन्द्रियः।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति॥ गीता

Knowledge teaches a man the art of living; diverts him into light from darkness and leads the down trodden human beings suffering from worldly misery into the palace of bliss. Even if all your five senses function well enough, they yield you nothing, unless you have insight born of true knowledge. Therefore, every human being should become a devotee of the knowledge skill and bathe his soul in the water of sublime knowledge. It is in this way that a human being attains purity of soul in various lives; e.g.

आत्मानं स्नापयेन्नित्यं ज्ञानवारिणा चारुणा।

येन निर्मलतां याति जीव जन्मान्तरेष्वपि॥ 3/4- सार समुच्चय

If a living being aspires to attain a holy place in different lives, he should make his mind stable:-

“The first essential is a large stock of ideas. Read, observe, learn from anything and anyone- never cease storing your brain with ideas. Next, take up some particular study and master it. No one can be original in a general way. Originality must be sought along specific lines. Choose your line, stick to it, and learn all there is to be known about it. Thirdly, always be receptive to new ideas.”

E.R. Thompson

A man should discard all mental conflicts. Only then a mundane soul gets rid of ignorance and obtains the skill of knowledge. Knowledge is equivalent to nectar in life. The human being who attains knowledge is enthroned on the supreme rank of immortality. It has been said:-

सर्वद्वंद्वं परित्यज्य, निश्रुतेनान्तरात्मना।

ज्ञानामृतं सदा पेयं, चित्तह्लादनमुत्तमम्॥ सारसमुच्चय

Amongst all skills, knowledge is such a skill which if once obtained is never forfeited. Knowledge has been regarded the supreme wealth among all the wealths. All other things may be robbed and plundered by thieves and dacoits, but no body can snatch the skill of knowledge. Infact, the power of knowledge excels even the power of weapons. It has been said:-

‘Pen is mightier than the sword.’

Even if a person is born and brought up in a high family and is endowed with youth and physical glamour, but is bereft of knowledge he cannot attain grandeur and glory in life, just like a kinkush flower devoid of fragrance. It has been said:-

रूपयौवनसम्पन्नः विशाल कुलसम्भवा।

ज्ञानहीना न शोभन्ते, निर्गन्धा इव किंशुशाः॥

An eminent English scholar Ruskin writes:-

“Your minds are endowed with a vast number of gifts of totally different uses- limbs of mind as it were, which, if you don’t exercise, you cripple.”

A man devoid of knowledge loiters on this earth in the world as a burden like an animal. Such a being can do neither his own self-well-being, nor of others. Beware, warns R. Hall ‘Seldom ever was knowledge given to keep, but to impart; the grace of the rich jewel is lost in concealment.’

Gentlemen! If you want to become your own well-wisher and that of others, you must learn the skill of knowledge. Only this skill keeps company with a man in weal and woe, life and death etc. It has been said:-

विद्यानाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनम्।
विद्या भोगकरी यशः सुखकरी विद्या गुरुणां गुरुः॥
विद्या बन्धुजनो विदेश गमने विद्या परा देवता।
विद्या राजसु पूज्यते न च धनं विद्याविहीनः पशुः॥

Knowledge enhances the beauty and wealth of a man, provides him all objects of comfort and luxury, wins fame for him, grants him bliss. It is the teacher of the teachers; and it proves helpful like kith and kin in foreign tours. All this is attainable thorough knowledge.

The path of learning is hard and stony, and it is only by incessant toil and strenuous effort that the goal can be reached. It is in the full stream of mental activity and intellectual competition produced by contact with greater minds that the cultivation of the intellect can be perfected.

Human capacity for knowledge is infinite. A man can increase his knowledge in volume and variety, infinitely and incessantly. The mind of man is like the vast ocean- ever receiving, retaining and returning all that comes to it.

A wise man of Greece, Socrates, summed up knowledge as “knowing that you do not know is knowledge.” On this strength of knowledge, he was once called the wisest man in Athens of his time.

“Integrity without knowledge is weak and useless and knowledge without integrity is dangerous and dreadful.”

Samuel Johnson.

“Only through knowledge we can achieve the independence of mind and spirit that enables us to stand on our own feet and face the world with courage that makes light of fear.”

“Knowledge is the treasure of the mind, but discretion is the key to it, without which it is useless. The practical part of wisdom is the best.”

-Faltham

The Principle of Mutualism

॥परस्पररोपग्रहो जीवानाम्॥

(All life forms are for mutual benefit i.e. even the smallest life forms have beneficial role for the complex whole and therefore must be revered and protected)

"The finest of all the fine arts is the art of doing good to others, and yet it is the least cultivated."

Talmage

"Who does nothing for others does nothing for himself."

Goethe

"Benevolence is the key to happiness, both personal and universal."

"Fellow-feeling is the foundation of social life."

"He who sows courtesy reaps friendship; and he who plants kindness gathers love."

Benevolence can be displayed in so many ways; viz through wealth, knowledge and manual power etc. He who possesses wealth can do good to a person by giving the thing required by him or by rendering monetary help to the poor. A learned person can do well-being of the illiterate by teaching them. A strong man can help the weak by his valour. A favour does not consist in what is given or done, but in the spirit itself of the doer or giver. It is the good spirit that raises small deeds in estimation.

To remove the miseries of a human being who has been living in terror of worldly sufferings since times immemorial; who has forgotten the path of salvation due to unbearable miseries; who has failed in the upliftment of his soul despite all his incessant efforts; who has come into human state of existence passing through eighty four lakh stages of births- and lead him on the right path of liberation is the real benevolence. Acharya Kundkund Swami has done great benevolence to mankind by his contribution of great books like **Pravachan Saar**, **Samya Saar** and **Ashta Prabhrata** etc. on toiling hard day and night, and by teaching his disciples. If the succeeding generations of his sect study these precious works and learn to tread the path shown in them, it will be mutual benevolence.

A teacher is also a great benefactor. There are three kinds of teachers; viz Initiation teacher, Education (spiritual) teacher and Protection teacher. All these are benefactors of the human beings who follow the path of Salvation.

1. Initiation Teacher (दीक्षा गुरु)

The real initiation teachers are the Tirthankars. In continuity of their tradition from Gautama Gandhar etc. to the modern Acharyas all are initiation teachers. They initiate the mundane souls on the true path of Salvation by giving sermons to all living beings, and lead them on this path. Their disciples are highly indebted to such great teachers for their great benevolence. Now the question arises, 'What does mutual benefit mean?' The right answer is that the Acharyas should visualize the path of Salvation themselves first i.e. study the scriptures and then initiate their disciples according to the rules ordained in the scriptures. The disciples should also do their self-well-being by following their instructions under full obligation to their teachers. This is mutual benefit. Acharya Kundkond in his great books **Pravachan Saar** and **Ashtapahud** etc. has given a detailed analysis of the facts pertaining to the qualifications of an initiation teacher and the person who can be initiated.

2. Education (Spiritual) Teacher (शिक्षा गुरु)

The first education (spiritual) teachers are the omniscients. Due to their absence in this sphere, in the modern times the Acharyas, Upadhyayas and Saints are playing the role of the spiritual teachers.

The word परोपकार i.e. benevolence is a compound word formed by the union of the words पर+उपकार. To do good to others, serve others and help others etc. all are included in benevolence. No amount of benevolence or blessing can make good for a blunder.

The word benevolence has a very wide scope; for every living being is dependent on it. What so ever is done for the well-being of others is called benevolence.

परोपमुपकारः परोपकारः इत्यभिधीयते। समाजे मानवः परस्य हितसाधनार्थं यत् किञ्चित् वितरित, मनसा वाचा कर्मणा वा परार्थं संपादयति, परोषां हितं वाऽनुतिष्ठति, सर्वं तत् परोपकारो गण्यते।

All that a man does in society for the benefit of others through mind, speech and body; and the feeling of mercy that he shows for the living beings is counted in benevolence. Therefore, extend your sympathies and deepen your charity by overcoming your social and racial prejudices. So you will think more of others and less of yourself. We must go out in the world and help with a kind word, a little sympathy and give others a pat on the back. Infact-

'Sympathy is the key that fits the lock of any heart.' *Smiles.*

We may render fine service by little and seemingly insignificant deeds, if only they are done in the right spirit and with a worthy motive.

“Serve and thou shalt be served. If you love and serve men, you cannot, by any hiding or stratagem, escape the remuneration.” **Emerson.**

Sincere affection is free from infection of the world. It is the perfection of human nature and culture to feel true affection for all living beings. Universal love is above all imperfections. Live not for selfish aims. Live to shed joy on others. Thus best shall your own happiness be secured; for no joy that does not have quick echo in the giver's own heart is ever given forth freely.

Everything in Nature works for benevolence. The sun illuminates the world for benevolence; the moon delights the world with its silvery beams; the wind provides breathing air to all living beings for their survival; the fire gives warmth and removes the pricks of biting chilly cold as well as cooks food articles; the sea water helps in the growth of plants and trees by raining through clouds; the trees and green vegetation satisfy the hunger of the starving people by their fruits, grains and vegetables; the cow and other milk cattle give nourishment to the human beings by their milk and so on. It has been said:-

परोपकाराय फलन्ति वृक्षाः परोपकाराय वहन्ति नद्याः।

परोपकाराय दुहन्ति गावः परोपकारार्थमिदं शरीरम्॥ विक्रमो- 66

The trees bear fruits for benevolence; the rivers flow for benevolence; the cows give milk for benevolence, and the human body is also meant for benevolence. The great poet sir Edwin Arnold sings:-

*The sun runs on its wanton course,
The earth its various treasures yields;
All for their sake*

No religion in the world excels benevolence. The true recognition of a gentleman or rogue, virtuous or vicious soul, attached or non-attached person etc. is made through benevolence. The human beings who for the sake of benevolence sacrifice even their lives in the defence of other living beings are called benevolent. To follow the policy of religion and non-violence is the superb benediction; even to raise weapons for the defence of religion is no violence. The living beings are safeguarded by it. The poet sings:-

*‘To every man upon this earth,
Death cometh soon or late.
How can man die better
Than facing fearful odds
For the ashes of his fathers
And temples of his Gods.’*

Not to tease and torture any living creature in any way, to serve the elders

and holy men, and help the poor, handicapped and crippled etc., all are benevolent deeds. Ethics, the scriptures and teachers etc. all teach us that we should do mutual benefit living in a family, society and nation; and share our joys and sorrows with others. Morality also depends on benevolence to a great extent.

The government makes efforts through the formation of laws to keep society in perfect discipline. It is a deed of well-being by the government for society. Likewise the saints guide the society on right channels through their sermons. Society also owes some duties to the saints. The house-holders should listen attentively to the holy sermons of the monks, meditate and reflect over what they preach and act accordingly within their power. This is mutual benevolence for the government, society and saints. It is the prime duty of a man to rise above narrow mindedness and selfishness and do good to human society.

Benevolence means- to show mercy and kindness to other living beings. This is the best religion.

“धम्मो दयाविसुद्धो”

i.e. kindness is the sublimest religion. It has been said:-

“Small kindnesses, small courtesies, small considerations, habitually practised in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.”

-M.A. Kelly

‘Little drops of water make the mighty ocean, and so little acts of kindness and consideration help to make an ocean of good will for one to the other. Life should be considered a mission, and in this mission kindliness and consideration for others count a very great deal.’

‘Kindness has the effect of balm; it soothes suffering, softens pride; dissipates selfishness and exorcizes bad temper.’ **B. Hedley**

Indeed, the pleasure of giving far exceeds the pleasure of receiving. In the realm of love, every body is ever anxious to give all that he has, to please others. To aspire for the well-being of one and all is benevolence. If some body helps others to grind his selfish ends, it is not benevolence. One who wants a return in exchange of a good turn done to others is not benevolent. The true benevolence is to help others selflessly and without any ambitions for the sake of helping. It is essential to have internal and external purity and cleanliness for benevolence. Benevolence is the obvious form of the virtues of love, compassion and universal virtues like supreme forgiveness etc.

Pure love is like diamond. It never loses its pristine lustre. It is always serenely bright, colourless and incolourable. To remove the poverty of a poor man by rendering him appropriate financial assistance, serve the sick and feed the hungry etc. all come under the category of benevolence.

Here is an illustration:-

There was a man. He performed no other job except doing benevolent deeds. One day he accompanied some persons who had gone to fetch holy water of the Ganga. Amongst the persons who were back on their way taking fresh Ganga water, a noble hearted person said to all others, 'You may go ahead, if you so like. I shall make drink water to this ass dying of thirst.' On hearing his words the people who were walking rejoicing beating drums, drummers and playing other musical instruments spoke- 'This man has turned mad. Ganga water is pure, holy and precious. How can such sacred water full of so many virtues be given to drink to an impure and wretched creature like an ass?' But the great man was benevolent to the core of his heart. He regarded the lives of other beings as precious as his own life. Hence he did not give up his benevolent character. He gave the ass Ganga water to drink and thus saved its life. Thus the noble man succeeded in keeping his vow of benevolence intact.

Every human being in society is alive on the basis of benevolence. The human beings develop mutual fellow feeling by benevolence. The benevolent person who discards selfishness by fellow feeling and shows reverence for all living creatures, who indulges in the well-being of all by undoing the miseries of others, obtains material and spiritual wealth and bliss.

The Upadhyayas study the religious scriptures of all sects and lead their disciples on the path of knowledge taking them out of the darkness of ignorance. With the help of the lamp of knowledge handed over to them by their teachers, the disciples discern their path of Salvation and walk on it. This imparting of education is mutual benevolence between teachers and taughts.

3. Protection Teacher (रक्षा गुरु)

The protection teachers are those who have diverted the mundane souls towards Right knowledge saving them from misbelief. Generally protection teachers are very rare in the world. They are not found everywhere; at least they are not available to the sinful beings. Even if such sinners any how come in contact with them, they do not want to listen to their holy sermons. The Acharyas, Upadhyayas and Saints all the three deities are the protection teachers. Being safeguarded by their protection, the mundane souls take recourse to the right path. Thus a link of mutual benefit is established between the protector and protected.

Jainism has been regarded very sublime as regards the principle of mutual benefit. This religion goes in its advocacy of this principle so far that even a sub-human being becomes a supreme being by mutual benevolence. Even an insignificant vulture also attained divinity through it.

There is mention of the vulture named Jatayu in the Ramayan. Infact, the origin of Ramayan commences with the vulture Jatayu. When Ravan had kidnapped Sita, and was taking her forcibly to Lanka, it was Jatayu who revealed this secret to Ram. The first warrior who fought against Ravana in the defence of Sita was the vulture Jatayu. Ram had blessed it and kept it with him. It was a meat eating bird. On seeing this meat eating vulture Jatayu Lord Ram had not deserted it. If there had been some member of the modern so-called civilized society in place of Ram, he would have neglected his benefactor bird; for the modern civilized men have not understood the meaning of mutual benefit so far. When Lord Ram and his wife Sita were offering meals to the great monk gifted with celestial powers (चारण ऋद्धिधारी), just then the bird Jatayu had applied the bath water lying at the feet of the blessed monk on its head and made its life sublime. Ram and Sita had brought it up giving it some partial vows and keeping it in their company. On getting their benevolence, in due course Jatayu had defended Sita with might and main at the cost of its life in her distress. This is in reality- “परस्परप्रेमो जीवानाम्” i.e. mutual benevolence.

Many great men have sacrificed their all for mutual benefit. Prince Siddhartha renounced all his affluence to relieve the worldly people of their distress. The renowned charitable Karan and truthful Harish Chandra embraced severe tortures cheerfully in the defence of their vows. Guru Govind Singh had staked his whole existence for the defence of Hinduism. The great Acharya Shanti Sagar Ji had to bear untold sufferings in the defence of Jain religion. Intruth, Indian history abounds in such noble examples of supreme benevolence.

“All outward ornaments are unnecessary for a man adorned with the inner jewel of loving kindness.”

-Kural

“Avail yourself of possible opportunities of doing something good or useful, without the least expectation of a reward or return. The very spirit of helping others, brings down all the help of Heaven, upon the helper.”



Man-The Cream of Creation

'Man is the cream of creation.'

'Man is born free, but everywhere we find him bound in shackles.'

'Man is master of his fate. He can shape the world to his own ends. But he can only do this by the conscious realisation that his will is both his sword and his shield.'

'The gifted man is he who sees the essential point and leaves aside all the rest as surplusage.'

Carlyle

Human condition of existence is the best among all the four conditions of birth. The human state is the main amongst all the eighty four lakh states of life; the human stage is supreme in all the stages. There is a saying:-

“भवेष्टु मनुष्य भवः प्रधानम्।”

Further it has been said:-

भवसागर से पार उतरने को शरीर नौका है।

मानव भव शाश्वत् सुख पाने का अनुपम मौका है॥

Even the gods of heaven covet the human state of existence. When Lord Adi Nath developed a feeling of renunciation in his mind, and he was on his way to the forest to get initiated into Jain monkhood, in his honour Lord Indra and the Vidyadhars had descended on the earth from heaven, and men of the world had also flocked to lift and bear his palanquin. A mutual dispute arose among them as to who should lift the palanquin first. During this dispute Indra said, “I shall lift the palanquin first of all; for I have served the lord commencing six months prior to his conception to this day; hence it is my privilege.” The vidhyadhars also claimed, “We shall lift the palanquin first.” The men declared, “We shall bear it first.” This gave rise to a mutual dispute. All together approached Shri Nabhi Rai, the father of Adi Nath Ji to find a solution to this riddle, and staked their claims in front of him.

On hearing all Shri Nabhi Rai spoke, “The first good luck to bear the palanquin belongs to those, in whose community the Lord has taken birth, and in which state of existence a being can attain Salvation after vanquishing all the eight Karmas- both Destructive (घातिया कर्म) and Non-Destructive (अघातिया कर्म). So men of the world have the first privilege to lift the palanquin.” Thus it was

decided that first of all men would bear the palauquin. As soon as Indra heard this decision he condemned his lot and began to admire men saying that human state of existence is the superb. It has been said about human state of existence:-

नरेषु चक्री त्रिदशेषु वज्रो मृगेषु सिंहः प्रशमो व्रतेषु।

मतो महीभृत्सु सुवर्ण शैलो भवेषु मानुष्य भवः प्रधानम्॥

The human state of existence is the best means of attaining Salvation. By utilizing this means a human being can attain the goal of Salvation. This opportunity is available in the world of men only, and in no other state of existence. Just as trains arrive at a junction from many directions, and thereafter depart from there in different directions- this provision is not made at every station; likewise a living being can go to all states of existence; viz gods, men, denizens of hell and sub-human beings from this human existence and attain the supreme rank of Salvation. But this facility is not available in other forms of existence. On completing the full span of their life the gods cannot enter hell; similarly the denizens of hell on completing the assigned age period cannot attain the condition of godly existence. Therefore, a man should pursue his course bravely. His conscience is at least his own, and to follow it is to be a man.

Since times immemorial this living being has passed through the cycle of births and deaths in Nigoda (निगोद)- the lowest part of the universe, times without number. On coming out from there after completing the immobile states of existence (i.e. one sensed souls) he roamed the states of existence of many sensed beings. There upon, he was born as a five sensed being and assumed the human state of existence. Mere taking birth in human state of existence is of no avail. Millions and billions such human beings are born in this universe; but they do not make a proper use of their human state of existence. It has been said:-

तन से मानव बहुत हैं, मन से मानव कोय।

Infact, 'No one reaches a high position without daring.' **Syrus**

The learned have compared human state of existence with precious pearls. If on placing a pearl at the cross roads once, we want to find it again after sometime, it is very difficult, rather impossible to search out the pearl. Likewise, if on getting the human state of existence, we fritter it away in addiction to evils etc., it is highly improbable to regain it. Birth is the same for all; men become distinguished by their actions in their lives. So we must make the best use of this hard got human existence. We should not live under the misconception that we shall survive long and do our well-being at any time later on. It has been beautifully shown in the following couplet:-

आयु झरती है दिन रात, ज्यों करोत ते काठ।
हित अपना जल्दी करो, पड़ा रहेगा काठ॥

i.e. life is on the wane every moment. It does not count days and nights. Just as a wood-pecker bird goes on cutting wood continuously. It cannot be ascertained when the wood will be cut down and fall down. Therefore, delay not self-upliftment; be hasty in your self-realization and well-being; otherwise as soon as the life span is complete, you will breathe your last and the mortal frame will be left to rot here. An English poet has also written-

*Life is short,
Art is long
Opportunity slipping
And we like children
Are gathering pebbles
On the vast shore of knowledge.*

It has been further said:-

श्वॉस-श्वॉस पर प्रभु भजो, वृथा श्वॉस न खोय।
न जाने फिर श्वॉस का, आना हो ना होय॥

A majority of modern men born in human state of existence do not understand their real self i.e. the nature of their soul. Their attention goes not towards the immortal living soul, but towards the mortal body; e.g.

चन्दन पड़े चमार घर, प्रतिदिन कूटे चाम।
चन्दन बेचारा क्या करे, पड़े नीच के धाम॥

If sandal wood is lying in the house of a cobbler, he uses it daily to tan the raw leather. He is ignorant of the significance and value of sandal wood. What can the poor sandal wood do? i.e. it is helpless. It will lie in the abode of the mean fellow as usual. Likewise the ignorant man like the cobbler's ignorance of sandal wood does not recognize the significance and value of soul, and gives importance to the body only and adorns it. If we want to make this precious human state of existence sacred and sublime, it is essential to understand its significance. Nothing can be evaluated properly without its full knowledge. It has been said:-

परीक्षका यत्र न सन्ति देशे नार्घ्यन्ति रत्नानि समुद्रजानि।

आमीर देशे किल चन्द्रकान्तं त्रिभिर्वराटैर्विपणन्ति गोपाः॥४४॥ पंचतंत्रम्

A country where there are no examiners of pearls, no proper evaluation of the precious pearls available in the sea can be done there. It is heard that in Aheer

country the people of Aheer tribe used to sell Chandrakant Mani (the pearl with the lustre of the moon) for a petty sum of three cowrie shells. It has been said:-

लोहिताख्यस्य च मणेः पद्मरागस्य चान्तरम्।

यत्र नास्ति कथं तत्र क्रियते रत्न-विक्रयः॥८५॥ पंचतंत्र

How trade in pearls can be carried on in a place, where no distinction is made between a Lohit Mani (pearl with a shady lustre of iron) and Padamrag Mani (pearl with a lustre of Lotus).

If a man ignorantly uses a thing at random throwing it this way or that way, the thing will speak nothing to him, but it will hurt the power of discrimination of a man. It has been said:-

कनकभूषणसङ्ग्रहणोचितो, यदि मणिस्त्रपुणि प्रतिबध्यते।

न स विरोति न चापि स शोभते, भवति योजयितुर्वचनीयाता॥८१॥

If a pearl worthy of being set in an ornament of gold is inlaid in an ornament of lead, the pearl does not object to it; but undoubtedly it loses its lustre, and the viewers instead of speaking ill of the pearl, condemn the jeweller who operates such a foul deed. Similarly, if a living being instead of utilizing this human state of existence got after great efforts in worthy deeds like prayer and worship, study and meditation etc., indulges in seven type of evils etc., he will lose this life without any fruitful results and repent at length. He again goes back to the lowest state of development of the soul in the same region from which lowest part of the universe he had come out by hook or crook. Here is an illustration for it-

There lived a saint in a forest. A rat lived in his company. It became bulky by eating the rice and other food articles offered to the saint. One day a cat happened to come into the hermitage. The rat was terrified by it and ran to the sage and spoke, "O great saint! I am afraid of the cat. If you turn me also into a cat, I shall feel highly obliged to you. The sage took pity on it and as soon as he sprinkled some water from his bowl over it, the rat changed into a cat. Likewise one day on seeing a dog, it urged the saint to transform it into a dog and got converted into a dog. After some days on seeing a lion it got terrified and wished to become a lion. The sage turned it into a lion. As soon as it became a lion, it rushed at the saint himself. The saint immediately sprinkled holy water on it and blessed it again saying- 'Turn into a rat again 'पुनर्मूषको भवः' Consequently it became a rat again. The underlying idea is that likewise roaming in the eighty four lakh conditions of birth, a living being gets human state of existence with the blessing of great good luck. If we misuse and spoil it by leading a licentious life like drinking, gambling and prostitution etc., we will have to loiter

in all the eighty four lakh conditions of existence again, and we will have to go back in Nigoda (निगोद) i.e. the lowest part of the universe.

Therefore, to talk the right and live the wrong is foolish deceit and doing one self much harm. We think it deceives the world, but in reality it deceives only ourselves. Indeed:-

‘An honest man is the noblest work of God.’ **Burns.**

If a person displays no compassion in his demeanour to others, it will be right for us to consider him not high born or of noble birth. The nature of a soil is to be known by the shoots it puts forth; the nobility of a man will be known by his acts and words.

‘If you would not be forgotten as soon as you are dead, either write things worth reading or do things worth writing.’ **Franklin**

Man is as he made himself; man will be as he makes himself. It is true that external circumstances may influence the development of a man, nevertheless his ultimate formation depends largely upon himself, and in his daily life he is determining his own future.

“Let a man turn away from the mirages of intellectual speculation, and begin to do something worthwhile, and to do it with all his might, and he will there by gain a special knowledge, wield a special power, and reach his own unique position and attain his supreme goal.” **J. Allen**

Therefore, always follow the dictates of your conscience. He that loses his conscience has nothing left that is worth keeping.

“Conscience is the voice of the soul, as the passions are the voice of the body. No wonder they often contradict each other.” **Rousseau**

Every honest effort you make towards attaining perfection, is sure to push you a bit higher up and strengthen your foot hold all the more in the region of bliss. The perfection of human wisdom and culture is to be a man and behave like a man, to think and feel like a man, and to live and die like a man.

A man's true greatness lies in the consciousness of an honest purpose in life, founded on a just estimate of himself and everything else, on frequent self-examination, and a steady obedience to the rule which he knows to be right.

- George Long



Self-Restraint- A Shield for Life

“Self-control is the master-key to the solution of all our troubles.”

“Self-restraint or self-control is a sign of mental strength. An easily irritable man is always unjust. He is swayed by impulses and emotions.”

“He, who loses control over his passions, is controlled by their evil consequences.”

The reason behind all the lawlessness and restlessness prevailing alround in the modern world-increasing terrorism, rising incidents of burning buses and government and private buildings, is unrestrained life. He who has no self-restraint in life is like a body without head. Consciousness cannot stay in a body bereft of head. In the absence of consciousness body is matter (पुद्गल), non-soul and Ajiva or non-living. Even if infinite ages may pass in this condition a man cannot attain divinity or the stage of Godhood. He cannot lead his life towards progress; rather he will go to downfall. To attain the supreme stage of existence means to lift one's soul to the pinnacle of glory by observing self-restraint. Lack of self-control is the cause of all vices; the exercise of self-control is the only remedy. A life without self-restraint is called brute life; e.g.-

संयमेन विना प्राणी पशुरेव न संशयः।

योग्या-योग्यं न जानाति भेदस्तत्र कुतोभवेत्॥

There is no difference between an animal and a man without self-restraint, because all the four instincts- food, sleep, fear and sexual indulgence are found in animals as well. All these four instincts are found in common among men, birds and beasts. But on observing self-restraint a great difference is quite visible between the two categories; as it has been stated in the Mahabhartā:

आहार-निद्रा भय-मैथुनं च सामान्यमेतद् पशुभिर्नराणाम्।

संयम हि तेषमधिको विशेषो संयमेनहीनाः पशुभिर्समानाः॥

When a river flows under restraint, it causes no harm. If the same river overflows its banks crossing all limits of self-restraint, it causes great havoc and destruction. Then it renders innumerable living beings life-less and homeless. But when it flows under restraint within its two banks, it becomes a source of sustenance for millions of lives; then it becomes benevolent. Like a river so long as a man does not work within the bounds of self-restraint, he will go on pushing

the world into peril and giving trouble to the other living beings. Even if he may or may not succeed in causing distress to others, but he must cause trouble to his own soul for certain. For those who want to tread the path of self-upliftment and adopt the path of peace, the Jain Acharyas have ordained to follow Jain principles writing on every page thus- 'O Grand Soul! Since times unknown thou art roaming in this extremely complex world for want of self-restraint Thou art indulging in it again and again. Now renounce the world and come out of its complexities.' But a man does not want to come out; this is a great wonder.

"The life of self-control is not grievous but joyous when we become accustomed to it. It clears the mind; it strengthens the judgement; it elevates the character. It is the true freedom which places us above both our bodies and our minds, and so gives us the true use of them." **Benjamin Jowett**

It has been said:-

यादृशं भक्ष्यते अन्नं मतिर्जायते तादृशी।

दीपो भक्षते ध्वातं, कज्जलं च प्रसूयते॥

दीप लाल बत्ती धवल, काजल फिर क्यों श्याम।

सचमुच मन पर अन्न का, पड़ता असर प्रकाम॥

Once a discussion was going on about an earthen lamp in a royal court that an earthen lamp is red in colour; the mustard oil burnt in it is yellow and the wick is white; why then it gives out black Kajal (i.e. eye-salve)?

Every person gave vent to his feelings in his own way, but the king was not satisfied with the ideas of any one. In the end the words of the minister seemed appropriate to the king. The minister spoke, "O King! like food like glamour; as you eat, so you think. A lamp consumes darkness. What will then it give out but kajal (i.e. dark eye- salve)?"

A man devoid of self-restraint eats what ever he gets without caring whether it is edible or not. He begins to eat and drink standing wherever he gets a food or drink. Not only this, but he also supports and justifies eating non-edibles like meat and eggs etc. declaring them as giver of bodily vigour. Such men argue that if they do not kill-animals it will spoil the balance of Nature. They also assert that egg does not come under the category of meat. Such ignorant people lead an unrestrained life themselves, and also lead others towards unrestraint. These people can never reach the goal. They cannot make their lives successful and blissful.

If we want to reach the ultimate goal in life and make life worthy and meaningful, every person should pay heed to the purity of his food and drinks. Religious meditation is essential for life upliftment. Pure mind is necessary for

religious meditation; pure body and food is essential for pure mind. All this is possible by observing self-restraint in life.

“He who by firmness gains the mastery over his words, his mind, and his whole body, is justly called a triple governor.” **Manu**

Perfection consists in being rooted in your ideas, principles, character and general equanimity. Right conduct is what makes the world itself exist. Our thoughts cannot become unblemished without maintaining outward self-restraint. So it is also-extremely essential to observe outward self-restraint. A man is like a mad elephant without external self-restraint. Just as the elephants wandering unrestrained in the forests uproot plants and trees, and lay waste the forests root and branch; likewise unrestrained persons ruin themselves, their society and nation.

“If a man becomes irritable for trifling things very often, it is a definite sign of mental weakness.” **Sivananda**

The urge to do something forbidden is folly of follies and a sign of the unrighteous man. The success achieved by unrighteous deeds will certainly produce sorrow. A natural inclination to righteousness and a sense of shame at doing something ignoble, clearly mark a man of nobility by birth. The moral order of the world demands that the individual do as the moral world demands and it is in that sense that man should conform in all respects to the world he lives in, distinguishing himself by right knowledge and discipline between acts that are good and acts that are evil or bad.

“Let each man make of himself that which he instructs others to be. Himself well controlled, he may control others.” **Buddha**

*“To feel bliss in sensual pleasures is simply a dream;
To be for ever engrossed in these is a living death.
These vanquish peace both of body and soul.”*

*“He who conquers himself is greater than he who taketh a city.
And when he has won his personal victory, the neighbours usually
crowd around for help.”*



Need of Proper Upbringing for Grand Personality

“Lack of interest on the part of parents is an important factor which contributes to breeding indiscipline in the small children. To a certain extent it is a sign of the times. Life is becoming so complicated and busy every day that there is almost no home life left; and careless and indifferent homes produce indisciplined children.”

Upbringing plays an extremely significant role in life. A child becomes God only through proper upbringing. It has been said:-

बीज बीज ही नहीं बीज में तरुवर भी है।

बालक बालक ही नहीं बालक में भगवान् भी है॥

The baby with tight fist and lying blinking in the cradle on the one hand affords an ineffable bliss and the warmth of motherhood to the mother; on the other hand gives the father the realization of paternal happiness and affection. Keeping pace with the swift march of time the lovely baby from childhood reaches the thresh-hold of adolescence. The parents provide him/her the unique treasure of education, worldly wisdom, good conduct, tolerance and humility.

If we throw a glance at the laws of Nature, it is a natural, eternal and universal truth. Not only men, but animals also both males and females together give birth to a child. They move heaven and earth to keep the newly born youngone safe and sound in a nest or cave; or keep it in a flock or herd for safety, and bring it up with all parental love and affection till it grows young. If there is any difference between children born of human parents and the young ones of other living beings, it is pertaining to their upbringing. These innate propensities are mostly inborn in animals, but the qualities developed in a son or daughter are both inborn as well as earned. Besides, there is a complete impact of environment on them. Mostly the children of educated and cultured parents besides being intelligent and talented are calm and balanced in conduct and nature. On the other hand the sons and daughters of less educated parents who regard themselves all in all, are often self-centered, unrestrained, haughty and ill tongued. The simple reason is that their parents do not pay proper heed and lay

stress on their discipline and practical education. That is why some parents in ordinary families find it difficult to bring up their sons and daughters keeping them under strict control, discipline and code of conduct. But one thing can be said with pride about middle class families (whether upper or lower) that this middle class observes a code of conduct in bringing up its children even today; and leaves the full impression of its education and culture on the children despite its limited income and means. But in the so-called modern civilized age there exists somewhat great bitterness or gap between niceties and children. Even if the impression of modernity is on the increase since the last two decades, its vicious shape is more visible than its healthy form.

Here are two fine illustrations of it:-

There is an ideal family. The family has liberal minded grand father and grand mother in the home for proper caretaking and full affection and protection of the children in their parent's absence, when the latter are on office duty. The children got a healthy and happy environment in the family since their birth upto the school going age. In this family the grand father gets up early in the morning daily and takes bath at 5 a.m.; and the grand mother herself sweeps her room and then opens the doors and windows. The mummy and daddy of the children understand that it is an alarm signal for them without a clock to get up from bed. The children daily watch their mother, touch the feet of their grand father and mother, and hand them over the cups of morning tea. The children think in their mind- "We shall also treat our mummy and daddy likewise on growing up." This has laid down the foundation of healthy upbringing.

Before the children's going to school, the mother sends them to their grand father and mother. She intentionally makes her son discharge the daily duty of giving medicine to the grand mother. The boy makes a pretext of missing the school bus, or being late for the exams. Then the mother politely advises her son, "My son! The grand mother will feel very much relaxed in mind on taking the medicine tablet from your hand. The medicine will cure the body, but your look and service will heal up the mind of the grand mother." What a fine lesson of attachment and service not only for the grand mother, but also for all elders the mother imparted to her children! The mother has entrusted her seven year old daughter the daily duty of keeping by the bed side water for night use of her parents and grand parents before going to bed. The daughter has been told that making a thirsty man drink water is a very holy deed. Consequently whenever some body comes to their house, if the daughter is at home, she welcomes the visitor with a glass of water without anybody's asking.

The other is an unsympathetic family. The prosperous son and daughter-in-

law did not execute the pious duty of being the eldest members of the family. Their concern was confined only to, - 'We two, our two.' It was accompanied by the stories of upper class family's whole day sittings and gossips at her neighbour's houses and 'Shopping Kittis' of the daughter-in-law. She had developed an allergy with her 'in-laws' ever since her marriage. She kept her children aloof from the shadow of their grand-father and mother. She sent her children to school feeding them anything rot. Even on Sundays or holidays she forced her dead tired husband to work as a driver for herself to take her to this or that friend's house, or visiting the public parks and such other places. Thanks to Bread! The children ate bread jam and biscuits, and became hollow or spoiled likewise. They imbibed the qualities of both their parents i.e. aimless loitering with friends, squandering money, disobeying their parents and became masters of self-willed personality. Now the position is that if the younger brother and his wife visit their home once or twice in a year a vast difference is seen in the behaviour of the children of both the brothers. The children (both sons) of the elder brother are becoming highly revolting and enraged against their mummy and daddy seeing the courteous behaviour and great respect of their uncle and aunt towards their grand father and mother. Their mummy and daddy realized this truth very late only when the elder son said to his mother, "Mummy! you instruct us daily that both of us should take care of your and daddy's feelings, or that we should not disobey. But I see if there had been no uncle and aunt to look after our grand parents, perhaps grand father and mother would have been forced to seek shelter in some 'Shelter home;' for you could not spare time from wandering, shopping and attending meetings."

Now the sharp tongued mother understood that her seventeen year old adolescent son had developed a wonderful capacity in his mind to discriminate between right and wrong. In comparison to her affluent and merrymaking luxurious life, her younger brother-in-law and sister-in-law seemed her very prosperous and contented. The aunt who was herself brought up in healthy family environment made sacrifices after sacrifices crushing the feelings of her heart for her home, for her in-laws and children. In return she was blessed with well cultured children and peaceful family brimming with love.

Copying or following suit to others comes as an inborn trait among children. They naturally go on imbibing the good or bad qualities of their guardians or parents in their life. The behaviour of their parents towards servants or maid-servants in the home, vegetable and fruit vendors, neighbours, friends, Kith and Kin, and elders and youngers goes on imprinting on the innocent minds of the children. So far so that children go on adopting in their personality all such

actions- viz, getting up early in the morning, taking break-fast only after bathing, taking bath and dinner at the appropriate time, waiting for one another at the dining table, serving the old members and elders of the family with special attention, attachment and reverence for daily or occasional worship and festivals etc. in the home.

It is a proverb, 'The Goddess of wealth Laxmi and Goddess of learning Saraswati reside only in a home, where healthy family environment is maintained.' Hence make your home full of peace, orderliness, affection, mutual love and respect. Your efforts in imparting good family environment in this direction will automatically adorn your children with a fine personality and human virtues.

Even a stone slab becomes venerable on being chiselled into a statue by a sculptor and sanctified through the recitation of holy hymns etc. A student reaches a high position in life and wins laurels on attaining the refined traits imparted to him by able and worthy teachers.

Everything in the world attains its real value and exhibits its inherent superb qualities only after refinement; just as gold-ore piece dug out from a mine becomes purged with the help of machines on being heated. Only then it reveals the properties of gold inherent in it. This refined gold is worn in the shape of ornaments on her/his person by everybody and is kept safe. A mother can make her child a king by kindling finer virtues in him and restraining his bad traits; likewise she may make him a supreme saint if she so desires.

In ancient times there was a princess named Madalsa. When she became royal mother and gave birth to her first child, she began to instill sublime virtues in him with a view to make him an adept saint. Whenever she fed her son, gave him milk to drink and swung him in the cradle, she used to sing the following song:-

सिद्धोऽसि बुद्धोऽसि निरंजनोऽसि, संसार माया परवर्जितोऽसि।
संसार स्वप्नं त्यज मोहनिद्रा, मदालसा वाक्यमुवाच पुत्रम्॥

i.e. 'O my son! You are not an ordinary child. You are the omniscient lord; you are highly talented; you shall attain the supreme position of the liberated souls on vanquishing the whole Karmic filth. The network of worldly deceits is forbidden for you. You are likely to get rid of the dreamy world discarding the slumber of greed. Therefore, renounce the world. It is an inspiration for spiritual upliftment imparted to you by me.' Thus being prompted for a noble life the son afterwards getting rid of the allurements of the deceitful world attained the high rank of a monk.

Likewise many worthy mothers reared many worthy sons and made them monks. Seeing this the old king spoke to his spouse Madalsa- 'You have made

monks four to five of your sons. Who will safeguard our family lineage now?' Then Madalsa answered, 'O great King! the future born son will not become a monk, rather he will become an able ruler. Don't worry.' When the next child was born, while feeding and swinging her son she used to inspire him even in the cradle saying, "Be brave; be valiant; be a king; be an emperor." Thus being inspired by mother on growing young this child learnt all the martial arts and in due course became an able ruler. This is the miracle of noble instincts imparted by a mother.

The above illustrations prove that the future life of a child is in the hands of a mother. If she so desires, she can show a right direction to a child. Indeed, mother is the first teacher of a child and home his first school.

"The love of mother is never exhausted, it never changes, it never tires. A mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on, and still hopes that her child may turn from his evil ways and repent." *Wastington Irving*

When a seed germinates, in the same condition of embryo it can be moulded in the shape of the tree we need in future. But we are rendered helpless to do anything when a tree assumes a huge shape. Likewise, when sons and daughters are in their infant stage, a mother should teach her children elementary rules of prayer, worship and meditation etc., daily accompanying them to the temple for a holy vision of Lord Jinendra. It is at this stage when they can learn with full concentration the virtues of morality, spirituality and humility etc. easily and properly. Particularly at this stage a child can be equipped with the wanted qualities. Only properly trained children can defend and serve their parents, and kith and kin in later life. They can serve their religion, their nation and humanity. They can maintain vigilance and propriety of food and drinks. They can enhance the glory of their religion by preaching and giving wide publicity to the principles of non-violence etc. propounded by celestial beings like Lord Mahavira etc. If they get salubrious family environment instead of healthy environment they will indulge in destructive activities bringing disgrace to themselves, their family and nation. Therefore, mothers should impart lessons in morality to their children from their very childhood. Such examples are also available as show that babies begin to imbibe innate propensities from the womb of their mothers. This fact can be well understood by the following illustration-

In the Mahabharata age a battle was waged between the Kaurvas and Pandvas. On their side the Kaurvas planned a huge military campaign known as 'Chakravayuha'. None else but the great and accomplished archer Arjun was capable of breaking through this tedious framework of Chakravayuha. For some

unknown reasons the renowned archer had to go to some other battle front for fighting. When the proper time for cutting through the Chakravyuha came, clouds of worry overcast the Pandvas camp. Even the authority on religion and the defender of religion Yudhishthira and the mighty Bhima also fell in thinking. Just at this moment the child Abhimanyu happened to come there, and asked Yudhishthira and the others the cause of their worry. Then Yudhishthira spoke, "O Child! The Kaurava side has planned a huge military campaign called Chakravyuha. Only your worthy father, the great warrior Arjun is capable of breaking through this secret device, and at this time Arjun has gone to fight else where. Now in his absence our defeat in the battle is taken for granted. All of us are worried for this reason."

On hearing the words of Yudhishthira the valiant boy Abhimanyu with full pride uttered the following words:-

'O defender of religion! worthy kinsman! Permit me to go to the battle front to break through the campaign of Chakravyuha. I shall cut through the device of Chakravyuha with my inborn talent.' On hearing such daring words from the mouth of the young boy Bhima and others who were present there smiled in their sleeves and began to say, 'O Abhimanyu! You are still a boy. You are ignorant of the intricacy of this task. How can we take the risk of sending you to break through the Chakravyuha?' Then Abhimanyu spoke, "No! No, my kinsmen! I am young in age, but I am the son of the great archer Arjun. A lion's cub is also a lion, and a cub never returns disparaged awe stricken by the horde of the gigantic maddened elephants; rather it comes back piercing the heads of the elephants shattering their madness to pieces. Therefore, worthy sirs give me permission. I shall prove myself worthy of my promise." On much insistence by the brave boy ultimately Yudhishthira uttered, 'As you wish' and allowed him to go on this great military errand. On getting due permission the brave Abhimanyu entered the Chakravyuha set up of the Kaurvas without much difficulty, and in the twinkling of an eye created panic in the enemy camp, and defeated the brave warriors like Karan and Shalya etc. present in the battle field. But when he tried to come out of the military device of Chakravyuha he failed to do so. One by one the warriors violating all rules of ethics and warfare fell upon the weaponless Abhimanyu and put him to death. The name of such a brave, serene and valiant Abhimanyu is still alive and recorded in golden letters in the pages of history to this day. Why Abhimanyu could not come out of the Chakravyuha?- The slumber of his mother Subhadra is to blame for this. The legend runs thus-

When Abhimanyu was in the womb of his mother, one night the happy couple Subhadra and Arjuna sat in bed. Arjun began to relate in detail the tactics

of breaking through a Chakravyuha to Subhadra. As ill luck would have it, Subhadra slept while listening to the discourse. Therefore, she could listen only how to enter a Chakravyuha, but sleep overpowered her when Arjun was telling her the way out of the military device. Hence Abhimanyu could perform the feat as far as he had learnt by intuition in the womb of his mother.

Not all men are born with great abilities. Abilities develop with constant and earnest effort to make the best use of one's capacities, his latent faculties and conditions in life. The worth of a man is the co-efficient of his inherent qualities and external circumstances, or the result of the proper adjustment of the two.

The potentialities of Nature find their fullest play in the fullness of time. No human effort can hasten or retard, or ultimately suppress them. You cannot squeeze out sweet perfume from the bud, nor delicious juice from the green fruit, nor throttle the young bird to sing. In the same way you cannot suppress the growth of any living organism, nor can you retard the unfoldment of the bud, the articulation of the baby, nor the development of his senses. Everything will have its natural course. Man is a mere spectator perfectly helpless in profound bewilderment.

Evolution is the supreme law of life and of affairs. Our environments, such as they are, must be improved and developed stage by stage, point by point, till the ideal of the present generation becomes the actual reality of the next, or it may be, of the succeeding generations.

The highest code of ethics and of chivalry, embracing honour, loyalty, uprightness and devotion to duty for duty's sake, are qualities that must be cultivated from infancy, and a noble character created by noble deeds is a source of inspiration and provides an example for children's emulation.

"Train your mind in strong, impartial and gentle thought; train your heart in purity and compassion; train your tongue to silence and to true and stainless speech, so shall you enter the way to holiness and peace, and shall ultimately realise the immortal love."



Four Type of Men in the World

*'Know then thyself: Presume not God to scan
The Proper study of mankind is man.'*

Pope (Essay on Man)

'The superior man is slow in his words and earnest in his conduct.'

Confucious

Fruits can be divided in four categories:-

1. Those which are hard and dull both from inside and outside; viz- a betel nut.
2. Those which are soft and sweet from outside but hard and dull from inside; viz- a plum.
3. Those which are hard and dull from outside, but soft and tasty from inside; viz- an almond.
4. Those which are soft, sweet and juicy from outside as well as inside; viz- grapes.

Similarly there are four categories of men in the world:-

1. First, those who are harsh and black at heart and whose speech is also unruly and bitter; besides body is also dreadful.
2. Secondly, those who are extremely sweet, whose speech and conduct appears harmonious and charming but who are harsh and foul at heart.
3. Thirdly, those who are tender hearted, but blunt and out-spoken, who call a spade a spade even if it may be distasteful to a listener.
4. Fourthly, those who are tender of heart, in speech as well as bodily actions.

The first category of men are harsh in their behaviour externally as well as internally. They are black in mind and their words are also bitter. Their facial appearance is also dreadful, on seeing which even the animals are terrified. They are not benevolent to others in the least. They are ready to hurt others even at their own cost. They feel highly delighted in the loss of others. Torturing and tormenting, chiding and abusing, picking quarrels and disputing, terrorising and insulting others day in and day out seems dear to them. Such people are great rogues and scoundrels.

"To sin is to act pridefully; evil men are not afraid of sins while good men will always be."

But remember- 'Evil is to be more feared than fire; and cruel men are the greatest lovers of mercy, avaricious men of generosity and proud men of humility; that is to say, in others, not in themselves.'

The second category of men are internally wicked and rough. But their outward conduct is charming. They are sweet spoken and polite in manners. They easily charm other people and attract them towards themselves by civilized speech. No harshness is visible in their bodily actions as well. They seem highly cultured and gentle, but they are not sweet at heart. They are black hearted. They are jealous of others and always cherish a feeling of causing harm to others. They feel joy in the loss or downfall of others. They do not hesitate in teasing other beings to grind their own axe. Beware, "Envy itself is scourge enough for the envious; they need no other enemies to bring them to ruin." And "he who does injustice to others will be saddened and suffer sadness." The saying of 'मुँह में राम, बगल में छुरी' i.e. 'A honey tongue, a heart of gall' fits on them fully. Such persons are thankless and called rogues. About such men the great English poet Shakespeare sarcastically remarks:-

*Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude.*

Indeed, loving kindness is a strong ally of all the virtues; it is a strong defence against evil; therefore cultivate it, so that you fall not into the temptation of evil.

"A man must really believe what he professes to believe. He should not be half-hearted, rather should be true to himself."

The third category of men are gentle and genial by nature. They maintain fellow feeling for others in their heart. They feel delighted in the progress of others; but they are frank speaking. They care a fig even if their talk is liked and appreciated by others or not. Flattery, false praise and pleasing others by deceitful sweet speech is not in their nature. Outwardly they look harsh, not honey tongued. They do not cause harm to others for their selfish ends, but also do not show benevolence by sacrificing their selfish interests; i.e. they are ready to do a benevolent deed if it does not cause them harm in any way. Such people are called medium type or moderate men.

"The height of righteousness is impartiality; friend or foe or stranger, every one should be given his due. Yield not to partiality; the balance of an unbiased mind is the sign of a great man in the world."

The fourth category of men are extremely gentle; viz the ascetics observing the great vows. They speak endearing words pleasing to others. Due to being very kind hearted, their bodily disposition is also beneficial to others. They do not cause the least pain to any creature by thought, speech and action. Even if a fool causes them deadly torture, they do not get enraged with him. They

express their good wishes even for him as well. They are indifferent both to praise and reproach. Doing self well-being and benevolence to others is their routine of life. They are called superb men.

Similar type of categories resembling men are found in animals also. There are many such birds and animals like a cow etc. as do not cause trouble to any other living being. They undergo troubles themselves but give useful nectar like sweet milk for human well-being. A deer and a pigeon etc. are such vegetarian gentle creatures, as undoubtedly cause no trouble to anybody, but they also do no good to any one. A crane, stork and duck etc. are such creatures as look snow white chaste from outside like a saint. A crane stands motionless on one leg like a saint in meditation, but it is so black hearted from inside that as soon as it catches sight of a fish in the pond, it holds it in its clutches. The world abounds in food stuffs but a crane feeds only on fish. A crow, a crocodile, a cobra, a wolf, a leopard and a tiger etc. are many such animals as are dreadful and ugly from outside as well as black at heart. Always feeding on dirty flesh, teasing and torturing other living beings through their wickedness is their nature. They know doing no good to anybody ever.

But man is such a creature, who by proper upbringing can become a great saint doing self and other's well-being, he may even do all possible noble deeds for the welfare of the world; but if he adopts a vicious nature by falling into evil ways of life, he turns into such an ill-natured rascal doing black deeds, that a more terrible being than him cannot be found anywhere in the world to match him. Indeed, some-

"Animals are much agreeable friends- they ask no questions, they pass no criticisms." **George Eliot**

At times a man's feelings are so terrible, wicked and vicious that they are sure to lead him into the seventh rung of hell.

Man is a social being. By nature he lives with his family in society. He cannot carry on life by keeping aloof. So long as men do not have mutual co-operation and sympathy for one another, they cannot survive. Therefore, even those people who are regarded highly dreadful beings of the under world, most wicked in nature cannot survive alone cut off from society. They have also to form some type of gang or association; only then they can survive.

In order to live as a social being in society it is essential for a man to have the feeling of sympathy in his heart. If a man does not feel the weal and woe of his community members, his social brethren; if he does not share their joys and sorrows, he can never co-exist in society. As a matter of fact this feeling of social amity and unity is found to some extent amongst the most ferocious beasts and

birds also. They also live in herds or flocks; but they can pass their lonely life also by hook or crook. A lion generally likes to live alone but a man cannot do so.

“Lack of sympathy arises in egotism; sympathy arises in love. Sympathy, in its real and profound sense, is oneness with others in their striving and sufferings”

Well! The mother of the feeling of sympathy which enjoins a man to live in clans, tribes and society, is feeling of compassion popularly known as mercy as well. Due to this virtue of mercy the heart of a man melts on seeing others in distress; he becomes restless, weeps and automatically such fellow feeling is generated in his heart that he does not feel relieved till the misery of the sorrowful is removed; even if he has to pass through so many troubles himself in order to remove that sorrow and suffering. This feeling of mercy in the heart of a man is inborn, not perpetuated by anybody.

“He that showeth mercy when it may be best spared, will receive mercy when it shall be most needed.”

There was a young man named Dayachandra. One summer afternoon he was relaxing sitting under a tree. The earth had become red hot like a saucepan by the scorching rays of the midday sun. Just then Dayachandra saw a scorpion fell down from the tree in the burning sand on the ground. It began to writhe in the hot sand. Seeing this Dayachandra felt pity on the insect. He tried to pick up the scorpion and place it in the cool shade of the tree. But as soon as he picked up the scorpion in his hand, it stung him.

Dayachandra felt a wave of agony in his hand by the sting of the scorpion. No sooner did he give a shake to his hand than the scorpion fell into the burning sand and began to writhe again. On seeing the writhing insect Dayachandra forget his own agony. He again picked up the scorpion which stung him again and fell down into the hot sand. Thus the scorpion went on stinging Dayachandra repeatedly but still he did not give up his try. Ultimately the merciful Dayachandra succeeded in placing the insect in a cool shady place.

The people on the spot seeing this scene said to Dayachandra, “You are a great fool. What for you went on lifting the scorpion despite its stinging you over and again?” Dayachandra retorted, “What could I do? I could not bear the sight of its writhing. If the scorpion did not give up its evil nature of stinging being an insect, how could I give up my nature of mercy being a man?”

Due to this superb feeling of mercy, a man becomes readily prepared to undo the misery of others. Sometimes the kindhearted persons themselves get into some fearful trouble without caring for their personal safety; they are even killed in an attempt to save others.

Recently in a coal mine of Madhya Pradesh about one hundred and twelve coal miners were digging out coal, when all of a sudden unknowingly water began to enter the mine flowing from a reservoir of a nearby mine. Instantly all the miners rushed to the lift to come out of the mine for safety. The water was entering the mine speedily. The lift was also in rapid action to rescue the miners out of the mine. A miner who had come out of the mine was going into the mine again and again to rescue his colleagues entrenched in the mine. When the brave fellow entered the mine the fifth time, he boarded his other companions into the lift, but failed to do so himself and was drowned there into the 80 ft deep water.

Thus the kind hearted persons forget their own troubles and safety in protecting others. Due to this feeling of mercy a feeling of mutual love exists among men, and due to love for their brotheren the people live together in amity. The institutions of family, community and society have come into existence only due to this feeling of mutual love and affection among human beings.

On the contrary a dog rushes to bite if another dog of its own community happens to come in its area; and if no body checks, it is sure to kill the other dog. Due to this mutual malice and cruelty, no social organisation of dogs is seen, nor they live at a single spot in a large number. The civilized human beings live in amity with mutual love. They try to render mutual help in removing the sorrow and sufferings of the weak and helpless. This is why they live in groups. Thus at the root of every social organisation lies the feeling of mutual co-operation, mercy and compassion.

Mercy is an inherent virtue of soul, which is found in every humane creature. Mercy partially resides in the hearts of wild beasts also, as a result of which they do not allow their young ones to suffer. They rear their young ones very carefully being vigilant. A wolf is a very wicked and cruel beast. But sometimes it also takes pity on its victims. That is why when it abducts a human child to kill and eat him, sometimes it feels pity and then it does not kill the human child, rather it rears him also like his own young ones. The female wolf feeds him on its milk and looks after him. Many such male and female children reared by wolves have been found from the dens of wolves in the forests from time to time.

Likewise compassion lies inherent in the hearts of other ferocious wild beasts and wicked men too; as a result of which seeing their children, fellows and Kith and Kin in distress they become restless in mind. Thus it becomes evident that it is a sin to tease, torture and kill others. On the contrary it is a great virtue to show mercy to other living beings. Hence-

“Share your meal with the hungry. Protect every living being. This is the chief of all the moral precepts formulated by those well-versed in scriptures.”

It is the duty of all wise and civilized persons that they should always go on removing the misery of the helpless and miserable beings by showing compassion to them. The other sub-human beings also do not fear the men who are kindhearted, rather they come close to them fearlessly and seek shelter with them. These beings of animal kingdom love them and like their company. Even the ferocious cruel beasts are impressed by their feelings of mercy and compassion, and generally they also shed their cruelty in the presence of those kind hearted persons.

Therefore, we should never give up the sublime virtue of mercy. If some hungry person happens to come to your door and begs for food, do not say 'Be off, you wretched fellow,' rather give something of your own food to him. For ever show mercy to all- be it an animal, bird, insect, germ or any other living being, however tiny.

Shakespeare sings of the glory of mercy:-

*"But mercy is above this sceptered sway;
It is enthroned in the hearts of kings.
It is an attribute to God himself."*

To sum up, "Good conduct is the seed of the good life; improper conduct causes disaster." And proper conduct is in living in harmony with the world. "Those who do not strive to live in harmony with the world, however learned, are ignorant."

Honest and courageous people have very little to say about either their courage or their honesty. The sun has no need to boast of his brightness, nor the moon of her effulgence.

Hasea Ballou

*Let guilty men remember their black deeds;
Do lean on crutches made of slender reeds.*

- John Webster



Lord Ram's Devotion for Arhantas

Devotion is living faith, and, at least in the early stages in which most of the aspirants, lay or even ascetic, find themselves, it is the very *sine qua non* of religious practice and discipline. It is an intellectual as well as emotional discipline, perhaps, more rational than emotional. Even the relationship between the devotee and the object of devotion is more of a rational than of an emotional nature.

Devotion being the first tangible step towards attainment by the aspirant soul of its true and perfect state is thus an effective means of liberation, the avowed religious goal in Jainism. As an early medieval poet-saint says, "O Lord! no sooner do you enter the heart of your devotee than the most tough and intricate knot of the Karma binding his soul becomes loosened." Hence a true devotee makes his heart the abode of the Jina, that is, keeps it occupied with thoughts of his chosen and beloved Deity.

King Vajrakarn of Dashang Nagar (modern Mandsaur) had taken a pledge that he would bow to none else but Lord Jinendra. The ruler of Ujjain emperor Singhodar could not approve of the fact that his subordinate Vajrakarn did not bow to him. Consequently he invaded Vajrakarn. As soon as Lord Ram came to know about it, he atonce spoke to his younger brother Laxman, "Vajrakarn is a house-holder who observes the Small Vows (अणु व्रत). He does not bow to any other person except Lord Jinendra, Jain monks and Jain scriptures. If a devotee of Lord Jinendra is not rendered suitable timely help, Singhodar who is very powerful will defeat Vajrakarn and snatch his kingdom. Therefore, help him."

The valiant and honourable Laxman humbly carried out the orders of his elder brother Ram. He reached the battle field himself taking a bow and arrows, and made Vajrakarn victorious by fighting against Singhodar. From this precept the readers can fairly conclude how great devotion Lord Ram cherished in his heart for Lord Jinendra, when he risked the life of his younger brother Laxman, more dear to him than his life, and sent him to the battle field in defence of a devotee of Lord Jinendra even without his asking.

A fierce battle was being waged between Lord Ram on one side and his opponent Ravan, the devil king of Lanka on the other side. Thousands of lives were at stake and there was a great massacre of soldiers on both the sides. Ravan who had deceitfully kidnapped Ram's beloved wife Sita and had fatally wounded

his dear brother Laxman and made him unconscious in the battle field goes to the temple of the 16th Jain Tirthankara Lord Shanti Nath in order to entreat to the omniscient being to bless him with perfection in the science of martial arts and spells to vanquish his enemy Ram by the use of magical powers. Then Ravan commands his council of ministers, "No animal slaughter of any type should be committed in my kingdom so long as I am engaged in worship of Lord Jinendra. My warriors should cease-fire, and my subjects should also worship Lord Jinendra." When Ravan's brother Vibhishan who had joined Ram's camp of his own accord, came to know about this secret through his spies, he counselled Lord Ram saying, "At this time Ravan is absorbed in the worship of Lord Jinendra, and he has ordered his warriors also not to raise weapons even against the enemies. Therefore, it is the most suitable opportunity to invade Ravan." Lord Shri Ram atonce retorted, "Vibhishan! It is true that Ravan is our enemy. He has kidnapped my wife Sita and laid unconscious my brother Laxman. It is our duty to vanquish him. But at this time he is dedicated heart and soul to the worship of Lord Jinendra. I shall in no way create a hinderance in the noble and holy work of devotion to Lord Jinendra."

The enemies of previous births were creating obstacles in the penance of two nude Jain monks named Kul Bhushan and Desh Bhushan. When Lord Ram came to know of it, he himself went on the spot taking a bow and arrows accompanied by Laxman, and he set free both the Jain saints from torture. No sooner was the calamity of two ascetics removed than they attained enlightenment and became Jinendra.

References of Ram Chandra Ji's devotion to Lord Jinendra are found not only in Jain scriptures but Hindu scriptures also admit that Shri Ram Chandra was ambitious of becoming non-attached (वीतराग) like a Jin or Jinendra:-

नाहं रामो न मे वाञ्छा भावेषु न च मे मनः।

शांतमासितुमिच्छामि स्वात्मनीव जिनो यथा॥४॥ योगवा. वैराग्य प्रकरण सर्ग 15, पृष्ठ 33

i.e. Neither I am Rama (God), nor do I aspire for worldly objects. I am desirous of attaining peace and non-attachment (वीरागता) in my Soul like Lord Jinendra.

This superb ambition of Shri Ram Chandra Ji was the true voice of his inner Soul. As a result renouncing the Royal kingdom he became a Jain saint on being initiated to Jain monkhood by a Jain ascetic named Swami Suvrat endowed with spiritual accomplishments (चारण ऋद्धि). Thereafter, he attained enlightenment and became a Jin i.e. Jinendra. He preached the message of Jainism to the world and attained Salvation from the Tungagiri hill. It is why the Jainas worship and pay homage to Shri Ram Chandra Ji also similar to Lord Mahavira.

Shri Ram Chandra's father king Dashratha also charitably fed to Shramanas (Jain saints), so long as he remained a house-holder. When Shri Ram became a Jain saint he began to perform severe penance and later on the crown of woman-hood Sita also became a Jain laity (Lady ascetic).

This is why Lord Mahavira proclaimed the life character of Shri Ram Chandra Ji as the never waning sun to dispel the darkness of sins:

श्रीमद्रामचरित्रमुत्तममिदं नानाकथपूरितम्। पापध्वान्तविनाशनैकतरणिं कारुण्यवल्लीवनम्॥

भव्यश्रणिमनः प्रमोदसदनं भक्त्यानघं कीर्तितम्। नानासत्पुरुषालिवेष्टितयुतं पुण्यं शुभं पावनम्॥180॥

श्री वर्धमानेन जिनेश्वरेण त्रैलोक्यवन्द्येन यदुक्तमादौ। ततः परं गौतमसंज्ञकेन गणेश्वरेण प्रथितं जनानां॥181॥

श्री जिनसेनाचार्यः रामचरित्र

i.e. In the words of Gautama Ganadhara i.e. the Chief Disciple of Kevali Mahavira, from the point of view of all the three world venerated Lord Mahavira, the life character of Lord Shri Ram is superbly excellent, extremely charming, highly benevolent and the never fading dazzling sun to dispel the darkness of sins. It is like mast to sail the ship of non-violence. It is highly blissful due to consisting of the mention of Sita, Sugreeva, Hanumana and Bali etc. and it is prone to purify and make holy the hearts of gentle and noble persons.

It is argued that idols are lifeless. Then what is the use of attachment and reverence for them? But we see that cinema films are abstract, still the abstract images of the film actors on the screen leave their deep impact on human life, so far so that for some moments the film viewers begin to feel themselves in perfect communion with the actors and the scenes of the films make them laugh, even shed tears and fill them with pathos. Likewise, the letters in a book are also abstract, yet they impart knowledge. Pictures, portraits and photos all are non-living, but do not even the frail bodied persons begin to twist their moustaches on seeing the portrait of a brave warrior? Does not the photo or portrait of a prostitute generate vulgar sensual feelings of lust in the heart of a man, or do not we feel exalted on seeing the fine portrait of a saintly divine person? Just as on seeing a map, a student of Geography understands the physical or political situation of a region very easily, likewise on seeing the holy idols of Lord Jinendra, a devotee naturally grasps the virtues of the Arhantas symbolised by the idols. The idols of the omniscients are mere representatives of those ideal virtues of the Liberated souls who attained Salvation, and therefore objects of reverence and devotion for the worshippers.

Some crafty people question, 'When Lord Arhantas are devoid of all sort of desires and attachment or aversion, they are indifferent like to praise or censure, neither feel overjoyed by worship, nor get perturbed by vulgar criticism, nor they

fulfill the cherished desires of their devotees- for all living beings reap fruits of their present or past actions according to the Karmic theory, what is the propriety of the devotion and worship of such detached Souls then? Swami Samant Bhadracharya answers this query in 'Swayambhu Stotra' thus:

न पूजयाऽर्थस्त्वयि वीतरागे न निन्दया नाथ! विवान्तवैरे।

तथाऽपि ते पुण्य-गुण स्मृतिर्नः पुनाति चित्तं दुरिताञ्जनेभ्यः॥५७॥

i.e. O Lord Arhant! being devoid of attachment or aversion, you do not feel overjoyed with prayer and worship, nor feel sad with any one's rebuke, nor you have any concern with our worship or casting a slur on you, still the remembrance of your holy virtues purifies our hearts of all the filth of sins. While presenting a solution to nullify this objection in Bhaktamber Stotra Shri Mantungacharya has stated:-

आस्तां तव स्तवनमस्त समस्त दोषं त्वत्संकथापि जगतां दुरितानि हन्ति।

दूरे सहस्रकिरणः कुरुते प्रभैव पद्माकरेषु जलजानि विकासभाञ्जि॥

i.e. O Lord! What to speak of the supreme glory of your wholly blithesome hymn, even the utterance of your holy name washes away the sins of the living beings; Just as what to talk of the grandeur of the glorious sun, the lotus flowers in the ponds bloom even by its mere lustre.

Acharya Kumud Chandra has also stated:-

हृद्वर्तिनि त्वयि विभो! शिथिली भवन्ति, जन्तोः क्षणेन निविडा अपि कर्मबन्धाः।

सद्यो भुजंगममया इव मध्यभागमभ्यागते वनशिखण्डिनि चन्दनस्य॥

i.e. O Jinendra! by enshrining you in our greedy hearts the bondage of the most terrible Karmas becomes loose in the same way just as the encircling chain of the greedy snakes wrapped round the Sandal-wood trees in the hope of inhaling fragrant smell becomes loose as soon as the peacocks enter the woods.

Some people are under the misgiving- why they are miserable and suffer perpetually despite offering prayers to the Arhantas for hours together although the legendry gardener's daughter who did not observe any religious vow became goddess Indrani endowed with the great blessings of the first heaven named Saudharam simply by offering flowers at the threshold of the temple of Lord Arhanta; a cowherd named Dhandatta achieved the high rank of a king even by offering a lotus flower at the feet of Lord Arhanta, and even a sub human being, an animal like frog became a God in heaven simply by cherishing the feeling of devotion to the Arhanta without any prayer and worship?

Shri Kumud Chandra Acharya has answered this question in 'Kalyan Mandir Stotra' thus:-

आकर्णितोऽपि महितोऽपि निरीक्षितोऽपि नूनं न चेतसि मया वधृतोऽसि भक्त्या।

जातोऽस्मि तेन जनवान्धवा दुःखपात्रं यस्मात्क्रियाः प्रतिफलन्ति न भावशून्याः॥

i.e. O Lord! I listened to your hymns, worshipped you and also had your divine vision in the temple but I did not install you in my heart devoutly. O well wisher of mankind! We became objects of misery because just as even the most dear kith and kin like wife and son etc. when rendered lifeless are not liked but dreaded; likewise feelingless vision and worship of the Lord is not true devotion of the Arhantas, rather it is simply idol worship not ideal worship for which blind worship in the words of Barrister Champatt Rai there is no room in Jainism.

Infact, as a good result of the whole hearted dedicated devotion of the Arhantas the desired fruits are automatically gained even in this fifth era (पंचम काल). When Mantungacharya sang a hymn of Lord Rishabh Nath from the core of his heart, 24 iron doors of the prison cell opened automatically one by one. Similarly when Samant Bhadracharya offered his true prayers to the Tirthankara, the image of Tirthankara Chandra Prabhu appeared before him. During the reign of the Chalukya ruler Jai Singh, the leprosy of Vadiraja was cured by his sincere devotion to Lord Jinendra.

Due to having faith in Lord Jinendra king Vinyaditya of the Gang dynasty swam across a vast river full of deep waters. Even after deserting Jainism king Vishnuvardhan of the Horsal dynasty was blessed with a son for building a temple of Lord Parshwa Nath. The Solanki king Kumarpal won victories in battles by his sublime devotion to Lord Ajit Nath and the life of the Dewan of Bharatpur state was saved due to his deep devotion to Lord Mahavira.

King Ravi Verma of the Kadamba dynasty has rightly remarked, “The masses should worship Lord Jinendra incessantly, for where Lord Jinendra is worshipped for ever with full faith, progress and prosperity prevail there; the country remains free from the fear of natural calamities and epidemics and the power and glory of the rulers there expands.”

King Shrenik of Bimbsaar's devotion for Lord Mahavira:-

जै जै केवल ज्ञान प्रकाश, लोकालोक करण प्रतिमास।45।

जय भव कुमुद विकासन चन्द, जय-जय सेवत मुनिवर वृन्द।46।

आज ही शीश सुफल मो भयो, जब जिन तुम चरणन को नयो।47।

नेत्र युगल आनन्दे जवे, तुम पद कमल निहारु तवे।50।

कानन सुफल सुणि धुन धरिँ, रसना सुफल आवै धुन भरी।51।

ध्यान धरत हिरदै अति भयो, कर जुग सुफल पूजते भयो।52।

जन्म धन्य अब ही मो भयो, पाप कलंक सकल भजी गयो।53।

मो करुणा कर जिनवर देव, भव-भव में पाऊँ तुम सेव।54।

तरेपन क्रिया, अध्याय 1, पृष्ठ 4-5

i.e. "O Lord Mahavira! Victory to thee. Thou art adorned with goddess Laxmi of Enlightenment, as a result of which thou revealeth all the worldly and heavenly objects like the print lines on the palm. Thou art like a sun to bloom the lotus hearts of the noble souls. Even the great ascetics stand attendant on thee. Today I feel myself lucky on bowing my head at thy holy feet. Both my eyes have become delighted on having thy vision. Both my ears have become purified on listening to thy holy sermons and my tongue has become unblemished by thy meditation; both my hands have become dignified by thy worship. It is fortunate that today my human life has become successful by thy divine vision vanquishing my sins. O ocean of mercy Lord Jinendra! Now my one and only ambition is that I should obtain thy company in every life and every birth, and serve thee."

त्वामव्ययं विभमचिन्त्यमसंख्यमाद्यं

ब्राह्मण-मीश्वरमनन्तमनंकेतुम्।

योगीश्वरं विदितयोगमनेकमेकं

ज्ञानस्वरूपममलं प्रवदन्ति सन्तः॥24॥ मानुंगाचार्य

i.e. "O Lord Jinendra! thou art imperishable, endowed with superb bliss, omniscient, supreme ascetic, omnipresent, sovereign of all the gods, an abode of infinitest virtues, sanctified from the filth and mud of Karmic matter, a holy soul, vanquisher of Kama Deva, Arhanta and enlightened Soul seeing and knowing all the objects of all the three worlds and the three eras all atonce. I pay my homage to thee again and again."

"Worship is an act of selfless devotion, done with joy, cheerfulness and due humility, and as a result the worshipper earns merit (punya) and destroys demerit (papa). Earning merit means obtaining worldly happiness and the means thereof, while incurring demerit implies the reverse."



Lord Mahavira's Immortal Message

"Mahavira proclaimed in India, the message of Salvation that religion is a reality and not a mere social convention, that Salvation comes from taking refuge in that true religion and not from observing the external ceremonies of the community, that religion cannot regard any barrier between man and man as an eternal verity. Wonderous to relate, this teaching rapidly over topped the barriers of the races abiding instinct and conquered the whole country. For a long period now the influence of Kashatriya teacher completely suppressed the Brahmin power."

Dr. R.N. Tagore

The doctrine of non-violence, mercy and forbearance reached in Mahavira's Teachings its highest expression. He carried the doctrine to its logical end and instead upon man and his followers to observe a code of conduct in which scrupulous attention has been paid to avoid physical or mental violence to any body, even the meanest creature crawling on the earth.

His Excellency Shri M.S. Aney (Ex-Governor of Bihar)

After the attainment of kevalajnana, (i.e. omniscience), which included the subtle and comprehensive nature of the entire field of knowledge, Mahavira became known as 'Kevali', i.e. the knower of kevalajnana and as 'Jina' i.e. The conqueror (of passions). He was also to be Tirthankara, i.e. the great guide or the great teacher because he was to preach, with the help of his knowledge, the path of Salvation to the mankind.

Mahavira was never tired of answering questions and problems of various types- 'Scientific, Ethical, Metaphysical and Religious.' He had broad out-look and scientific accuracy. He had firm conviction and resolute will. His tolerance was infinite. He was bold realist and had immense faith in human nature. He was a thorough going rationalist who would base his action on his conviction, unmindful of the context of established customs or inherited traditions.

Indeed, Lord Mahavira preached to the world the ideals of Ahimsa, Universal religion and fellow feelings of which we are so much devoid today. It is the realisation of Lord Mahavira's ideals where in lies the real peace and

happiness of all living in this sub-continent of India.

People eagerly heard 'Divya-Vani' i.e. the heavenly speech of Kevali Mahavira revealing the basic principles of religion and the infallible way to achieve eternal happiness, which is as follows:-

1. Ahimsa is the highest religion, our daily life is its temple and abode.
2. 'Live & Let Live' is its essence, 'Serve all, preserve all' is its true import.
3. Its chief attributes are forgiveness, humility, simplicity, truthfulness and contentment.
4. It manifests itself in universal love and compassion for all afflicted beings.
5. It enjoins upon everyone to help, protect and defend one's self and all living creatures against aggression, molestation and injury of any kind and from any quarter.
6. It has no place in the life of those who eat flesh and drink wine.
7. It is incomprehensible to them who have lust for power and possessions.
8. It is entirely free from fear and cowardice, jealousy and hatred.
9. Ahimsa is True Happiness. Ahimsa is joy. Ahimsa is bliss. Indeed, non-injury is the highest religion.
10. A man is not satisfied even after achieving the glory and prosperity of all the three worlds.
11. Riches add to sorrows.
12. The self alone should be subdued, for it is very difficult to subdue it.
13. Anger destroys love, pride puts an end to modesty, deceit removes friends, while greed destroys everything.
14. Truth is the highest divine principle.
15. Celibacy is the best among all the vows in the world.
16. Renunciation of all possessions is Ahimsa, and the appropriation of all possessions is Himsa.
17. Wander in the world getting rid of desires and ambitions.
18. Mortify yourself, give up the feeling of tenderness for the body, conquer desires and then you will realise that you have conquered all sorrow and misery; cut off all types of attachment, suppress hatred, and thus you will be happy in this worldly existence and reap a rich spiritual harvest.
19. Right faith, Right knowledge and Right conduct, these together constitute the path to liberation.

The basic principle in the philosophical doctrines of Tirthankara Mahavira is that 'Sat' i.e. reality is uncreated and eternal and that it is characterised by 'Utpada' i.e. origination or appearance, 'Vyaya' i.e. destruction or disappearance and 'Dhruya' i.e. permanence. Further, every object of reality is found

possessed of infinite charactres, both with respect to what it is and what it is not. It has its 'Paryayas' i.e. modes and 'gunas' i.e. qualities, through which persists the essential substratum through all the times. The basic substance with its qualities is something that is permanent, while the modes or accidental characters appear and disappear.

Further, the philosophical doctrines assert that in this world 'Dravyas' i.e. the substances, are real as they are characterized by existence.

"The teachings of Mahavira sound like the triumphal song of a victorious soul that has at least found in this very world its own deliverance and freedom."

Dr. Albert Poggi (Genova)

If the message of Lord Mahavira is followed by all, there would be a reign of peace and all causes of unrest in the world will be speedily removed.

"I am anxious to see the day when the principles of love and non-violence preached by Lord Mahavira would be practised by people all over the world, leading to peace and contentment in all corners of the globe. He was a very brave man as he had attained victory over his passions and desires."

Hon'ble Shri Sita Ram Jojoo.

P. Joseph Mary ABS. Germany proclaims Mahavira finest kind of superman. He writes:-

"Mahavira's ideal teachings prove that he was the strongest spiritual reactionary. He has proved through his life that Soul is not the slave of body. He destroyed the world of this materialistic creed and ethic in a way that we may call him a superman of the finest kind. We claim for Him the verses of the German thinker Herder":-

*"He's hero of the conqueror of Battle- Fields,
He's hero of the conqueror in Lion- hunting,
But he's hero of heroes, the conqueror of himself."*

"He who does not desert his principles when threatened with the loss of every earthly thing, even to the loss of reputation and life, is the man of power, is the man whose every word endures, is the man whom the after-world honours, reveres and worships."



Lord Mahavira's Emancipation of Women

Frailty! thy name is woman.

"Woman is the builder and moulder of a nation's destiny. Though delicate and soft as a lily, she has heart, far stronger and bolder than of man. She is the supreme inspiration for man's onward march, an embodiment of love, pity and compassion. She is no doubt, her commanding personality, nevertheless, is grimly solemn."

Tagore.

"Where women are respected, there the Gods delight, and where they are not, there all works and efforts come to naught."

Manu

"Lord Mahavira disparaged social iniquity, economic rivalry and political enslavement. His Sangha was open to all irrespective of caste, colour and sex. Merit and not birth was his determination. He popularised philosophy and religion and threw open the portals of heaven even to the down-trodden and the weak, the humble and the lowly."

Lord Mahavira commemoration. Vol.-I

A great contribution of a distinctive nature made by Tirthankara Mahavira in the social field was in the direction of raising the status of women. In the latter part of the Vedic period women had practically been reduced to the status of shudras. Like the shudras, women were debarred from the right of initiation and they could not don the sacred thread on their body. They were considered too unholy even to touch the sacred religious books. In many literary works we come across passages which show that women and Shudra were bracketed together. The very sight of woman, particularly a widow was considered as inauspicious and people were asked to keep away from women, rather avoid seeing them like Shudras. Thus women had practically no place in the religious life of the society and as such she was neglected and degraded by the people. Woman was thus supposed to be an 'unblessed creature of God.'

The selfish Pandits preached feminine inferiority for long and thereby

succeeded in framing certain unfavourable social laws declaring women as socially low. This low position of women was definitely changed by Tirthankara Mahavira in many ways. He removed various restrictions imposed on women especially in the practice of religion. In fact Tirthankara Mahavira did not make any distinction between the males and females in the observance of religion. The rules of conduct prescribed for the males and females were exactly the same. Both the sexes were given equal opportunities in different matters of religion like the study of sacred scriptures, observance of necessary duties, practice of virtues, i.e. vows, entrance into the ascetic order, practice of penance, making spiritual progress, etc.

In the religious order of Tirthankara Mahavira the male house holders were called Shravakas and the female householders were termed Shravikas and both were quite free to observe their common religious duties and to prepare themselves for adopting ascetic life in due course. Similarly, complete freedom was given to women, like men, to enter the ascetic orders. The female sex was no bar to the practice of asceticism. Tirthankara Mahavira always showed this attitude of equality towards women and admitted them freely into his ascetic order, no matter whether the candidates for admission were royal consorts, members of the aristocracy, and those belonging to the common run of society. Naturally many ladies availed themselves of this opportunity of achieving their salvation in due course by entering into the ascetic order. That is why in Tirthankara Mahavira's religious organization there were two order of ascetics, like those of householders, namely, Sadhus, i.e. male ascetics and Sadhvis, i.e. female ascetics.

As a result many females from royal families and close relatives of Tirthankara Mahavira joined his ascetic order along with the other ordinary members. For example, Chandana and Jyestha, the two younger sisters of queen Trishala Devi, the mother of Mahavira, and Yashasvati, the wife of their maternal uncle, entered the ascetic order of Tirthankara Mahavira, and eventually Chandana assumed the position of the head of the Sadhvis, i.e. the female ascetics. In this way Tirthankara Mahavira effected emancipation of women by giving them similar opportunities like men to achieve their highest objective in life, viz. Liberation.

The slavery system in India was in vogue for long. It was causing great harm to the women community. Growing by and by this vicious system assumed a monstrous shape. The condition of slaves was worse than animals. In this context male and female slaves were bought and sold in the open market. The female slaves had no character of their own. They were subordinate to their

masters and had to act according to the will of their owners. Besides being forced to perform menial type of domestic chores, they were used as objects of satisfying lust or sensual gratification as well.

Shatneek, the ruler of Kaushambhi state had won victory over the capital city of Champa of Anga kingdom. He plundered the prosperous city of Champa violently puffed up with the pride of victory. Not only wealth and riches were robbed, but women folk was also exploited on a large scale. They were sold like cattle in the market place of Kaushambhi. Chandana, the daughter of the king of Anga kingdom was also being auctioned in the market place. Many whores who ran their own brothels wanted to buy that fairy looking bewitching beauty for their flesh trade. Fortunately an affluent Setha passing that way saw her being auctioned and instantly bought her at a handsome price to safeguard her chastity. While working as a maid servant in the house of the Setha, Chandana began to lead her life as a daughter of the family in that home. But the Sethani got suspicious and doubted the intentions of the Setha. She feared lest the Setha should make the beautiful maid as a keep (an illegitimate wife) in his home. But the unfortunate Chandana was true to her celibacy from the core of her heart. There is a saying:-

“A virtuous woman is a crown to her husband and blessing to her family; for she protects her chastity under all odds.” And so was Chandana.

One day taking advantage of the absence of the Setha, the Sethani fettered Chandana getting her head shaved and put her in an underground dark chamber of her house. For three days together she did not give her even a single grain of food to eat, nor a drop of water to drink. On the fourth day the helpless Chandana was given to eat lentil boiled for cattle. Prior to this very period Lord Mahavira had to remain unfed continuously for five months and twenty five days. While roaming on his religious tour once Lord Mahavira came for meals to Kaushambhi city of Vasa kingdom. There the chaste Chandana was leading a prisoner's hard life in the dark underground chamber of the Setha's house. She was in great trouble. Any how she heard that Lord Mahavira was arriving at Kaushambhi. As soon as she heard this, an idea flashed into her heart that she should offer meals to Lord Mahavira, but she was lying helpless and fettered in the dark chamber. She was in a fix to understand how to serve meals to the enlightened soul Lord Mahavira. This thing troubled and perplexed her all the more. The thought of serving meals to the holy Lord flashed into the heart of the distressed Chandana again and again and tormented her. But in the words of Goethe:-

“He who is firm in will moulds the world to himself.”

A scholar has rightly said:-

यादृशी भावना यस्य सिद्धिर्भवति तादृशी।

A man's ambitions are fulfilled according to his earnest feelings. By chance Lord Mahavira was passing for his meals by the side of the Chamber where Chandana lay as a prisoner in fetters. As a result of the holy influence of the spiritual power of the Lord, the fetters of Chandana broke down automatically and coming out of the dark chamber she stood at the main door of the house to entertain the Lord. As soon as Lord Mahavira approached her door, she welcomed and greeted the Lord with great joy and full devotion as enjoined by the holy scriptures. She served the boiled lentils to the Lord. The enlightened Lord Mahavira took her first meals from the hands of the captive Chandana. As soon as Lord Mahavira took meals from the hands of Chandana, she was relieved of her bondage of slavery. This incident became the first unique example of the anti-slavery system movement in India. Thus Lord Mahavira's emancipation of Chandana is a living instance of the Lord's contribution to the upliftment of womenfolk as a whole. Someone has rightly said:-

नारी निन्दा मत करो नारी गुण की खान।

नारी से उत्पन्न हुए तीर्थंकर भगवान्॥

Along with Lord Mahavira, Vaishali- the birth place of the Lord has earned world fame as a holy spot to accord great and due honour to women folk. The great sages who raised the Shraman culture to the pinnacle of glory have indeed been the wellwishers of women community. That is why they had assigned an important place to women in their ascetic order. Indeed-

"A woman who creates and sustains a home and under whose hands children grow up to be strong and pure men and women is a creator second only to God." **H.H. Jackson**

"Women have more strength in their looks than we have in our laws, and more power in their tears than we have by our arguments."

"A woman is like your shadow; follow her she flies; fly from her, she follows."

-Chamfort

Six Daily Duties of A Jain House Holder

“Chalk out a programme of life. Draw your spiritual routine. Stick to it systematically and regularly.”

Sivananda

Lay aspirants, the house holders of both the sexes, take the world as it is and try to live their life with as much piety as each individual possibly can. These lay aspirants are called Sravakas (women-Shravikas) because their religion primarily consists in listening to the beneficial advice incorporated in the scriptures, or preached by the gurus, as and when they (the laity) can spare time for it, and in trying to act up to that advice as best as they can, that is, as much as their inclination and circumstances permit.

A person born of Jain parents habitually and customarily follows the practice prevailing in the family, such as, adoration of the Jina, usually by going to the temple, obeisance to the gurus (male and female Jaina ascetics); veneration of the scriptures; abstinence from eating meat, drinking spirituous liquors and taking food after sunset; drinking filtered water, and so on. It is only generally presumed and taken for granted, and the seeker tries to cultivate the qualities, which are supposed to be the outward manifestations and indications of that spiritual experience.

The regular ethical code and rules of discipline prescribed for a lay seeker have their utility and significance for a person before he is ready to pursue the higher religious life in a methodical way. The six daily duties of a Jaina householder are:

देवपूजा गुरुपास्तिः स्वाध्यायः संयमस्तपः।

दानं चेति गृहस्थानां षट्कर्माणि दिने दिने॥ पद्मनन्दी पंचविंशति

i.e. adoration and worship of the deity (Deva or Jina), veneration of and attendance on the gurus; study of good books, particularly the scriptures; practise of self-discipline and sense-control; meditation, observance of fasts and curbing desires; and giving charity.

1. Worship of the Deity (देवपूजा):-

‘It is only when men begin to worship that they begin to grow.’

Calvin Coolidge.

Worship of the deity is the first among the six daily duties of a house-holder. All other religious activities are incomplete without worship of the deities. Worship of the deities has been regarded as an extremely initial activity among the six duties. This activity is considered as a means to the path of Liberation and for the attainment of Liberation. Even by a mere remembrance of the devotion to the Lord an ordinary sub-human being, a frog got rid of its sub-human state of existence and became a great god gifted with spiritual powers in the sixteenth heaven. Acharya Samant Bhadra Swami has addressed even such a sub-human being frog as a gentleman. It has been said:-

अर्हच्चरणसपर्या महानुभावं महात्मनामवदत्।

भेकः प्रमोदमत्तः कुसुमैकेन राजगृहे॥ रत्न.श्रा.

What can a five sensed human being possessed with special wisdom cannot attain by performing worship of the deities? i.e. he can become master of the worldly and otherworldly treasures. He can wed the goddess Liberation. Infact, a person does not become a true Jain unless and until he acquires the requisite minimum comprehension of the essential nature of soul and non-soul together with their mutual relationships, and develops a firm faith, based on his own transcendental experience of the reality, which equips him with a correct attitude and proper perspective. The Jain Acharyas have declared the existence of such a house-holder worthless and purposeless and condemned him in the following words:-

ये जिनेन्द्रं न पश्यन्ति पूजयन्ति स्तुवन्ति न।

निष्फलं जीवितं तेषां धिक् च तेषां गृहाश्रमः॥ पद्मनन्दी पंचविंशति

i.e. on attaining existence as a house holder a man must perform daily activities like worship of the deities and recitation of hymns etc. A man can become a superman by these activities and make his otherworldly existence meaningful. Therein lies the success of life.

Worship is of two types:- (i) Bhava-Puja (भाव पूजा)- i.e. abstract worship which needs no ritual (ii) Dravya-Puja (द्रव्य पूजा)- i.e. concrete formal worship, viz-

वचो विग्रह संकोचो द्रव्यपूजा निगद्यते।

तत्र मानस संकोचो भावपूजा पुरातनैः॥ अमृतगति श्रा. 12/12

The former is indicative of the mental attitude, and the spirit of devotion and dedication of the worshipper, which make him or her contemplate, eulogise and adore the attributes and the person of the worshipful one, he or his representation (image etc.) may be or may not be there. This kind of abstract worship needs no ritual or accessories, thereto, and can be performed any where and at any

time and by any body, lay or ascetic. This *bhava-puja* is the basis of the *dravya-puja* which is the concrete, obvious or formal worship, and is accompanied by appropriate ritual. The ascetics mostly perform *bhava-puja*. Others usually perform *dravya-puja*. A devotee performs the full ritual of morning worship before the image or images of the Jina in the Temple, with *asta-dravya* (अष्ट द्रव्य), the eight kinds of token offerings.

It is, however, understood that no formal worship, however much elaborate, can bear the desired fruit unless it is backed by the appropriate spirit of selfless devotion, dedication and mental as well as emotional piety. It has been said:-

पुष्पादि स्तवनादिर्वा नैव धर्मस्य साधनम्।

भावो हि धर्म हेतुः स्यात्तदत्र प्रभतो भवेत्॥ प्रबोधसार पृष्ठ 195

In reality, the spirit of devotion is the basis of religion. Spirit counts, and not mere form. Therefore, a lay aspirant should try for purity of spirit. Only such regular worship with a pure spirit will become the cause of Liberation, not formal worship. Acharya Amratchandra writes:-

“अर्हदादिभक्तिरूपपरसमयप्रवृत्तेः साक्षान्मोक्षहेतुत्वाभावेऽपि परम्परयामोक्षहेतुत्वसम्पदावद्योतनमेतत्।”

Acharya Som Dev Suri also states:-

पुष्पादिरशनादिर्वा न स्वयं धर्म एषहि।

क्षित्यादिरिव धान्यस्य किन्तु भावस्य कारणम्॥ सोमदेवसुरि उपासकाध्ययन/772

Merely rituals like offering of *asta-dravya*, the eight kinds of token offerings and giving four-fold charities; viz- *Ahara-Abhaya-Bhaishajya-Shastra dana* are not religion in themselves. But just as seed, water and manure etc. are instrumental in the growth of crops, likewise token offerings etc. are strong means of auspicious meditation.

The living beings who worship the Lord of all the three worlds in all three ages, earn three type of merits; viz-

पूर्वाह्ने हरते पापं मध्याह्ने कुरुते श्रियम्।

ददाति मोक्षं सन्ध्यायां जिनपूजा निरन्तरम्॥181॥ उ.श्रा.

i.e. worship of the Lord Jinendra done in the early morning at dawn destroys demerits (पाप) and earns merits (पुण्य). The worship done at noon blesses with internal wealth, i.e. enriches the Soul; and the worship done in the evening leads to Salvation.

त्रिकाले क्रियते भव्यैः पूजा पुण्य विद्यायिनी।

या कृता पापसंघातं हन्याजन्मसमर्जितम्॥160॥ आ.उ.श्रा.

Worship is, thus, an act of selfless devotion, done with joy, cheerfulness and due humility, and as a result the worshipper earns merit (Punya) and destroys demerit (पाप). Earning merit means obtaining worldly happiness and the means thereof, while incurring demerit implies the reverse.

Worshipping the Jina with water (जल) he expresses the wish that he may become free from birth, old age and death just as the Jina himself is. Sandal wood (चन्दन) paste is next offered wishing that the heat of worldly existence may get cooled. Similarly, unbroken grains of husked rice (अक्षत) symbolise the wish for attaining imperishable bliss, flowers (पुष्प) the wish for eradication of sexual passion.

Stating the good results of worship by offering flowers (पुष्प पूजा) in 'Vasu Nandi Shravakachar' the Acharya writes:-

कुसुमेहिं कुसेसयवयण तरूणीजणयण कुसुम वरमाला।
बलएणच्चियदेहो जयइ कुसुमाउहो चेव॥

i.e. a man who worships by offering flowers becomes Kamdeva (Cupid) blessed with a handsome body adorned with the garlands of the lotus eyes of lotus faced lovely damsels. A flower is a symbol of attraction. If some body looks at a lovely flower, he is enamoured by it. Therefore, by worship with flowers that infatuation is undone. It is uttered during recitation of the holy verses:-

कामबाण विनाशनाय पुष्पं निर्वपामीति स्वाहा।

Worship by offering some articles of cooked food (नैवेद्य) symbolises the wish for immunity from physical hunger. Its results are stated thus:-

जायइ णिविज्जदाणेण सत्तिगोकंतितेय संपण्णो।
लावणजलहिवेलातरंग संपाविय सरीरो॥

Worship by lighting lamps (दीपक) symbolises the wish for destruction of the darkness of ignorance. The good fruits of worship by lamps are:-

दीवेहिं दीवियासेस जीवदव्वाइतच्च सञ्भावो।
सञ्भावजणियकेवल पईवतेएण होइ णरो॥

Burning incense (धूप) symbolises burning out the bonds of Karma. The blissful results of burning incense are stated below:-

धूवेण सिसिरयर धवल कित्तिधवलिय जयत्तओ पुरिसो।
जायइ फलेहिं संपत्त परमणिव्वाण सौख्यफलो।

Proof of burning incense is available in 'Chaitya Bhagti' (चैत्य भक्ति) also

“दिव्येण धूवेण”. Burning incense is right from the scientific point of view as well. The scientists say-

‘The atmosphere becomes pure by the fragrant smoke of incense; it destroys air pollution; the sinful atoms are vanquished. The germs and insects do not breed at that spot.’

Worship by offering fruits (फलं) is a symbol of the eternal fruit of blissfulness.

In the end the mixed offering, arghya is made to indicate that the worshipper aspires to attain that worshipful status himself one day. The qualities of the ‘Worshipful One’ are eulogised and one’s own pious wishes and aspirations, as detailed above, are specially given expression to.

2. Veneration of and attendance on the Gurus (गुरुपास्ति):-

The Acharyas who are master ascetics and guide the members in the due observance of self-discipline, austerities and rules of Right Conduct; The Upadhyayas who are ascetic teachers and are engaged principally in learning and teaching the scriptures; and the Sadhus who rigidly follow the rules of Right Conduct and are an example of self-less devotion and dedication to the Path—these three together represent the true gurus, religious preceptors and spiritual guides, hence are adorable and objects of veneration and worship.

Acharya Samant Bhadra has defined the true teacher in ‘Ratankaranda Shravakachar’ thus:-

विषयाशावशातीतो निरारम्भोऽपरिग्रहः।

ज्ञानध्यानतपोरक्तः तपस्वी स प्रशस्यते॥१०॥ रत्न.श्रा.

The world abounds in teachers, but the number of true teachers is very rare. It is very difficult to find true spiritual teachers who can guide us on the path of Salvation.

Describing the significant role of teachers, it has been stated:-

Teachers have an important place in the path of sublimity. भवाब्धेस्तारको गुरुः Teacher is like a boat to cross the ocean of the world.

“Teacher is like a candle, which lights others by consuming itself.”

A teacher is capable of imparting the eyes of knowledge. The same thing has been stated in ‘Katantraroop Mala’ thus:-

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया।

चक्षुरुन्मीलितं येन तस्मै श्री गुरुवे नमः॥ कातंत्ररूपमाला

The great Jain poet Dhyanat Rai has applauded a teacher thus:-

गुरु की महिमा वरनी न जाय। गुरु नाम जपो मन-वचन-काय॥

The non-Jain Acharyas have also dwelt upon the greatness of teachers. They regard a teacher Brahma, Vishnu, Maheshwar and Supreme God, viz-

गुरुर्ब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरः।

गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः॥

In 'Geet Veetrag' a teacher has been defined as follows:-

गुरुर्विधाता गुरुरेव दाता गुरुः स्वबन्धुगुरुरलसिन्धुः।

गुरुर्विनेता गुरुरेव तातो गुरुर्विमोक्षो हतकर्मपक्षः॥

It has been stated in Nitisar as well:-

बिना गुरुभ्यो गुणवान्गरोऽपि धर्मं न जानाति विचक्षणोऽपि।

आकर्णदीर्घोऽपि लोचनोऽपि दीपं बिना पश्यति नान्धकारे॥

i.e. even a highly talented virtuous person can also not know the real characteristics of religion without the proper guidance of a teacher; Just as a thing does not become visible in pitch darkness even by gazing with wide open eyes without the help of a lamp.

गुरुशिक्षातिगं लिंगं नटवद् मण्डमारूपदम्।

i.e. without the teaching of a teacher the people are like jugglers.

The above shlokas tell the definition of teachers and the significance of the institution of teachers. We should serve and show reverence to the true teachers only, and worship them. Devotion to teachers is a very important duty for the house holders. The results of devotion to teachers are superb. It has been said:-

गुरुभक्तिः सती मुक्त्यै क्षुद्रां किं वा न साधयेत्।

3. Study of Scriptures (स्वाध्याय):-

The *Shastra* (*Agama* or Scriptures) containing the knowledge of the Truth, as expounded by the omniscient Jina, is also adorable and an object of worship. He, who takes recourse to the study of scriptures is never lead astray from the right path. Acharya KundKund Swami has stated the same thing in Sutra Prabhrata:-

“He who has full and right knowledge of the *Sutra-Agama* of Lord Jinendra gets rid of the worldly migration. He reveals himself through perfect omniscience by becoming a Tirthankara and attains Salvation.”

In Kalyankarak the great sages have told the study of scriptures the root of austerities:-

स्वाध्यायमाहुरपरे तपसां हि मूलम्।

Uma Swami has stated the study of scriptures the superb most penance:-

स्वाध्यायः परं तपः।

Study of scriptures puts restraint to the fickleness of mind. It is essential to study holy books to control the sense organs and put reins to them. The senses do not become restrained without the study of sacred books. Whatever we study we should do so with full concentration and understanding. An arrow striking the target at the right place is sure to kill, where as shooting arrows at random does not even hurt. While studying holy books a man should search out the central theme of Self-well-being, understand it well and follow the path whole heartedly.

Indeed, when we read and learn that which is constructive, ennobling, healing in thoughts, we are laying up for ourselves treasures that no thief can take from us. Therefore, every person should study the scriptures regularly taking a vow for it. Malli Shen Acharya has said:- *नित्यं श्रुताभ्यासता*

To study the scriptures regularly is the characteristic of true ascetics and house holders. “स्वाध्यायात् मा प्रमादः” i.e. one should not be indolent in the study of sacred literature.

Mere bookish knowledge or knowledge of scriptures has not been called study. Books or scriptures are like mirrors. He who wants to see his face in a mirror has to be diligent, devote his mind, observe attentively, meditate upon it, digest what he has read, and act accordingly. Only then the face like soul can be seen in the mirror. It has been said:-

प्रकट होय स्वाध्याय से तृतीय नेत्र जो ज्ञान।

इस ही ज्ञान सु-नेत्र से होवे केवलज्ञान॥

Self-study (स्वाध्याय) means- self introspection; self purification.

स्वात्मानः अध्ययनं करोतीति स्वाध्यायः

i.e. to reach closer to the soul is self-study. The different Acharyas have stated the same thing from different view-points:-

सम्यक् रीत्या आसमन्नात् अधीयते इति स्वाध्यायः। चारित्रसार

i.e. an allround study and realisation of soul in a right manner is self-study.

ज्ञानभावनाऽलस्य त्यागः स्वाध्यायः। सर्वा. सिद्धि

i.e. to discard laziness in order to acquire knowledge is self-study.

Kinds of Self-Study (स्वाध्याय):-

The following are the five kinds of study:-

- (i) **Reading (वाचना):-** The self-less reading either of the original texts prescribed for a man by Tattvartha Sutra, or their meaning and literary criticism or both, comes under the category of study by reading.

-
-
- (ii) **Questioning (पृच्छना):-** Questions put to others i.e. learned men to remove doubts or confirm facts pertaining to a text or its meaning, is study by questioning.
- (iii) **Contemplation (अनुप्रेक्षा):-** To make the mind stable like an iron block on knowing the true nature of a thing in hand, and revise, reflect and meditate about it in mind again and again is study by contemplation.
- (iv) **Recitation (आम्नाय):-** Correct vocal recitation and loud uttering free from defects of pronunciation and proper pause etc. by a man working out his own Salvation undertaking a vow without expecting worldly benefits, is study by recitation.

(v) **Religious Sermons (धर्मोपदेश):-** To read or tell a religious tale etc. to get rid of evil path, to remove doubts and publish a unique matter without the least ambition for worldly fame and profit etc. is study through religious sermons. The Deva, represented by the *Arhantas* and *Siddhas*, the *Guru*, represented by the three classes of the ascetic teachers, and the *Shastra*, the repository of spiritual knowledge, are thus the three principal objects of a Jain's daily worship, which he performs, usually in the temple, early in the morning, before starting his life's routine.

4. Practice of Self-Discipline (संयम):-

One must always guard one's soul from all evil, by having all the sense-organs properly controlled. In case the soul is not well-guarded, it takes to the path leading to birth and death; while if well controlled, it becomes free from all worldly sorrows and misery.

The five senses, and (the four passions, viz) anger, pride, deception and greed, are all difficult to conquer; equally difficult it is to conquer one's own Self. But one who has conquered his Self, has conquered every thing else in the world. It has been said:-

‘Anger destroys love, pride puts an end to modesty, deceit removes friends, while greed destroys everything.’

5. Penance (तप):-

Mortify yourself; give up the feeling of tenderness for the body; conquer desires and then you will realise that you have conquered all sorrow and misery; cut off all types of attachment, suppress hatred, and thus you will be happy in this worldly existence and reap a rich spiritual harvest. To practise life-long penance is as difficult as to walk on the edge of a sword.

Fasting is a form of Tapa (austerity) and it is indulged in principally as a

process of self-purification and spiritual meditation. If kept in the true spirit, such a fast certainly ennoble and elevates the individual, morally and spiritually, no less than physically and mentally.

Every man should think that he has to depart certainly one day, leaving behind land, house, gold, sons, wife and relations- infact leaving even his body. Misery is gone in the case of a man who has no delusion, while delusion is gone in the case of him who has no desire; desire is gone in the case of him who has no greed, while greed is gone in the case of him who possesses nothing.

6. Charity (दान):-

This daily charity usually consists in providing food to holy persons and to the indigent; medicine and medical aid to the ailing; education and educational facilities for those who are in need of them, and a sense of security and fearlessness to those under duress or who are being wrongfully oppressed, persecuted, exploited or tyrannised. This four- fold charity or philanthropy, which covers almost all shades of it, is the most important of the positive aspects of the Jaina way of life, and in substance, comprises selfless service of humanity, as a pious duty done out of love for all and unstinted compassion for those in want or distress, the Jain motto being:

‘Piety has its roots in active compassion.’

‘He, who clothes the naked shall be clothed by God with the green robes of paradise.’ **Mohammed**

The fullness of the householder is achieved when he feeds those who come hungry to him.

Indeed, he who hoards his wealth, only to lose it, will never experience the joy of giving.

To sum up, when you retire to bed think over what you have been doing the whole day. Jainism tries to take man, the ordinary human being, through life, making him walk the right path, with right discrimination, to arrive at moral and respectable goals that are time-sanctioned and accepted as right and righteous by the wise ones.

“The best preacher is the heart; the best teacher is the time; the best book is the world; the best friend is God.”

-Talmud

Dev Darshan Method & Significance

“Jain worship is not idol worship, but it is an ideal worship. The images of Tirthankaras in the Jain temples are only the statues of those great beings, who had attained to the perfect state.”

A devotee of Lord Jinendra should get up early in the morning daily and before leaving the bed first of all he should repeat the sacred hymn Namokar Mahamantra (णमोकार महामंत्र) nine times. Thereafter, getting rid of the daily essential calls of nature, he should bathe in properly purified water. After bathing he should put on clean clothes and taking a handful of rice he should visit the nearby Jain temple for a divine vision of Lord Jinendra in a perfectly calm and quiet mood with his mind full of pious thoughts. On his way to the temple he should not have any business discourse or domestic conversation etc. with any body.

A mundane Soul should never go to the temple empty handed except in case of some unavoidable circumstances, rather take a handful of rice or some such other things like almonds and coconut etc. by way of token offering ordained by the Jain scriptures. He has to offer these articles at the altar of the divinities to pay homage to the Pancha Kalyanaks (five main incidents in the Lord's life) of the Tirthankaras. On reaching the Jain temple and before entering the holy shrine he should utter 'ॐ जय जय जय, निःसही, निःसही, निःसही' three times. On entering the temple, he should recite appropriate verses, stand respectfully in front of the images of the Jina installed in the *sanctum sanctorum*. Standing in front of the idols of the divinities he should utter नमोऽस्तु, नमोऽस्तु, नमोऽस्तु three times and have a full vision of the deity. After this he should sing the Pancha-Namaskara Mantra nine times and speak 'चत्वारि दण्डक' Thereafter he should bow down, recite verses in praise of the Divinity, put down on the table in front the token offerings with the pious wish that his soul may get purified, bow again, and go round the circuitous path three, five or seven times. While taking rounds of the divine altar he should sing some sacred hymn or verse, or turn the beads. Three rounds around the altar are taken to get rid of the sufferings and pangs of birth, old age and death.

A devotee should pay homage to Lord Jinendra bowing down with full humility and reverence. He should pray with folded hands and bowed head, and salute to the deity पंचांग, साष्टांग lying suppliant or in a sitting posture of a cow; specially ladies should salute to the lord in this posture.

If the holy bath of Lord Jinendra is being performed at that time, he should see it with rapt attention and adulation. Then after washing the finger portion of the palms with pure water kept there, he should take some holy water of the divine bath with a small spoon in the palm of the right hand. Then he should apply the sacred water on his forehead and other upper parts of the body above the waist.

While applying the sacred water of holy divine bath on his body, he should read the following sloka:-

निर्मलं निर्मलीकरणं पवित्रं पाप नाशकम्।

जिन गंधोदकं वंदे कर्माष्टक विनाशनम्॥

After this *darsana* (looking on), which is the shortest form of the Deva-puja, the lay aspirant should usually tell his beads once or twice on a rosary (of 108 beads), repeating the *Pancha-Namaskara-Mantra* or some other sacred formula. Then he should devote a few minutes to the study of the scriptures. If a devotee can spare time, he should perform the full ritual of morning worship before the image or images of the Jina in the temple, with *Ashta-Dravyas*, the eight kinds of token offerings.

A devotee must ring the temple bell before his entry into the main shrine, because it is the symbol of auspicious sound. On hearing the sound of the bell the holy persons are reminded of their forgotten vow of daily visit to the temple and have a vision of the Tirthankaras. While going to the temple a person should be cautious that he does not enter the temple eating or chewing anything. If he had eaten some such thing prior to his temple visit, he should wash his mouth with clean water beforehand. As far as possible a man should go to the temple barefooted and wash his hands and feet before stepping into the temple. No body should carry any leather article with him into the temple, because these things create impurities. Therefore a devotee should strip himself of all leather objects viz: shoes, chappals, belts and purse etc. and leave them in the porch outside the temple door; better it is to leave all these things at home.

If an ascetic or a laiety (a female ascetic) is present in the temple, we must visit him and pay homage to him. It is our proud privilege and sacred duty to listen to his/her holy sermon, otherwise we should do self study of scriptures and religious magazines.

We should offer three handful of rice in front of the idols of the deities. Doing so implies that we may also attain Ratantraya- Right belief, Right knowledge and Right conduct like the Enlightened souls.

A vision of the Divinities enables us to have direct face to face communication of our innermost feelings to the omniscients and for some moments we feel ourselves in perfect communion with the liberated souls forgetting our worldly existence. This affords us peace of soul, the mind becomes purified, the influx of sins is made null and void and the inflow of virtues sets in. Thereafter the whole day passes cheerfully and blissfully. The ennobling vision of Lord Jinendra in a sublime posture kindles holy feelings of sublimity in us. While coming out of the Jain temple a devotee should utter the word 'अःसही अःसही अःसही' three times. The evening service is performed by waving lamps (*arati*) in front of the Jina's image, soon after sunset.

The daily visit to a Jain temple and have a vision of the Lord Jinendra is not a mere conventional tradition, but underlying it lies inherent a psychological reason. When we get a glimpse of the divine idols and have a vision of the Liberated souls, we get an insight into our real self i.e. a look into our soul and then we experience a thrilling sensation in our heart and we realize that we also possess the virtues embodied in the holy Lord. The only difference is that the Lord is non-attached (विरागी) and we are attached (सरागी).

The mind gets ineffable joy and great peace on having a vision of the true deity. We realize the significance and get right knowledge of the Soul. Our thought complexion becomes unblemished, the influx of Karmic matter is slowed down, the unhealthy and sinful ideas are restrained. Besides, it reminds us that we can also become enlightened and Liberated Souls like Lord Jinendra. We also possess the inherent power to attain Salvation.

Indeed, every living being is capable of becoming a liberated Soul and attain Godhood by elevating his Soul, but we have forgotten our real worth due to ignorance. If we also make incessant efforts by treading the right path, we can also become God one day.

जब चिंतो तब सहस्र फलं लक्खा फलं गमणेश।

कोटा कोटि अनन्त फलं जब जिनवर दिट्ठे॥

The mundane soul who begins to cherish thoughts of having divine vision of Lord Jinendra in his mind, gets fruits equivalent to observing thousands of fasts, and when he actually embarks on the divine path, he reaps fruits lakhs of times, and when he gets the face to face clear vision of Lord Jinendra he harvests millions of times fruits.

पूजा दानादि सत् कर्म सन्ध्या वंदन कं तथा।
सदा कुर्यात् स पुण्यात्मा यज्ञोपवीत धारकः॥

A holy soul who dons the sacred threads should always perform the virtuous deeds of worshipping the lord, giving charities and daily singing of hymns in the temple at dawn and twilight etc. The house holders who do not wear the sacred threads, have no right even to worship the Lord, to give charities and even touch the idol of Lord Jinendra. Only one who dons the sacred thread is entitled to execute the above mentioned sacred deeds. Therefore, every house holder should seek the Testimony of holy scriptures and there upon getting rid of all doubts don the sacred threads. One who dons the sacred threads on his body should wrap it in three folds round the right ear at the time of passing urine, and do likewise round the left ear at the time of easing himself i.e. passing excreta. If sometimes he forgets to do so inadvertently, he should utter the Namokar Mantra nine times as a sort of repentance.

Hymn sung at the time of donning the Sacred Thread.

1. ॐ नमः सम्यग्दर्शन-ज्ञान-चारित्र्य स्वरूप यज्ञोपवीत धारयामीति स्वाहा।
2. ॐ नमः परम शान्ताय पवित्र कृताहं रत्नत्रयं स्वरूप यज्ञोपवीत दधामि मम् गावं पवित्रं भवतु अर्ह नमः स्वाहा।

Hymn sung at the time of changing the Sacred Thread.

1. ॐ ह्रीं अर्ह नमो जीर्ण यज्ञोपवीतं उतार्णाय नमः स्वाहा।

A donner of sacred thread should learn the special rules in this context from an ascetic.

If any day we fail to visit the temple and have a vision of Lord Jinendra due to some unavoidable circumstances, we should turn beads repeating the Namokar Mantra and abstain from consuming one tasty food that day. Therefore, every mundane soul who is whole heartedly dedicated to religion is duty bound to visit the Jain temple daily as a rule and have a vision of the deity regularly in a proper manner as ordained by the sages to make his life blissful and successful. We should devote the maximum possible time of our precious transitory life in the sacred and auspicious devotion of the supreme deities so that getting rid of all worldly ailments we may enjoy the eternal bliss and attain the real motif of human life i.e. liberation from the cycle of births and deaths.

Birth in human state of existence is a rare and hard won gift of Nature. If on attaining this human frame, a living being does not make the best use of his life, his worldly existence is futile and meaningless. It means that he has not understood the significance of this precious jewel like human state coveted even

by the Gods. Unfortunately a man wastes all precious moments of his life in physical gains and worldly allurements and passions.

If a man wants to make the most of his invaluable moments of life, he should take a vow of daily visit to a temple and have a vision of Lord Jinendra. All worldly ailments are automatically cured by a vision of the Lord Divine. The Jain Acharyas have proclaimed a vision of the Lord instrumental in the attainment of Right Belief, Right knowledge and Right conduct. Therefore, a regular vision of the Lord is essential for an aspirant for Salvation. Among the six obligatory duties ordained for the mundane souls, daily temple visit to have a glimpse of the divine Lords is the chief duty. Among the eleven Pratimas (प्रतिमायें) i.e. stages or steps which reveal in the best manner the rules of conduct prescribed for the laymen, the first is Darshana Pratima, i.e. possessing the perfect, intelligent and well-reasoned faith in Jainism, that is, having a sound knowledge of its doctrines and their applications in life. All the impediments of life are shattered by a vision of the deities daily in the morning and as a result all daily routines become easy. Acharya Veer Sen Swami states in the holy book 'Dhawal' thus:

विष्णाःप्रणश्यन्ति भयं न जातु न दुष्टदेवा परिलंघयन्ति।

अर्थान् यथेष्टश्च स सदा लभन्ते जिनोत्तमानां परिकीर्तनेन॥

The person who simply ponders of having a vision of the idols of Lord Jinendra reaps the good fruits of observing two day fast, who aspires to make an endeavour for it of three day fast; who actually embarks on this holy mission of four days fast; who sets out from his home for the temple of five day fast; who travels a small distance on his way to the temple of twelve day fast; who reaches the temple compound of a fortnight fast; who gets merely a glimpse of the temple of one month fast; who enters the temple courtyard of six month fast; who enters the door of the holy shrine of one year fast; who takes at least three rounds of the temple altar on which the idol of the divine Lord is enthroned of one hundred year fast; who gets a glimpse of the lustrous face of Lord Jinendra of one thousand year fast, and who worships the Lord with full devotion and sings the sacred hymns whole heartedly reaps the blissful fruits of infinite fasts. In truth, there is no other way to undo the Karmic matter better than a vision of Lord Jinendra. Acharya Veer Sen has also stated the same thing in the sacred book 'Dhawal':-

दर्शनेन जिनेन्द्राणां पाप संघातकुञ्जरम्।

शतधा भेदमायाति गिरिवज्रोहतो यथा॥

Among the eight initial virtues of the mundane soul's a vision of the deity is also one main virtue. Just as a tree can have neither existence nor it can

flourish without roots, and that is why it is extremely necessary to irrigate and safe-guard the roots, likewise a vision of the Lord is a must to give meaning to life and become prosperous in life. Thus alone one's life tree can remain ever fresh, green and fruitful. It is extremely difficult to get this human state of existence, and still more difficult is to obtain the good company of true deities, scriptures and spiritual teachers. If a living being does not avail himself even when he gets the golden opportunity of coming in contact with all the above three auspicious dignities, we must take it for granted that the man is most unlucky. A worldly man is whiling away time in indolence and wasting the precious moments of his hard to get human life in transitory unreal sensual pleasures and material gains not knowing the worth of his jewel like precious life.

O worthy souls! so long as you fail to make distinction between a jewel and ordinary glass, you will remain an object of contempt and condemnation; because due to your ignorance in making a difference between the two, you are making misuse of the jewel mistaking it for an ordinary glass. It has been rightly said:-

कनकभूषण सङ्ग्रहणोचितो यदि मणिस्तुपुणि प्रतिबध्यते।

न स विरौति न चापि स शोभते भवति योजयितुर्वचनीयता॥४१॥ पञ्चतन्त्र

Alas! this great religion of Shramanas also got polluted and diluted through vicissitudes and passage of time, invasions and onslaughts from various quarters, loss of literature and diminishing tendencies to daily temple visit and study religious texts. Superstitious beliefs and rituals are also now getting entrenched in Jainism, though these are against its basic tenets. If Karma theory which is intrinsic of Jain philosophy is true, then there is no place of mantra tantra and chamatkara (supernatural miracles). Most people now a days worship Tirthankaras not to follow their preachings and path shown by them or their qualities as ordained but to beg worldly pleasures which is mentioned as sin in Jain Scriptures.

"This miserable world may become paradise with all and all peace, ever lasting joy and true infinite bliss, if Jainism is practised by all the people of the world."

-German Thinker Dr. Charlotta Krause



